

A
WORD FOR WORD
MEANING OF
THE QUR'ÂN

Vol. I

By
MUHAMMAD MOHAR ALI

MAJMA' AL-SUNNAH



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A WORD FOR WORD
MEANING OF THE QUR'ÂN

WITH EXPLANATORY NOTES, WORD MEANINGS WITH CROSS REFERENCES
AND GRAMMATICAL HINTS

VOL. I
Sûrahs 1 (*al-Fâtîḥah*) to 11 (*Hûd*)

By
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بسم الله الرحمن الرحيم
الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE

All the praise is for Allah who has enabled me to complete the preparation of this *Word for Word Meaning of the Qur'ân*. The method and purpose of the work have been explained in the preface to the first part of this work which was published in 1998. That preface is reproduced hereafter for convenience of reference.

I started the project casually while working at the Madina Islamic University, translating the first few *'âyahs* of *sûrat al-Baqarqah* on 5. 11. 91 sitting in the Prophet's Mosque after the *maghrib* prayer. Since that date I regularly translated a few *'âyahs* each day, mostly at the Prophet's Mosque between the *maghrib* and *'ishâ* prayers. In this way the first draft of the work was completed on 8. 10. 1996, a few months after my retirement from Madina. During this first phase of the work I made only the translation, making it follow as closely as possible the sequence of the Arabic text in respect of syntax and order of words and phrases in the *'ayah*. Thus completing the first draft I modified and expanded the plan and started revising the translation, adding word meanings and explanatory notes, wherever necessary, and grammatical hints, typesetting these on the computer. In this second phase it was a sustained and full-time work, devoting on an average six to seven hours a day continually for a little over six years since 1996. As already mentioned, the first part of this work consisting of *sûrahs al-Fâtiḥah* and *al-Baqarah* was published in early 1998. Four other parts appeared in succession till March 2001. By the mercy of Allah the completed work is now ready for publication.

Throughout this long and sustained work my wife, Rosy, and sons, Monu (Abû Muntaṣir), Ma'rûf and Manṣûr, have constantly helped and encouraged me. A number of friends and readers have also helped and encouraged me in various ways. I am grateful to all of them. Above all, it is Allah's help and support that has enabled me to continue and complete this work despite my serious ailment and ill health. May He accept this humble effort; and peace and blessings of Allah be on His Prophet Muḥammad, his family and followers.

M. M. Ali
London, 5 February 2003

بسم الله الرحمن الرحيم

الحمد لله رب العالمين و الصلاة و السلام على سيدنا و نبينا محمد و آله أجمعين

PREFACE to the First Part

There are a number of English meanings of the Qur'ân in circulation. The method followed in these works is generally that the text of the *'âyah* is placed in one column and its meaning is placed side by side in another column. This arrangement of course enables the reader to know the meaning of the *'âyah* as a whole; but a non-Arab reader not having some knowledge of Arabic is unable to identify which English words or phrases represent the meaning of which words in the Arabic text. The present work aims at removing this difficulty. It places one or a couple of words of the *'âyah* in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as practicable. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. Such repetition has been deemed helpful for habituating the reader with the particular word and its meanings. As is the case with other languages, many words in Arabic language also each bears a number of meanings. An attempt has been made to indicate such different meanings for a particular word. Similarly, a number of English meanings have been given for a word so that a reader may well understand the different shades of meaning of the particular term in an *'âyah*. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic. Along with word meanings explanatory notes also have been given wherever necessary; but these have been kept to the minimum and have been based on classical and authoritative commentaries to which reference has been made at the appropriate places.

Many words in the Qur'ân bear special meanings. In explaining these words help has been taken, besides the standard dictionaries, lexicons, and commentaries paying special attention to word meanings, of the following works dealing specifically with the Qur'ânic vocabulary:

1. Al-Dâmaghânî, Al-Husayn ibn Muḥammad (5th century H.), *Qâmûs al-Qur'ân 'aw 'Islâḥ al-Wujûḥ wa al-Nazâ'ir Fî al-Qur'ân al-Karîm* (ed. 'Abd al-'Azîz Sayyid al-'Ahl), Beirut, fifth print, April, 1985

2. Al-Fîrûzâbâdî, Majd al-Dîn Muḥammad ibn Ya'qûb (d. 817 H.), *Baṣâ'ir Dhawî al-Tamyîz Fî Laṭâ'if al-Kitâb al-'Azîz* (ed. Muḥammad 'Alî al-Najjâr), 6 vols., Beirut, n.d.

3. Al-Iṣfahânî, 'Abû al-Qâsim al-Husayn ibn Muḥammad, al-Râghib (d. 502 H.), *Al-Mufradât Fî Gharîb al-Qur'ân al-Karîm* (ed. Muḥammad Sayyid Kaylânî), Beirut, n.d.

4. Al-Taymî, 'Abû 'Ubaydah Ma'mar ibn al-Muthannâ (d. 210 H.), *Majâz al-Qur'ân* (ed. Muḥammad Fuwâd Sizkîn), 2 vols., second print, Beirut, 1401/1981.

5. Al-Yazîdî, 'Abû 'Abd al-Raḥmân 'Abd Allah ibn Yaḥyâ ibn al-Mubâarak (d. 237 H.), *Gharîb al-Qur'ân wa Tafsiṛuhu* (ed. Muḥammad Salîm al-Ḥâjj), first print, Beirut, 1405/1985

6. Al-Zajjâj, 'Abû Ishâq Ibrâhîm ibn al-Sarrî, *Ma'ânî al-Qur'ân wa 'I'râbuhu* (ed. 'Abd al-Jalîl 'Abduhu Shalbî), 5 vols., first print, Beirut, 1408/1988

7. Ibn al-Jawzî, Jamâl al-Dîn 'Abû al-Faraj 'Abd al-Raḥmân (d. 597 H.), *Nuzhat al-'A'yûn al-Nawâzir Fî 'ilm al-Wujûḥ wa al-Nazâ'ir* (ed. Muḥammad 'Abd al-Karîm Kâzim al-Râdî), second print, Beirut, 1405 H. /1985

8. Muḥammad Fuwâd 'Abd al-Bâqî, *Mu'jam Gharîb al-Qur'ân Mustakhrajan min Ṣaḥîḥ al-Bukhârî*, second print, Beirut, n.d.

9. *Mu'jam 'Alfâz al-Qur'ân al-Karîm*, prepared by *Mujamma' al-Lughat al-'Arabiyyah* of Cairo, Cairo, n.d. (ISBN 977).

May Allah accept this humble effort and enable us to do what pleases Him and meets with His approval. And peace and blessings of Allah be on His Prophet Muhammad, his family and those who follow him.

M. M. Ali

London, 21 Shawwâl 1418 H.

(18. 2. 1998)

LIST OF ABBREVIATIONS

- Acc. = Accusative
- Act. = Active
- Al-Baḥr.* = 'Abū Ḥayyān al-Andalusī, Muḥammad ibn Yūsuf (654 - 754 H.), *Al-Baḥr al-Muḥīṭ Fī al-Tafsīr* (ed. Sadqī Muḥammad Jamīl and others), new print, Al-Maktabat al-Tijāriyyah, Makka, n.d., 10+1 vols.
- Al-Bayḍāwī* = Al-Bayḍāwī, Nāṣir al-Dīn 'Abū Sa'īd 'Abd Allah ibn 'Umar ibn Muḥammad al-Shīrājī, al-Qāḍī (d. 791 H.), *Tafsīr al-Bayḍāwī al-Musammā Anwār al-Tanzīl wa 'Asrār al-Ta'wīl*, 2 vols., Dār al-Kutub al-'Ilmiyyah, first print, Beirut, 1408 H./1988.
- Al-Ṭabarī* = Al-Ṭabarī, 'Abū Ja'far Muḥammad ibn Jarīr (d. 310 H.), *Jāmi' al-Bayān 'an Ta'wīl 'Āy al-Qur'ān*, 15 Vols., Dār al-Fikr, Beirut, 1408 H./1988.
- Al-Tafsīr al-Kabīr* = Muḥammad al-Razī, Fakhr al-Dīn ibn al-'Allāmah Diyā' al-Dīn 'Umar, al-Imām (544-604 H.), *Tafsīr al-Fakhr al-Rāzī al-Mushtahar bi al-Tafsīr al-Kabīr wa Mafātīḥ al-Ghayb* (ed. Khalīl Muḥyī al-Dīn al-Mays), 17 vols. (the pagination is by parts), Dār al-Fikr, first print, Beirut, 1414 H. / 1993.
- Al-Zamakhsharī* = Al-Zamakhsharī, al-Khawārizmī, 'Abū al-Qāsim Jār Allah Maḥmūd ibn 'Umar (467-538 H.), *Al-Kashshāf 'an Ḥaqā'iq al-Tanzīl wa 'Uyūn al-'Aqāwīl Fī Wujūh al-Ta'wīl*, 2 vols., Maktabat al-Ma'ārif, Riyādh and Dār al-Ma'ārif, Beirut, n.d.
- Baḥr.* = Al-Samarqandī, 'Abu al-Layth Naṣr ibn Muḥammad ibn 'Aḥmad ibn Ibrāhīm (d. 375 H.), *Tafsīr al-Samarqandī al-Musammā Baḥr al-'Ulūm* (ed. 'Alī Muḥammad Mu'awwid and others), 3 vols., first print, Dār al-Kutub al-'Ilmiyyah, Beirut, 1413 H. /1993.
- Baṣā'ir* = Al-Fīrūzābādī, Majd al-Dīn Muḥammad ibn Ya'qūb, *Baṣā'ir Dhawī al-Tamīz Fī Laṭā'if Kitāb al-'Azīz* (ed. Muḥammad 'Alī al-Najjār), 6 vols., Beirut, n.d.
- Bukhārī* = Al-Bukhārī, 'Abū 'Abd Allah Muḥammad ibn Ismā'īl, *Ṣaḥīḥ al-Bukhārī*, the number refers to the number of ḥadīth as in *Fath al-Bārī*.
- f. = feminine
- Fath al-Qadīr* = Al-Shawkānī, Muḥammad ibn 'Alī ibn Muḥammad (d. 1250 H.), *Fath al-Qadīr al-Jāmi' Bayn Fannay al-Riwayah wa al-Dirayah min 'Ilm al-Tafsīr*, 5 vols., Dār al-Fikr, Beirut, 1409 H./1989.
- Gen. = Genitive
- i. = first person
- ii. = second person
- iii. = third person
- Ibn Kathīr* = Ibn Kathīr, al-Ḥāfiz (700-774 H.) *Tafsīr al-Qur'ān al-'Aẓīm* (ed. 'Abd al-'Azīz Ghunaym and others), 7 vols., Dār al-Sha'b, Cairo, n.d.
- impfct. = imperfect
- m. = masculine

- Mufradât* = Iṣfahânî, 'Abû al-Qâsim al-Ḥusayn ibn Muḥammad, al-Râghib (d. 502), *Al-Mufradât Fî Ḡharîb al-Qur'ân* (ed. Muḥammad Sayyid Kaylânî), Dâr al-Ma'rifah, Beirut, n.d.
- Muslim* = 'Abû al-Ḥusayn Muslim ibn al-Hajjâj al-Qushayrî al-Naysâbûrî, *Ṣaḥîḥ Muslim*, the number refers to the number of *ḥadîth* as numbered by Muḥammad Fuwâd 'Abd al-Bâqî in the Istanbul edition.
- n. = Note
- pl. = plural
- s. = singular
- Ṣafwat* = Ḥusayn Muhammad Makhlûf, *Ṣafwat al-Bayân li Ma'ânî al-Qur'ân*, third print, Kuwait, 1407 H./1987.
- Tafsîr al-Mâwardî* = Al-Mâwardî, 'Abû al-Ḥasan 'Alî ibn Muḥammad, al-Baṣrî (364-450), *Al-Nukat wa al-'Uyûn Tafsîr al-Mâwardî*, (ed. Al-Sayyid ibn 'Abd al-Maqṣûd ibn 'Abd al-Raḥîm), 6 vols., Dâr al-Kutub al-'Ilmiyyah and Mu'assasat al-Kutub al-Thaqâfiyyah, first print, Beirut, 1412 H./1992.
- v. = verb

KEY TO VERB FORMS

- Form II فعل = *fa' 'ala* (تفعيل *taf'îl*)
- " III فاعل = *fâ'ala* (مفاعلة *mufâ'alah*)
- " IV أفعال = *'af'ala* (افعال *'If'âl*)
- " V تفاعل = *tafa' 'ala* (تفاعل *tafa' 'ul*)
- " VI تفاعل = *tafâ'ala* (تفاعل *tafâ'ul*)
- " VII انفعال = *infa'ala* (انفعال *infi'âl*)
- " VIII افتعال = *ifta'ala* (افتعال *ifti'âl*)
- " IX افعل = *if'alla* (افعال *if'ilâl*)
- " X استفعل = *istaf'ala* (استفعال *istif'âl*)

There are a few more verb forms, but they of rare occurrence.

TRANSLITERATION

ء = ' (hamzah)	ص = Ṣ/ṣ	و = W/w
Ā = Â/â (as long vowel)	ض = Ḍ/ḍ	و = û (as long vowel)
ج = J/j	ط = Ṭ/ṭ	ي = Y/y
ح = Ḥ/h	ظ = Ḍ/z	ي = Î/î (as long vowel)
ذ = Dh/dh	ع = ' (ayn)	
ز = Z/z	غ = Gh/gh	

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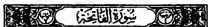
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AL-FÂTIḤAH (THE OPENING)

(Makkan: 7 'Āyahs)

This *sūrah* is called *al-Fātiḥah* or "The Opening" because the Qur'ān opens, i.e., starts with it. It is called by other names as well, such as '*Umm al-Qur'ān*' or "Mother of the Qur'ān" because it embodies the essence of the Qur'ān; and *al-Sab' al-Mathānī* or the "Repeated Seven" because its seven '*āyahs*' are repeated in every unit (*rak'ah*) of prayers, compulsory or optional. The Prophet, peace and blessings of Allah be on him, said that it is "the greatest *sūrah* of the Qur'ān" (*Bukhārī*, nos. 4474, 4647, 4703, 5006). No other religious scripture contains a comparably sublime prayer in so succinct and concise form, declaring the absolute Oneness of Allah (monotheism), man's duty to worship Him Alone, his dependence on Him in all affairs, his accountability to Him on the Day of Judgement and the need for seeking His guidance to the correct way of life and conduct and His favour to be saved from its pitfalls.



بِسْمِ اللَّهِ
الرَّحْمَنِ
الرَّحِيمِ ① 1. In the name of Allah,
the Most Compassionate,
the Most Merciful.¹

أَلْحَمْدُ
لِلَّهِ
رَبِّ الْعَالَمِينَ ② 2. All the praise²
is for Allah,
the Lord³ of all beings.⁴

الرَّحْمَنِ
الرَّحِيمِ ③ 3. The Most Compassionate,
the Most Merciful;⁵

مَلِكِ
يَوْمِ الدِّينِ ④ 4. The Sovereign of
the Day of Judgement.⁶

1. *Al-Raḥmān* and *al-Raḥīm* are both derived from *rahmah* (mercy) and both the forms indicate emphasis and intensity. According to the commentators, however, the former has an element of universality whereas the latter indicates particularity. The '*āyah*' teaches the believers that they should start every act of theirs in the name of Allah, i.e., remembering Him and seeking His help.

2. *Ḥamd* means praise with reverence and love and is more general than *shukr* (thanks) which is usually expressed in response to favours received.

3. *Rabb* is a comprehensive term meaning Creator, Nourisher, Sustainer, Protector and Controller. No single English word adequately conveys its meaning. The word Lord is used for convenience only.

4. '*Ālamīn*' is the plural (in the genitive) of '*ālam*, i.e., any being or object that points to its Creator. It means here mankind, jinn, angels and all other beings and objects that constitute the universe. At more than forty places Allah is described in the Qur'ān as the Lord of all beings (*Rabb al-'ālamīn*); and at 26:24 the expression is elucidated as "the Lord of the heavens and the earth and all that is there in them." Also the expression *al-ḥamdu lillāhi rabb al-'ālamīn* occurs at 3 other places, e.g., 6:45, 37:182 and 40:65.

5. It is significant that the Qur'ān starts with mentioning the most noteworthy attributes and names of Allah, the Most Compassionate and the Most Merciful. The '*āyah*' thus emphasizes that

man should never and under no circumstances be despaired of His mercy, love and grace.

6. *Dīn* has a multiplicity of meanings depending on the contexts, such as judgement, reckoning and awarding of reward and punishment, religion or way of life and *millaḥ* or community. The '*āyah*' reminds man of his accountability on the Day of Judgement and Award of reward and punishment which will take place after

إِيَّاكَ 5. You Alone

نَعْبُدُ we worship¹

وَإِيَّاكَ and You Alone

نَسْتَعِينُ ⑤ we ask for help.²

أَهْدِنَا 6. Guide us to

الصِّرَاطَ الْمُسْتَقِيمَ the straight way³ -

⑥

صِرَاطَ الَّذِينَ 7. The way of those

أَنْعَمْتَ عَلَيْهِمْ You graced upon;⁴

غَيْرِ not of

الْمَغْضُوبِ عَلَيْهِمْ those under wrath⁵

وَلَا الضَّالِّينَ nor of those gone astray.⁶

⑦

resurrection. On that day all men shall stand up before their Lord (83:6) and no individual will have any power whatsoever for himself and the command that day shall be absolutely Allah's (see 82:19).

1. *Na'budu* = we worship, adore, serve; (v. i. pl. impfct. from 'abada ['ibādah /'ubādah /'ubūdiyyah], to worship, serve).

2. *Nasta'inu* = we seek or ask for help (v. i. pl. impfct. from *ista'ana*, form X of 'ana ['awn], to be of middle age, i.e., to be robust).

This 'āyah 4 of the *sûrah* constitutes a declaration of absolute monotheism. Its first part declares an abandonment of polytheism and asserts that worship and submission is due solely to Allah; and its second part declares man's dependence on Him Alone for all help and succour. According to the Qur'ân monotheism (*tawhîd*) has three distinct aspects - (a) *Tawhîd al-rububiyyah*, i.e., monotheism in respect of recognition of Allah (God) as the Creator and Lord of all beings; (b) *Tawhîd al-ulāhiyyah*, i.e. monotheism in respect of worshipping Him solely and exclusively, and not any other entity or object; and (c) *Tawhîd al-'asmâ' wa al-sifât*, i.e., monotheism in respect of Names and Attributes. These names and attributes are specified in the Qur'ân and these should under no circumstances be applied or imputed to any created being or object. Even the arch polytheists assert their belief in the One and Supreme Creator and Lord; but they err in respect of the other two aspects of monotheism and worship and adore other entities

and objects as intermediaries between them and God and as possessing attributes, powers and functions belonging solely to Allah. The Qur'ân rectifies this error and enjoins strict and uncompromising adherence to all the three aspects of monotheism. Attribution of any divine quality and nature to any created entity or object and rendering homage or worship to such an object constitutes the most abominable form of polytheism (*shirk*).

3. *Širâṭ* = way, path, road.

4. *Mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma*). The "straight way" means the way specified by the Qur'ân and the Prophet. It is the way of *tawhîd* (monotheism) and of Islam. In several places of the Qur'ân different Prophets are made to say: "Allah is my *Rabb* (Lord) and your *Rabb*. So worship Him. This is a *straight* way." (3:51; 19:36; 43:64). It is further stated: "Whoever holds fast to Allah (i.e. monotheism) has indeed been guided to a straight way." (93:101).

A prayer made by a Muslim and believer to be guided to the straight path means a prayer to be kept constant and steadfast on the way of monotheism he is on. (*Al-Baḥr al-Muḥîṭ*, 1, 54). The 'āyah also teaches that a Muslim should seek Allah's guidance to the right decision and the right step in every situation.

5. *'An'amta* = you graced or bestowed favour (v. ii. m. s. past from 'an'ama, form IV of *na'ama/na'ima* [*na'mah/man'am*], to be in ease and comfort). The expression "those you graced upon" means those who, by carrying out the injunctions and abstaining from the prohibitions of Allah and His Messenger earned the pleasure of

Allah. More particularly it means Allah's Prophets and Messengers, the true believers, the martyrs in the way of Allah and the righteous. (See 4:69. See also Al-Ṭabarī, 1, 75-76, Ibn Kathīr, 1, 44-45). The *'āyah* thus emphasizes another cardinal aspect of Islam, namely, that the Qur'ān and the Prophet continued and completed the same message of Allah as delivered through all the previous Prophets and Messengers. It teaches that as Allah is the Lord of the entire universe, so is His religion (*dīn*) universal for all beings, delivered by His Prophets and Messengers at all times and climes. Islam is thus the revival, completion and continuation of this universal religion. Hence a belief in all the previous Prophets and Messengers and in the scriptures originally revealed to them is required of a true Muslim. This is more clearly spelt out in *'āyah* 4 of the next *sūrah*, *Al-Baqarah*.

6. *Maghḍūb* = the object of wrath (passive participle of *ghaḍaba* [*ghaḍab*]), to be angry, furious. It includes all those who incur Allah's wrath and displeasure by disobedience and violation of His injunctions.

7. *Ḍāllīn* (pl. of *ḍāll* in the accusative/genitive) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah.

2. SŪRAT AL-BAQARAH (The Cow)

Madinan: 286 'Āyahs

This *surah* is called *al-Baqarah* (the Cow) after the account of the cow given in its 'āyahs 67-71, describing the deviation of the Children of Isrā'īl from the original teachings of Moses. It is the longest *sūrah* of the Qur'ān and contains also its longest 'āyah (282). Most of this *surah* was revealed at the very initial Madinan period of the Prophet's life; while the other parts also were revealed at later dates at Madina. It contains the most sublime 'āyah, 'Āyat al-Kursī (2:255), and its concluding 'āyah forms a very fervent and appropriate prayer to be made by man to Allah.

It starts with emphasizing that this Qur'ān is beyond doubt a Book sent down by Allah for the guidance of the "godfearing". It then describes the respective characteristics of believers, unbelievers and hypocrites, the creation of man, the conduct of the Children of Isrā'īl in relation to the Prophets, with special reference to the struggles of Prophets Mūsā (Moses) and 'Isā (Jesus), the objections raised by the "People of the Book" to Prophet Muḥammad (p.b.h.) and his mission, and the replies thereto. It also refers to the mission of Prophet Ibrāhīm (Abraham) and his building of the Ka'ba along with his son Ismā'īl, peace be on them. Further, it contains injunctions and rules regarding a number of important matters like fasting in the month of Ramaḍān, pilgrimage, *jihād*, matters concerning the formation and regulation of family, the basic unit of society, such as marriage, divorce and rules regarding inheritance together with rules regarding foods and drinks, prohibitions of gambling and taking of interest (*ribā*), and treatment of the orphans and the needy.

(In the name of Allah, the Most Compassionate, the Most Merciful)

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

① اَلرَّ 1. Alif - Lām - Mīm¹

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ

there in it.³

فِيهِ

[It is] guidance

لِّلْمُتَّقِينَ for the godfearing⁴ -

②

1. These letters are called "Disjointed letters" (*al-hurūf al-muqaṭṭ'ah*). They are miraculous and none except Allah knows their meanings. Such letters occur at the beginning of 29 *sūrahs* of the Qur'ān.

2. *Rayb* = doubt, suspicion, misgivings.

3. i.e., there is no doubt (a) that this Book has been sent down by Allah and (b) that it constitutes the correct guidance for man and other beings. The fact of the Qur'ān being a sent-down from Allah is repeatedly emphasized in it. "The sending down of the Book, there is no doubt, is from the Lord of all beings" (32:2). See also 4:105, 4:166, 6:92, 21:10, 26:192, 36:5, 38:29, 39:1, 40:2, 41:2, 45:2, 46:2, 56:80, 69:43.

4. *Muttaqin* (accusative /genitive of *muttaqūn*, sing. *muttaqin*) = those who are on their guard, those who protect themselves. Active participle from *ittaqā*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqin* means one who protects oneself against Allah's displeasure and punishment by following the guidance provided by Him, hence godfearing. The meaning is elucidated in the succeeding 'āyahs 3 and 4.

- الَّذِينَ يُؤْمِنُونَ
 بِالْغَيْبِ
 وَيُقِيمُونَ
 الصَّلَاةَ
 وَمِمَّا
 رَزَقْنَاهُمْ
 يُنْفِقُونَ ﴿٢﴾
3. Who believe¹
 in the unseen²
 and properly perform³
 the prayer;
 and out of what
 We provide⁴ for them
 they spend;⁵
- وَالَّذِينَ
 يُؤْمِنُونَ بِمَا
 أُنزِلَ
 إِلَيْكَ
 وَمَا أُنزِلَ
 مِنْ قَبْلِكَ
 وَيَا آخِرَةَ
 هُمْ يُوقِنُونَ ﴿٣﴾
4. And who
 believe in what
 has been sent down⁶
 to you
 and what was sent down
 before you;⁷
 and in the hereafter⁸
 they believe with certitude.⁹
- أُولَٰئِكَ
 عَلَىٰ هُدًى
 مِنْ رَبِّهِمْ
 وَأُولَٰئِكَ
 هُمُ الْمُفْلِحُونَ ﴿٤﴾
5. Such people are
 on guidance
 from their Lord
 and such people are
 the ones to succeed.¹⁰

1. *Yu'minûna* = they believe (v. iii. m. pl., impfct. from '*âmana* [*imân*], form IV of *amina* [*amn/âmân*], to be safe, feel safe).

2. *Ghayb* = all that is beyond human sight and senses. This includes, besides Allah, angels, jinn, paradise, hell, resurrection, reckoning, reward, punishment and all that the Qur'ân and the Prophet speak of but is not seen or felt.

3. *Yuqimûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from '*aqâma*, form IV of *qâma* [*qiyâm/qawmah*], to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

4. *Razaqnâ* = We provided, bestowed, endowed (v. i. pl. past from *razaqa* [*razq*], to provide with the means of sustenance).

5. *Yunfiqûna* = they spend, give away (v. iii. m. pl. impfct. from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up, be spent, to sell well). The term spending here includes general charitable gifts as well as payment of the obligatory *zakâh* (Al-Tabari, I, 105; Ibn Kathîr, I, 65).

6. '*Unzila* = it was sent down (verb, 3rd per., mas., sing., past passive from '*anzala*, form IV of *nazala*, to get down, come down, descend. Here it refers to the Qur'ân and the non-Qur'ânic *waḥy*, i.e., *sunnah*).

7. In consonance with the concept that the Lord of All Beings (*Rabb al-'Âlamin*) has communicated the same guidance and the same message at all times and climes through His different Prophets and Messengers a Muslim is to believe in all the previous Prophets and scriptures received by them from Allah. These are, however, completed and superseded by the Qur'ân.

8. *Al-'Âkhirah* = the hereafter, which includes in its meaning Resurrection, the Day of Judgement, Reckoning, Reward and Punishment and the life in Paradise and Hell.

9. *Yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl. impfct. form '*ayqana*, form IV of *yaqina* [*yaqn/yaqîn*], to be sure).

10. *Muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards.; act. participle from '*aflaha*, form IV of *falaḥa* [*fah*] = to split, cleave, plough; hence *fallâḥ* =

tiller, peasant. In its form IV, i.e., *aflaha*, means to thrive, prosper, be successful.

إِنَّا أَلَدِّينَ 6. Verily those who

كَفَرُوا disbelieve,¹

سَوَاءٌ عَلَيْهِمْ it is the same on them

ءَأَنذَرْتَهُمْ whether you warned² them

أَمْ لَمْ تُنذِرْهُمْ or did not warn³ them,

لَا يُؤْمِنُونَ they will not believe.

خَتَمَ اللَّهُ 7. Allah has put a seal⁴

عَلَى قُلُوبِهِمْ on their hearts⁵

وَعَلَى سَمْعِهِمْ and on their hearing;⁶

وَعَلَى أَبْصَارِهِمْ and on their sights⁷

غَشَوَهُ is a veil;⁸

وَلَهُمْ and there is for them

عَذَابٌ عَظِيمٌ a stupendous⁹ punishment.

Section (Rukû') 2

وَمِنَ النَّاسِ 8. And among men¹⁰

مَنْ يَقُولُ who say:

ءَاٰمَنَّا بِاللَّهِ "We believe in Allah

وَيَا أَيُّهَا الْآخِرِ and in the Last Day";

وَمَا هُمْ but they are not

بِمُؤْمِنِينَ believers.

1. *Kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past). The literal meaning of *kafara* is to cover, hide, deny. Hence a *kâfir* is one who covers or hides something, such as a tiller or cultivator who hides the seed under the soil. In this literal sense the term is used in the Qur'ân at 57:20. Technically, however, it means one who disavows and denies Allah's favours and is thus an unbeliever, an ungrateful one; and *kufr* means unbelief, infidelity, ungratefulness, atheism.

After having described the characteristics of the godfearing believer, 'âyahs 6 and 7 describe the characteristics of the unbeliever.

2. '*Andharta* = you warned, cautioned (v. ii. m. s. past from '*andhara*, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. In its form IV ('*indhâr*) means to warn with a mention of the consequences of disregarding the warning.

3. '*Tundhir*[u] = you warn (v. ii. m. s. impfct. from '*andhara*). An imperfect verb, when preceded by the negative particle *lam* indicates past tense and its last letter becomes vowelless.

4. '*Khatama* = he sealed, put a seal, closed (v. iii. m. s. past from *kham*/*khiâm*, to seal).

5. '*Qulûb* (sing. *qalb*) = hearts, minds. In the Qur'ân, as elsewhere, the expression "heart" is often used to denote the perceiving, understanding and reasoning faculty.

6. '*Sam*' = hearing, figuratively ears.

7. '*Abṣâr* = (sing. *baṣar*) = sights, visions, eyes.

8. '*Ghishâwah* = covering, veil.

The putting of a seal on the hearts and eyes and there being a veil on the eyes mean that on account of obstinate unbelief the hearts, ears and eyes of the unbelievers are rendered incapable of and impervious to perceiving and receiving guidance and the truth. The description applies to the unbelievers of the Prophet's time as well as of all times.

9. '*Aẓîm* = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy".

10. Here follows a description of the hypocrites (*munâfiqîn*, sing. *munâfiq*) who make an outward profession of the faith but conceal unbelief and disloyalty in their hearts. The description applies to the Prophet's contemporary hypocrites, who emerged on the scene mainly at Madina, as well as the hypocrites of all times.

يُخَادِعُونَ اللَّهَ 9. They try to deceive¹ Allah
وَالَّذِينَ آمَنُوا and those who believe;
وَمَا يَخْدَعُونَ but they deceive² not
إِلَّا أَنْفُسَهُمْ except themselves
وَمَا يَشْعُرُونَ and they do not realize³ [it].

فِي قُلُوبِهِمْ 10. In their hearts is
مَرَضٌ a disease,⁴
فَزَادَهُمُ اللَّهُ so Allah increases⁵ them
مَرَضًا in disease;
وَلَهُمْ and there is for them
عَذَابٌ a punishment,
أَلِيمٌ extremely painful,⁶
بِمَا كَانُوا يَكْذِبُونَ because they use to lie.⁷

وَإِذَا قِيلَ 11. And when it is said
لَهُمْ to them:
لَا تَفْسِدُوا "Do not make troubles"⁸
فِي الْأَرْضِ in the land",⁹
قَالُوا they say:
إِنَّمَا عَنَّا "We are but
مُصْلِحُونَ peace-makers."¹⁰

1. *Yukhâdi'ûna* = they try to deceive (v. iii. m. pl., impfct. from *khâda'a*, form III of *khada'a* [*khad*'], to deceive. It should be noted that in the next clause of the 'âyah the verb is in its first form, *yakhda'ûna*, not *yukhâdi'ûna*.

2. *Yakhda'ûna* = they deceive, cheat (v. iii. m. pl. impfct. from *khada'a*).

3. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'âr*], to realize, to know). The hypocrites only deceive themselves because they deprive themselves of the light of the truth and because the evil consequences of their trickery will fall on them and Allah will ultimately punish them.

4. *Marâḍ* (pl. '*umrâḍ*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

5. i.e. Allah leaves them to continue to indulge in their hypocrisy and jealousy and thus increasingly suffer mentally because of the steady and increasing success of the Prophet and the Muslims. This applies to similar situations of struggles between the truth and the untruth.

6. '*Alîm* = extremely painful, grievous, excruciating, intensely agonizing (active participle in the scale of *fa'il*, from '*alima* [*'alam*], to feel pain).

7. *Yakdhîbûna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. Speaking about the hypocrites the Prophet (p.b.h.) said: "The signs of a *munâfiq* are three: when he speaks he lies, if he promises he breaks it and if he is given a trust he betrays it." (*Bukhârî*, nos. 34, 2459 and 3178).

8. *Lâ Tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from '*af sada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusâd*], to be or become bad, spoiled).

9. '*Arḍ* = earth, land, country, region, ground.

10. *Muṣliḥîn* (sing. *muṣliḥ*) = peace-makers, those who set things right, compose differences (active participle from '*aṣlahā*, to set right, to compose differences; form IV of *ṣalahaḥ/ṣaluḥa* [*ṣalāḥ/ṣulūḥ/ṣalāḥiyah/maṣlahah*], to be good, right, proper, in order).

أَلَا إِنَّهُمْ 12. Oh yes! They surely are
هُمْ الْمُفْسِدُونَ the ones making troubles;¹

وَلَكِنْ لَا يَشْعُرُونَ but they do not realize.²



وَإِذَا قِيلَ لَهُمْ 13. And if it is said to them:

ءَامِنُوا "Believe"³

كَمَا ءَامَنَ النَّاسُ as the people believe";

قَالُوا أَلَمْ نَكُنْ they say: "Shall we believe"⁴

كَمَا ءَامَنَ السُّفَهَاءُ as believe the fools?"⁵

أَلَا إِنَّهُمْ Lo, they indeed are

هُمْ السُّفَهَاءُ the stupid ones

وَلَكِنْ لَا يَعْلَمُونَ but they do not know.⁶



وَإِذَا لَقُوا 14. And when they meet⁷

الَّذِينَ ءَامَنُوا those who believe

قَالُوا ءَامَنَّا they say: "We believe";

وَإِذَا خَلَوْا but when they retire⁸

إِلَى شَيْطَانِهِمْ to their arch-devils⁹

قَالُوا إِنَّا they say: "We indeed are

مَعَكُمْ with you;

إِنَّمَا عَزَّ we were only



مُسْتَهْزِئُونَ ridiculing."¹⁰

1. *Mufsidûn* (sing. *mufsid*) = trouble-makers, creators of mischief, disturbance, disorder (active participle from 'afsaḍa, form IV of *fasada*. See *lâ tufsidû* at 2:11, p. 7, n. 8).

2. *Yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. imperfect from *sha'ara* [*shu'âr*], to realize, to know. See at 2:9, p. 7, n. 3).

3. *'Āminû* = You (all) believe (v. ii. m. pl. imperative from *'āmana*. See *yu'minûna* at 2:3, p. 5, n. 1).

4. *Nu'minu* = we believe (v. i. pl. impfct. from *'āmana*).

5. *Sufahâ'* (sing. *sufih*) = fools, stupid, foolish. Dishonest people and hypocrites usually consider honest men as short of understanding.

6. *Ya'lamûna* = they know (v. iii. m. pl. impfct. from *'alima* [*'ilm*], to know, be aware of).

7. *Laqû* (originally *laqayâ*) = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ'* / *luqyân* / *luqy/luqyah/luqan*] to meet).

8. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulâw/khalâ'*] to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away).

9. *Shayâṭîn* (sing. *shayṭân*) = devils, evil ones, evil leaders. The reference here is to the leaders and instigators of the hypocrites. A *shayṭân* may be of men as well as of jinn.

10. *Mustahzi'ân* (sing. *mustahzi'*) = mockers, ridiculers, scoffers, deriders (active participle from *istahza'a*, form X of *haza'a/haz'* / *huzu'/huzû'/mahza'ah*] to mock, to ridicule, to make fun).

اللَّهُ يَسْتَهْزِئُ 15. Allah derides¹

بِهِمْ at them

وَيَسْخَرُ لَهُمْ and gives them a respite²

فِي طُغْيَانِهِمْ in their excesses,³

يَعْمَهُونَ 10 to wander blindly.⁴

أُولَئِكَ الَّذِينَ 16. Those are they that

أَشْتَرُوا الضَّلَالَهٗ have bought⁵ error⁶

بِالْهَدَى with guidance;

فَمَا بَخَتَ but no profit⁷ has made

يَتَجَرَّبُهُمْ their trading,

وَمَا كَانُوا nor are they

مُهْتَدِينَ 17 on the right way.⁸

مَثَلُهُمْ 17. Their instance is

كَمَثَلِ الْآزِيِّ like the instance of one who

أَسْتَوْقَدَ نَارًا lit⁹ a fire,

فَلَمَّا أَصَابَتْ but when it lightened¹⁰

مَا حَوْلَهُ all around him

ذَهَبَ اللَّهُ Allah took away

نُورَهُمْ their light

وَرَزَّكَهُمْ فِي ظُلُمَاتٍ and left them in darkness,¹¹

لَا يَبْصُرُونَ 17 they seeing nothing.¹²

1. *Yastahzi'u* = he derides, mocks, scoffs (v. iii. m. s. impfct. from *istahza'a*, form X of *haza'a*. See *mustahzi'ân* at 2:14, p. 8, n. 10). Here it means that Allah will bring disgrace and ignominy on them and will inflict proper retribution on them (*Faṭḥ al-Qadîr*, I, 44). In many places in the Qur'ân the same word which is used to describe the offence is also used to indicate the punishment for it (see for instance 3:54, 4:142, 86:15-16). This is a recognized manner of speech in Arabic.

2. *Yamuddu* = he extends, respites (v. iii. m. s. impfct. from *madda* [*madd*] to extend, give an extension, to grant a respite). Here it means that Allah will let them alone for the time being to revel in their sinful act.

3. *Tughyân* = transgression, exceeding the limits, excesses in unbelief and ingratitude, oppression, deluge.

4. *Ya'mahûna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from '*amaha* [*'amah*], 1 to stray, to rove blindly). '*Amah* is like '*aman* (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind (Al-Zamakhsharî, I, 36).

5. *Ishṭaraw* = they bought, purchased, bartered (v. iii. m. pl. past *ishṭarâ*, form VIII of *sharâ* [*shirân* /*shirâ*], to buy, to take one thing in exchange of another).

6. *Ḍalâlah* = error, wrong way (see *Ḍallîn* at 1:7, p. 3, n. 6).

7. *Rabiḥat* = she or it did not make any gain, profit (v. iii. f. s. past from *rabiḥa* [*ribḥ/rabah*], to gain).

8. *Muhtadîn* (accusative /genitive of *mihtadûn*, sing. *muhtadin*) = those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide).

9. *Istawqada* = He kindled, lit, ignited (v. iii. m. s. past in form X of *waqada* [*waqd* /*waqad* /*wuqûd*], to take fire, to burn; hence *waqûd*, fuel).

10. '*Aḏâ'at* = she or it lightened, illuminated (v. iii. f. s. past in form IV of *ḏâ'a* [*ḏaw*], to shine, gleam, radiate).

11. *Zulumât* (sing. *zulumah*) = darkness.

12. *Yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct from '*abṣara*, form IV of *baṣura*/*baṣira* [*baṣar*], to look, to see). Here the verb is a circumstantial expression (*ḥâl*).

صُمُّكُمْ عَمًى 18. Deaf,¹ dumb,² blind,³
فَهُمْ لَا يَرْجِعُونَ so they cannot come back.⁴



أَوْ كَصَيْبٍ 19. Or like a heavy rain⁵
مِّنَ السَّمَاءِ from the sky⁶

فِيهِ ظُلُمٌ where in is darkness
وَرَعْدٌ وَرَقٌ and thunder⁷ and lightning;⁸

يَجْعَلُونَ أَصْبِعَهُمْ they put⁹ their fingers
فِي أَعْيُنِهِمْ in their ears

مِّنَ الصَّوَاعِقِ against the thunderbolts¹⁰

حَذَرَ الْمَوْتِ for fear¹¹ of death,
وَاللَّهُ يُخَيِّطُ but Allah closes in¹²

بِالْكَافِرِينَ on the unbelievers.

يَكَادُ الْبَرْقُ 20. The lighting is about to
يَخْطِفُ أَبْصَرَهُمْ snatch¹³ their sights;

كُلَّمَا أَضَاءَ لَهُمْ whenever it flashes¹⁴ for them
مَشَوْا فِيهِ they walk in it;

وَإِذَا أَظْلَمَ and when it becomes dark¹⁵

عَلَيْهِمْ over them

قَامُوا they stand still.

وَلَوْ شَاءَ اللَّهُ And were Allah to will,

لَذَهَبَ He could have taken away

1. *Ṣumm* (sing. *aṣamm*) = deaf.

2. *Bukm* (sing. *abkam*) = dumb.

3. *ʿUmy* (sing. *a'mā*) = blind

The deafness, dumbness and blindness mean here the mental state of being unable to listen to the truth, to speak out the truth and to see the truth. In this respect the position of the *munāfiq* is similar to that of the unbeliever (*kāfir*) regarding whom 'āyah 7 above says: "Allah has put a seal on their hearts and hearing, and on their eyes is a veil."

4. *Yarji'ūna* = they return, come back, revert (v. iii.m.pl. impfct. from *raja'a* [*rujū'*], to return). The similitude is very appropriate, in that the *munāfiq* gets a glimpse of the light of the truth but then misses it and relapses into the darkness of error and unbelief and cannot return to the light of guidance which he bartered for error because of the malady in his heart (Ibn Kathīr, I, 80). Speaking about the hypocrites the Qur'ān says at another place: "That is because they believed, then disbelieved. So a seal was set on their hearts; hence they cannot comprehend" 63:3).

5. *Ṣayyib* = heavy rain, torrential downpour.

6. i.e. from the clouds.

7. *Ra'd* (pl. *ru'ūd*) = thunder.

8. *Barq* (pl. *burāq*) = lightning.

9. *Yaj'alūna* = they put, set, place (v. iii. m. impfct. from *ja'ala* [*ja'l*], to make, to put).

10. *Ṣawā'iq* (sing. *ṣā'iqah*) = thunderbolts, bolts of lightning.

11. *Ḥadhar* = caution, precaution, watchfulness.

12. *Muḥīṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'aḥāṭa*, form IV of *ḥāṭa* [*ḥawṭ* / *ḥīṭah* / *ḥiyāṭah*], to encircle, enclose, guard).

13. *Yakhtafu* = he or it snatches, makes off with, seizes, grabs, kidnaps, abducts (v. iii. m. s. impfct. from *khaṭifa/khaṭafa* [*khaṭf*], to snatch away).

14. *'Aḏā'a* = It or he produced light, flashed, illuminated (v. iii. m. s. past in form IV of *ḏā'a* [*ḏaw'*], to shine, gleam. See at 2:17, p. 9, n. 10).

15. *'Aẓlama* = it or he became dark (v. iii. m. s. past in form IV of *ẓalama* [*ẓalm/ẓulm*], to do wrong).

'Āyahs 19 and 20 constitute a second similitude about the hypocrites. Imām Fakhr al-Dīn al-Rāzī points out that the similitude is appropriate in a number of ways. (a) The hypocrites, in the

يَسْمِعُونَ their hearing
وَأَنْصَرِهِمْ and their sights.
إِنَّ اللَّهَ Verily Allah is
عَلَى كُلِّ شَيْءٍ over everything
قَدِيرٌ Omnipotent.¹

Section (Rukû') 3

يَا أَيُّهَا النَّاسُ 21. O mankind,
اعْبُدُوا رَبَّكُمْ worship² your Lord³
الَّذِي خَلَقَكُمْ Who created⁴ you
وَالَّذِينَ مِنْ قَبْلِكُمْ and those before you⁵
لَعَلَّكُمْ so that you may
تَتَّقُونَ save yourselves⁶ –
الَّذِي جَعَلَ لَكُمْ 22. [The Lord] Who set
لَكُمْ for you
الْأَرْضَ فِرَاشًا the earth as a bed⁷
وَالسَّمَاءَ بِنَاءً and the sky as a structure;⁸
وَأَنْزَلَ and sends down⁹
مِنَ السَّمَاءِ مَاءً from the sky water [rains]
فَأَخْرَجَ بِهِ and produces¹⁰ therewith

intensity of their confusion and lack of understanding, cannot see and understand the truth just as a man caught in a rainstorm accompanied by deafening thunder and blinding flashes of lightning cannot see and proceed along the way. (b) Although rain is useful and necessary, it becomes harmful and dreadful if it is accompanied by darkness, lightning and thunderbolts. Similarly the hypocrites' profession of belief, though outwardly a good thing, is harmful to themselves and others because of their ill-will and lack of sincerity. (c) Just as the pushing of fingers in ears cannot save one from destruction if the thunderbolt actually strikes one, similarly the hypocrite's outward profession of belief will not avail him against Allah's retribution. (*Al-Tafsir al-Kabir*, I, part 2, pp. 85-86).

1. *Qadir* = Omnipotent, All-Powerful.

2. *U'budû* = you (all) worship (v. ii. m. pl. imperative from 'abada [*'ibâdah / 'ubûdah / 'ubûdiyah*]), to worship, to serve. See *na'budu* at 1:5, p. 2, n.1). The 'ayah emphasizes *tawhîd al-'ulûhiyyah*, i.e., the exclusivity of Allah as the Only and Sole Object of worship.

3. *Rabb*, see at 1:2, p. 1, n.3. The rest of this 'ayah and the greater part of the following 'ayah mention the characteristics of *Rabb* as Creator, Nourisher and Sustainer.

4. *Khalafa* = He created, brought into being from non-existence (v. iii. m. s. past from *khalq*, to create).

5. i.e., He is the Only One Creator from the beginning to the end, for all places and times.

6. *Tattaqûna* = you (all) protect yourselves or be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*]), to safeguard, to protect. See *muttaqîn* at 2:2, p.4, n.4).

7. *Firâsh* (pl. *furush*) = bed, cushion; i.e., habitable and suitable to settle on.

8. *Bina'* = basis, set-up, structure, edifice. The description is here of what the Lord has provided for man's sustenance, making the earth suitable for his living and the sky as the basis or set-up, thereby clearly indicating the relationship of the

earth with the sky.

9. '*Anzala* = he sent down (v. iii. m. s. past in form IV of *nazala* [*nuzûl*]), to come down, get down, descend. See '*unzila* at 2:4, p. 5, n. 6).

10. '*Akhraja* = He brought out, produced, (v. iii. m. s. past in form IV of *kharaja* [*khurûj*]), to go out)

مِنَ الشَّعَرَاتِ kinds of crops¹
 رَزَقْنَاكُمْ as provision² for you.
 فَلَا تَحْمِلُونَهُ So do not set up³ for Allah
 أَنْدَادًا equals;⁴
 وَأَنْتُمْ تَعْلَمُونَ and you all know.⁵
 وَإِنْ كُنْتُمْ 23. And if you are
 فِي رَيْبٍ مِمَّا in any doubt⁶ about what
 نَزَّلْنَا We have sent down⁷
 عَلَى عَبْدِنَا on Our servant,⁸
 فَأْتُوا بِسُورَةٍ then come up with a *sûrah*
 مِثْلِهِ of the like of it;
 وَادْعُوا شُهَدَاءَكُمْ and call your collaborators⁹
 مِنْ دُونِ اللَّهِ besides Allah,
 إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.¹⁰
 فَإِنْ لَمْ تَفْعَلُوا 24. But if you did not do,
 وَلَنْ تَفْعَلُوا and you can never do,
 فَاتَّقُوا النَّارَ then beware¹¹ of the fire

1. *Thamarât* (sing. *thamarah*) = fruits, yields, crops.

2. *Rizq* = provision, sustenance, livelihood.

3. *Lâ Taj'alû* = (you all) do not set up (v. ii. m. pl. imperative [prohibition] from *ja'ala* [ja'l], to make, to put).

4. *Andâd* (sing. *nidd*) = equals, peers, rivals, partners. Here is a direct and unequivocal command to mankind not to set any partner with their Lord, Allah – neither in worshipping nor in attributing divine qualities to any other object or being. This prohibition against *shirk* (i.e., setting partners with Allah) is repeated many times in various forms in the Qur'ân. In a way the whole Qur'ân deals with monotheism in one form or another, in that it provides arguments and accounts to bring home the theme of monotheism, emphasizes the need to abide by Allah's commandments and prohibitions and speaks about the rewards for doing so and the punishments for not doing so.

5. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from *'alima* ['ilm], to know. See 2:13 at p. 8, n.6). "And you all know" is a circumstantial expression meaning that you all know (a) that Allah is your Creator and Lord, (b) that He has no equal or partner and (c) that you understand the impropriety of setting partners with Allah (*Tafsîr al-Mawadî*, I, 84).

6. *Rayb* = doubt, suspicion, misgivings. See at 2:2 p. 4, n.2.

7. *Nazzalnâ* = We sent down (v. i. pl. from *nazzala*, form II of *nazala* [nuzûl], to come down. See 'anzala at 2:22, p. 11, n.9).

8. *'Abd* (pl. *'ibâd*) = servant, slave, bondsman. The reference here is to the Prophet Muḥammad (p.b.h.). This description of him in the Qur'ân is intended to prevent any deification of him.

9. *Shuhadâ'* (sing. *shahid*) = witnesses, martyrs. Here it means collaborators and supporters (Al-Tabarî, I, 167; Al-Bayḍawî, I, 39).

10. *Ṣâdiqîn* (accusative /genitive of *ṣâdiqîn*, sing. *ṣâdiq*) = truthful, i.e., if you are truthful in your claim that the Qur'ân is not from Allah. The inimitability of the Qur'ân is its standing miracle.

The 'āyah is an open challenge to the detractors of all times and climes to produce a text like that of the Qur'ân. The challenge is repeated at 10:38, 11:13 and 17:88, all of which are Makkan passages. The last mentioned 'āyah makes the challenge in a clearer form: "If all mankind and jinn got together to produce the like of this Qur'ân they would never come up with a like of it, even if they were aiding and abetting one another."

11. *Ittaqû* - you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See *tattaqûna* at 2:21, p. 11, n. 6).

أَلَيْ وَفُودَهَا of which the fuel¹ is
 النَّاسُ وَالْحِجَارَةُ men and stones,²
 أُعِدَّتْ لِلْكَافِرِينَ prepared³ for the unbelievers.
 25. And give good tidings⁴
 إِلَى الَّذِينَ آمَنُوا to those who believe
 وَعَسَلُوا الْأَعْيُنَ and do the right deeds⁵
 أَنْ لَّهُمْ جَنَّاتٌ that for them are gardens⁶
 تَجْرِي مِنْ تَحْتِهَا below which flow⁷
 الْأَنْهَارُ the rivers.⁸
 كُلَّمَا رُزِقُوا Each time they are provided⁹
 مِنْهَا مِنْ ثَمَرٍ therefrom with a fruit
 رَزَقُوا as food
 قَالُوا they will say:
 هَذَا الَّذِي "This is what
 رُزِقْنَا مِنْ قَبْلُ we have been fed¹⁰ before";
 وَأَتُوا for they will have been given
 مِنْهُ of it
 مُشَبَّهَاتٍ similar in look;¹¹
 وَلَهُمْ فِيهَا and they will have therein
 أَزْوَاجٌ مُطَهَّرَةٌ spouses¹² rendered pure;¹³
 وَهُمْ فِيهَا and they in there
 خَالِدُونَ will abide for ever.¹⁴

1. *Waqûd* = fuel, that which keeps fire burning. See *istawqada* at 2:17, p. 9, n. 9.

2. *Hijarah* (sing. *hajar*) = stones.

3. *'U'iddat* = prepared, made ready (v. iii. f. s. past passive from *'a'adda*, form IV of *'adda* [*'add*], to count, reckon).

4. *Bashshir* = give good tidings (v. ii. m. s. imperative from *bashshara*, form II of *bashara* [*bishr/bushr*] to rejoice, to be happy).

5. *Ālīhāt* (fem. sing. *ġāliḥah*; mas. *ġāliḥ*) = good deeds, right deeds. Here it means right and proper deeds according to the Qur'ān and *sunnah* (active participle from *ṣalaḥa* /*ṣaluḥa* [*ṣalāḥ* /*ṣalāḥiyah* /*ṣulāḥ*], to be good, right, proper).

6. *Jannāt* (sing. *jannah*), gardens, paradise.

7. *Tajrit* = she or it flows, runs (v. iii. f. s. imperfect from *jarā* [*jary*], to flow, run).

8. *Anḥār* (sing. *nahr*) = rivers, streams.

9. *Ruḏiqā* = they were given, provided with (v. iii. m. pl. past passive from *razaqa* [*ruzaq*], to provide with the means of sustenance. See *razaqnā* at 2:3, p. 5, n. 4).

10. *Ruḏiqnā* = we were given, provided with (v. i. pl. past passive from *razaqa*).

11. *Mutashābih* = similar in look to one another, resembling one another (active participle from *tashābaha*, form VI from *shibh* / *shabah*, resemblance, likeness).

12. *'Azwāj* (sing. *zawj*) = husbands, wives, spouses, partners. *Zawj* is used in Arabic for either husband or wife and it means one of a pair.

13. *Muṭaḥharah* (mas. *muṭaḥhar*) = rendered pure, unblemished, clean, immaculate (passive participle from *ṭahhara*, form II of *ṭahara* / *ṭahura* [*ṭahr* / *ṭahārah*], to be clean, pure).

14. *Khālidūn* (sing. *khālid*) = Ever-living, eternal, immortal, everlasting, abiding for ever (active participle from *khalada* [*khulūd*], to remain or last for ever).

26. Verily Allah
 لَا يَسْتَحْيِي does not fight shy¹
 أَنْ يَضْرِبَ مَثَلًا of striking² the instance
 مَا بَعُوضَةً of even a gnat³
 فَمَا فَوْقَهَا and what is beyond it.⁴
 فَأَمَّا الَّذِينَ آمَنُوا So as to those who believe
 فَيَعْلَمُونَ أَنَّهُ الْحَقُّ they know that it is the truth
 مِنْ رَبِّهِمْ from their Lord.
 وَأَمَّا الَّذِينَ كَفَرُوا And as to those who
 فَيَقُولُوا disbelieve they say:
 "مَاذَا أَرَادَ اللَّهُ What does Allah intend⁵
 بِهَذَا مَثَلًا by this as an example?"
 يُعِضِّلُ بِهِ He lets go astray⁶ thereby
 كَثِيرًا many
 وَيَهْدِي بِهِ and He guides aright thereby
 كَثِيرًا many;
 وَمَا يُضِلُّ بِهِ but He lets not stray thereby
 إِلَّا الْفَاسِقِينَ any but the defiant;⁷

27. Who break⁸
 الَّذِينَ يَعْصُونَ Allah's covenant⁹
 عَهْدَ اللَّهِ after its solemn affirmation
 مِنْ بَدْرٍ مُبْتَدِئَةٍ and cut off¹⁰
 وَيَقْطَعُونَ

1. *Yastahyī* = He feels shy, is ashamed of, lets live, keeps alive (v. iii. m. s. impfct. from *istahyā*, form X of *hayiya/hayya* [hayāh], to live). Here it means Allah does not fight shy of, refrain or abstain from (Ibn Kathīr, I, 93; Al-Zamakhsharī, I, 55).

2. *Yadribu* = He strikes, beats, hits (v. iii. m. s. impfct. from *daraba*, [darb], to beat, to strike).

3. *Ba'ūdah* = gnat, mosquito.

4. *Fawq* = above, over, beyond. Here the meaning is what is above, beyond or more than the gnat in smallness. The 'āyah is a reply to the critics of the mention of such objects in the Qur'ān as the bees (16:68), the fly (22:73), the ants (27:18) and the spider (29:41).

5. *'Arāda* = he intended, wished, desired, meant, aimed at (v. iii. m. s. past in form IV of *rāda* [rawd], to walk about, look or search for).

6. *Yuḍillu* = He makes stray, go astray, misleads, misguides (v. iii. m. s. impfct. from *aḍalla*, form IV of *ḍalla* [ḍalāl/ḍalālah], to go astray, stray, be lost.) Here it means that the striking of the instances of such apparently negligible objects as the bees, the fly and the ant prove to be the cause of going astray on the part of the unbelievers because of their unbelief and disobedience. This is made clear in the last clause of the 'āyah which states: "He makes not stray thereby any except the defiant".

7. *Fāsiqin* (accusative/genitive of *fāsiqūn*, sing. *fāsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [fisq/fusūq], to stray from the right course, to renounce obedience). Three of the characteristics of a *fāsiq* are mentioned in the next 'āyah.

8. *Yanquḍūna* = they break, violate, infringe (v. iii. m. pl. impfct. from *naqada* [naqd], to break, to violate, to wreck).

9. *Ahd* (pl. *'uhūd*) = covenant, pledge, pact, vow, commitment. The covenant mentioned here refers to the natural covenant of man to worship and obey Allah Alone as well as the particular covenant of the Children of Isrā'īl mentioned in the *Torah* to obey and follow any subsequent Prophet of Allah including Prophet Muḥammad (p.b.h.). (Ibn Kathīr, I, 95).

10. *Yaqṭa'ūna* = they cut off, sever (v. iii. m. pl. impfct. from *qata'a* [qat'], to cut, to sever).

مَا أَمَرَ اللَّهُ what Allah has commanded¹

يَمْعَانُ بُوَصْلُ the link to be kept up² with;

وَيُفْسِدُونَ and create disorders³

فِي الْأَرْضِ in the earth.

أُولَئِكَ هُم These will be the ones

الْخٰسِرُونَ incurring loss.⁴

كَيْفَ تَكْفُرُونَ 28. How can you disbelieve⁵

بِاللَّهِ in Allah

وَكُنْتُمْ أَمْوَاتًا and you were lifeless,⁶

فَاحْيَاكُمْ then He gave you life,⁷

ثُمَّ يَمِيتُكُمْ then He will make you die,⁸

ثُمَّ يُحْيِيكُمْ then He will give you life,⁹

ثُمَّ إِلَيْهِ and then unto Him

تُرْجَعُونَ you shall all be taken back?¹⁰

هُوَ الَّذِي 29. He it is Who

خَلَقَ لَكُمْ created¹¹ for you

مَا فِي الْأَرْضِ whatever is there in the earth

جَمِيعًا in toto.

ثُمَّ أَسْتَوَى Further,¹² He paid attention¹³

إِلَى السَّمَاءِ to the sky

مَسُونَةً and perfectly formed¹⁴ them

1. 'Amara = He commanded, ordered, instructed (v. iii. m. s. past from 'amr, order, command)

2. Yâsalu = it is kept up, continued, maintained, be connected, linked (v. iii. m. s. impfct. passive from waṣala [waṣl/shilah], to reach, connect, link, join). Here the emphasis is on the duty to keep good relations with and look after near relatives, the needy and fellow Muslims.

3. Yufsiduna = they create disorders, troubles, disturbance (v. iii. m. pl. impfct. from 'afsada, form IV of fasada [fasâd/fusâd], to be bad, spoiled. See tufsidû at 2:11, p. 7, n. 8 and mufsidûn at 2:12, p. 8, n. 1)).

4. Khâsirân (sing. khâsir) = losers, those that incur loss (active participle from khasara [khusr /khasâr /khasârah/khusrân] to lose, be in loss). Such persons will be the losers in the hereafter.

5. Takfûrûna = you (all) disbelieve (v. ii. m. pl. impfct. from kafara [kufir/ kufirân / kufûr], to disbelieve, to cover. See kafarû at 2:6, p. 6, n.1).

6. Amwât (sing. mayyit) = lifeless, dead.

7. 'Ahyâ = He gave life, brought to life (v. iii. m. s. past in form IV of hayiya [hayâh], to live. See yastahyî at 2:26, p. 14, n. 1).

8. Yumîtu = he causes to die, he makes to die (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawt] to die).

9. Yuhyî = he gives life (v. iii. m. s. impfct. from 'ahyâ. See above at n. 7). Here it refers to the resurrection and life in the hereafter.

10. Turja'ûna = You will be made to return, reverted, taken back (v. ii. m. pl. impfct. passive from 'arja'a, form IV of raja'a [rujû'] to return).

11. Khalâqa, see at 2:21 p. 11, n. 4. While the previous 'âyah tells that Allah creates us, makes us die and will raise us again for judgement and reward, the present 'âyah, 29, reminds us that everything in the earth and its setting, the skies, are created by Allah for our use and benefit.

12. Thumma = further, moreover, then.

13. Istawâ = he became even, straight, equal, regular, upright (v. iii. m. s. past in form VIII of sawiya [siwan], to be equal). Here the word means he turned attention to, because it is followed by 'ilâ, to (Ibn Kathîr, I, 97; Al-Zamakhsharî, I, 61; Al-Baḥr, I, 217. See also Al-Ṭabarî, I, 191).

14. Sawwâ = he gave proper form, put in order, straightened, levelled, made equal (v. iii. m. s. past in form II of sawiya. See the previous note).

سَبْعَ سَمَوَاتٍ into seven skies.¹
 وَهُوَ بِكُلِّ شَيْءٍ And He is of everything
 عَلِيمٌ All-knowing.²

Section (Rukū') 4³

وَإِذْ قَالَ رَبُّكَ 30. And when your Lord said
 لِلْمَلَائِكَةِ to the angels:
 إِنِّي جَاعِلٌ "I am going to set"⁴
 فِي الْأَرْضِ in the earth
 خَلِيفَةً a successor";⁵
 قَالُوا they said:
 أَتَجْعَلُ فِيهَا "Will you set therein
 مَنْ يُفْسِدُ such as will make trouble"⁶
 فِيهَا in there
 وَيَسْفِكُ الدِّمَاءَ and will shed blood;⁷
 وَنَحْنُ نُسَبِّحُ while we proclaim sanctity⁸
 بِحَمْدِكَ with Your praise
 وَنُقَدِّسُ لَكَ and declare Your Holiness?⁹

1. *Samāwāt* (sing. *samā'*) = skies, heavens. The expression "seven skies" is very significant. This is repeated many times in the Qur'ān. According to the present state of scientific knowledge, the sky is not confined to what we see of it with our eyes; but there are staggeringly vast spaces over and beyond it. The nature and extent of "the sky" remains still unfathomed. It is noteworthy that no human being, however knowledgeable, could have so categorically spoken of "seven skies" in the early seventh century A.C. by any amount of observation of the sky. *Samā'* is derived from *sumāw*, height, altitude, highness, eminence.

2. '*Alīm* = All-Knowing, Omniscient, i.e., Allah is All-Aware of the purpose and need for each of His creation, as also of the activities and intentions of His creatures.

3. In this section the origin of man and his destiny are described. He is created by Allah and is endowed with such qualities of head and heart as should make him the noblest of creation and render him even superior to an angel; but he can descend to the lowest depth of degradation by an abuse of those qualities. He has come from near Allah, has been ordained to settle and stay on the earth for an appointed term, and is destined to return to Him to be either reinstated in his original position of dignity and heavenly bliss or be consigned to perdition, according as he conducts himself in this worldly life.

4. *Jā'il* = (pl. *jā'ilān*) one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'l*], to create, put, set).

5. *Khalīfah* = (pl. *khalafā'*, *khalā'if*), successor, deputy, vicegerent, delegate. (active participle from *khalafa*, to succeed, to follow, to come after). The commentators have given three explanations of this term as applied to man. (a) Man is Allah's vicegerent on earth because he is to carry out and give effect to Allah's injunctions and directives in the world. (b) *Khalīfah* means here a new species whose one generation will

succeed another generation. (c) Man is called *khalīfah* here because he succeeded a previous species, *jinn*, who inhabited the earth before the coming of man (Ibn Kathīr, I, 99-100).

6. *Yufsidu* = he makes trouble, disorder (v. iii. m. s. impfct. from '*afsada*. See *yufsidūna* at 2:27, p. 15, n. 3).

7. *Yasfiku* = he sheds (v. iii. m. s. imperfect from *safaka* [*safk*] to shed, spill).

8. *Nusabbiḥu* = we proclaim the sanctity, we glorify, we declare immunity from any semblance of blemish (v. i. pl. impfct. from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*] to swim, float).

9. *Nuqaddisu* = we hold sacred, holy; we sanctify, we hallow (v. i. pl. impfct. from *qaddasa*, form II of *qadusa* [*quds/quḏūs*] to be holy, sacred, pure).

قَالَ إِنِّي أَعْلَمُ He said: "Verily I know¹

مَا لَا تَعْلَمُونَ what you do not know."²



وَعَلَّمَ آدَمَ 31. And He taught³ Adam

الْأَسْمَاءَ كُلَّهَا the names,⁴ all of them;

ثُمَّ عَرَّضَهُمْ He then laid⁵ them

عَلَى الْمَلَأِكَةِ فَقَالَ before the angels and said:

أَنبِئُونِي "Tell Me⁶

بِأَسْمَاءِ هَؤُلَاءِ the names of these,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁷



قَالُوا 32. They said:

سُبْحَانَكَ "Sacrosanct are You;

لَا عِلْمَ لَنَا no knowledge we have

إِلَّا except

مَا عَلَّمْتَنَا what You have taught⁸ us.

إِنَّكَ أَنْتَ Verily You are

الْعَلِيمُ the All-knowing,

الْحَكِيمُ 33. He said: "O Adam,

قَالَ يٰٓآدَمُ tell them their names."⁹

فَلَمَّا أَنْبَأَهُمْ So when he had told them

1. *A'lamu* = I know (v. i. s. impfct. from '*alima* [*'ilm*], to know, be aware of).

2. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl., impfct. from '*alima*).

3. '*Allama* = he taught, informed, instructed (v. iii. m. s. past, in form II of '*alima*).

4. '*Asmâ*' = (sing. *ism*) = names, i.e. Allah taught Adam the names and qualities of all things necessary for man.

5. '*Araḍa* = he displayed, exhibited, set forth, laid before (v. iii. m. s. past from '*arḍ*, to show, demonstrate, to be visible); i.e. Allah had all the things taught to Adam brought before the angels.

6. '*Anbi'û* = you (all) inform, tell, relate, give an account (v. ii. m. pl. imperative from *anbu'a*, form IV of *nabu'a* [*nab'/'nubû*'], to be high, raised; hence *naba'*, news).

7. '*Ṣādiqîn* (accusative/genitive of *ṣādiqân*, sing. *ṣādiq*) = truthful; i.e. if you are right in your assumption that man would not be a suitable successor in the earth. (Active participle from *ṣaduqa* [*ṣadq/ṣidq*], to tell the truth. See at 2:23, p. 12, n. 10)

8. '*Allamta* = you taught, instructed, informed (v. ii. m. s. past, in form II of '*alima*. See 3 above).

9. '*Āyah* 29 above says that Allah is All-Knowing. This is repeated in '*āyah* 32 wherein it is further stated that Allah is All-Wise; and in the following '*āyah* (33) Allah says that He knows the unseen of the heavens and the earth and whatever we, the creatures, disclose or conceal. Such attributes and names are exclusive to Allah and these are emphasized time and again in the Qur'ân. Belief in this forms part of Islamic monotheism (monotheism in respect of Allah's Names and Attributes). If therefore anyone thinks that he will not be accountable to Allah for any of his sayings or doings because he keeps these "top secrets" he is not a true monotheist and believer in Allah. Similarly if he thinks that any other being such as a prophet, a saint, a "holy man" or an astrologer has a knowledge of the unseen (*ghayb*) or possesses any attribute exclusive to Allah, he commits the sin of *shirk* (setting partners with Allah).

بِأَسْمَائِهِمُ the names thereof
 قَالَ أَلَمْ أَقُلْ لَكُمْ He said: "Did I not tell you
 إِنِّي أَعْلَمُ that I know
 غَيْبَ السَّمَوَاتِ the unseen of the heavens
 وَالْأَرْضِ and the earth;
 وَأَعْلَمُ and I know
 مَا تَدُونُ what you disclose¹
 وَمَا تَكْتُمُونَ and what you use to
 تَكْتُمُونَ conceal.²

وَإِذْ قُلْنَا 34. And when We said
 لِلْمَلَائِكَةِ to the angels:
 "Prostrate yourselves"³
 لَادَمَ to Adam",
 فَسَجَدُوا they prostrated themselves⁴
 إِلَّا إِبْلِيسَ except Iblīs.
 أَبَى وَأَسْتَكْبَرَ He declined,⁵ turned proud⁶
 وَكَانَ مِنَ الْكَافِرِينَ and became an infidel.

وَقُلْنَا 35. And We said:
 يَا آدَمُ اسْكُنْ أَنْتَ "O Adam, live⁷ you
 وَزَوْجُكَ الْجَنَّةَ and your wife⁸ in the garden
 وَكُلَا مِنْهَا رَعْدًا and eat⁹ out of it at ease¹⁰

1. *Tubdūna* = you (all) express, declare, disclose, make known, reveal (v. ii. m. pl. impfct. from 'abdā, form IV of *badā* [buduww], to appear, become evident, clear).

2. *Taktumūna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [katm/kitmān], to hide, secrete, conceal).

'Ayahs 31 to 33 convey the lesson that man has been endowed with superior genius and capabilities over all the other creations. So he should have self-esteem and confidence and should not adore or worship any other created object, animate or inanimate, however overwhelming and stupendous it might appear. Conversely, he should adore and worship Allah Alone, his Creator and *Rabb*, remembering always that He sees and knows whatever he does and thinks, openly or secretly, and that He has His wisdom and purpose in all His creation and plans.

3. *Usjudū* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [sujūd], to prostrate oneself, to make humble submission, pay obeisance).

4. *Sajadū* = they paid obeisance, prostrated themselves (v. iii. m. pl. impfct. from *sajada*)

5. 'Abā = he declined, refused, turned down (v. iii. m. s. past from *ibā*'/ibā'ah, to refuse, to decline).

6. *Istakbara* = he became proud, turned arrogant, was puffed up (v. iii. m. s. past, in form X of *kabura* [kubr/kibār/kabārah] to become big, large, great).

7. *Uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [sakan] to live, to inhabit).

8. *Zawj* (pl. 'Azwāj) = wife/husband, consort, couple (See at 2:25, p. 13, n. 12). Here the reference is to Hawwā', Adam's wife, whom Allah created after having created him.

9. *Kulā* = you (two) eat (v. ii. dual, imperative from 'akala [akl/ma'kal], to eat, consume, devour).

10. *Raghad* = easy, carefree, profuse, opulent, affluent.

- جَبْتُمْ شَيْئًا as¹ you wish;²
وَلَا تَقْرَبُوا هَذِهِ الشَّجَرَةَ but do not go near³ this tree,⁴
فَتَكُونُوا else you will be
مِنَ الظَّالِمِينَ of the transgressing ones.⁵
- فَأَزَلَّهُمَا الشَّيْطَانُ 36. But Satan toppled⁶ them
عَنْهَا from there
فَأَخْرَجَهُمَا and ousted them⁷
مِمَّا كَانَا فِيهِ from what they had been in.
وَقُلْنَا اهْبِطُوا And We said: "Get down;⁸
بَعْضُكُمْ لِبَعْضٍ you are one to the other
عَدُوٌّ an enemy;⁹
وَلَكُمْ and you will have
فِي الْأَرْضِ in the earth
مَسْكَنٌ وَمَنْعٌ an abode¹⁰ and enjoyment¹¹
إِلَىٰ يَوْمٍ تَلْقَوْنَ till a time.
- فَلَقَّاهُ 37. Then Adam received¹²
مِنْ رَبِّهِ from his Lord
كَلِمَاتٍ certain words.¹³
فَنَابَّ عَلَيْهِ So He (Allah) forgave him.¹⁴
إِنَّهُ هُوَ الْوَّابُ Verily He is Most Forgiving,
الرَّحِيمُ Most Merciful.

1. *Haythu* = as, where (place and direction), whereas, since .

2. *Shi'tumâ* = you (two) wished, desired, liked, wanted (v. ii. dual past from *shâ'a* [*mushi'ah*] to want, wish, desire).

3. *Lâ Taqrabû* = you (two) do not go near, do not approach (v. ii. m. dual, imperative (prohibition) from *qaruba* [*qurb/maqrabah*] to go near, approach).

4. *Shajarah* (pl. *shajarât*) = tree. The nature of the tree referred to here is not known; but Iblis suggested to Adam and his wife that it would make them live for ever or would make them angels (see 7:20 and 20:120).

5. *Zâlimîn* = (accusative /genitive of *zâlimûn*, sing. *zâlim*) = transgressors, oppressors, wrong-doers, unjust (active participle from *zâlama* [*zulm/zalm*], to exceed the limits, do wrong).

6. *Azalla* = he caused to slip, to err, toppled (v. iii. m. s. past in form IV of *zalla* [*zala*], to slip, stumble, to commit an error).

7. *'Akhraja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurûj*], to go out, to leave. See at 2:22, p. 11, n.12).

8. *Ihbiṭû* = you (all) get down, descend (v. ii. m. pl. imperative from *habaṭa* [*hubûṭ*], to go down, descend, alight). Note the plural form of the verb. The command was made to Adam, Hawwâ' and Iblis, the arch-satan.

9. *'Adûw* (pl. *'a'dâ'*) = enemy.

10. *Mustaqarr* = resting place, abode, habitation, residence (adverb of place from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide).

11. *Matâ'* (pl. *'amti'ah*) = enjoyment, pleasure, gratification, object of delight, necessities of life, chattel, goods.

12. *Talaqqâ* = he received, accepted (v. iii. m. s. past in form V of *laqiya* [*liqâ'* /*luqyân* /*luqan* /*luqy* /*luqyah*] to meet with, to come across).

13. i.e. Adam received *waḥy* containing words wherewith to seek Allah's forgiveness. Adam did so and Allah forgave him. The words received by Adam are given in the Qur'ân at 7:23.

14. *Tâba* = he returned, turned to (v. iii. m. s. past [*tawba/tawbah/matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy.

- فَلَمَّا أَصْبَحُوا 38. We said: "Get down
مِنْهَا جَمِيعًا from it, one and all.¹
فَإِذَا يَأْتِيَكُمُ So when there comes to you
مِنْهُ هُدًى guidance² from Me,
فَمَنْ يَتَّبِعْ and whoever follows
هُدَايَ My guidance,
فَلَا خَوْفٌ عَلَيْهِمْ no fear³ shall be on them;
وَلَا هُمْ يَحْزَنُونَ neither shall they grieve.⁴
- ﴿٣٨﴾
- وَالَّذِينَ كَفَرُوا 39. But those who disbelieve
وَكَذَّبُوا and cry lies⁵
بِعَايِنَتْنَا to Our revelations,⁶
أُولَٰئِكَ they shall be
أَصْحَابُ النَّارِ inmates⁷ of the fire;
هُمْ فِيهَا they in there
يَخْلُدُونَ ﴿٣٩﴾ shall abide forever.⁸

Section (Rukû') 5⁹

- يٰۤأَيُّهَا بَنِي إِسْرَءِيلَ 40. O Children of Isrâ'îl,
اذْكُرُوا نِعْمَتِيَ recall¹⁰ My grace
الَّتِي أَنْعَمْتُ عَلَيْكُمْ which I bestowed¹¹ on you,
وَأَوْفُوا and fulfil¹²
بِعَهْدِي the covenant¹³ with Me,

1. This repeated command applies to Adam as well as his progeny and means that Allah's having forgiven Adam did not mean the end of his and his progeny's sojourn on the earth. They are nonetheless each to pass a term on it and their ultimate salvation lies in following the guidance to be given by Allah, which is assured next in the 'ayah.

2. *Hudan* = guidance, i.e., the guidance communicated by Allah through His Prophets. The Qur'ân, as stated at the beginning of this *sûrah*, is the guidance from Allah (see 2 : 2).

3. *Khawf* = fear, dread.

4. i.e., on the Day of Judgement. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct from *hazina* [*huzn/hazn*], to grieve, be sad).

5. *Kadhdhabû* = they disbelieved, treated as false, cried lies to, alleged to be untrue (v. iii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb/kadhib/kadhbah/kudhbah*], to lie).

6. 'Âyat (sing. 'ayah) = signs, marks, miracles, revelations, units of statements in the Qur'ân (often mis-called 'verses').

7. 'Aṣḥāb (sing. ṣāhib) = companions, inmates, owners, masters.

8. *Khâlidûn* (sing. khâlid) = eternal, everlasting, perpetual, living forever (active participle from *khaladu*. See at 2:25, p. 13, n. 14.).

9. This and the succeeding 12 sections up to 'ayah 142 of this *sûrah* speak about the Children of Isrâ'îl and call upon them to believe in the Prophet Muḥammad, peace and blessings of Allah be on him, and in the Qur'ân sent down on him, reminding them of their covenant with Allah and the favours and graces bestowed on them and of their past conduct in relation to the Prophets sent to them.

10. *Udhkurû* = you (all) remember, (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember).

11. 'An'amtu = I have bestowed, graced (v. i. s. past from *na'ama* [*na'mah/man'am*] to be in ease, comfort. See 'an'amtu at 1:7, p. 2, n. 5).

12. 'Awfû = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *wafâ* [*wafâ'*], to fulfil).

13. 'Ahd (pl. 'uhûd) = covenant, pact, pledge, agreement, compact. The reference here is to the Israelites' pledge to Allah to obey and worship Him Alone and to believe in the Prophets to be sent subsequently.

أَوْفِ I shall fulfil

بِعَهْدِكُمُ the covenant with you;

وَأِنِّى and Me and Me Alone

فَأَرْهَبُونَ you be in dread of.¹

وَمَا آمَنُوا 41. And believe

بِمَا أُنزِلْتُ in what I have sent down²

مُصَدِّقًا confirming³

لِمَا مَعَكُمْ what is with you⁴

وَلَا تَكُونُوا and do not be

أَوَّلَ كَافِرٍ the first to disbelieve

بِهِ therein;

وَلَا تَشْتَرُوا and do not buy⁵

بِبَآئِنِى with My revelations

بِشَيْءٍ لِّبَالٍ a little value,⁶

وَأِنِّى and Me and Me Alone

فَأَتَّقُونَ you be afraid of.⁷

وَلَا تَلْبِسُوا 42. And do not clothe⁸

الْحَقَّ the truth

بِالْبَاطِلِ with the falsehood,

وَتَكْتُمُوا النَّعَى nor conceal⁹ the truth,

وَأَنْتُمْ تَعْلَمُونَ even though you know.¹⁰

1. *Irhabû + ni* (originally *irhabû + nî*) = you (all) dread me, be afraid of me, fear me (v. ii. m. pl. imperative from *rahiba* [*rahah/ruhb/rahbah*], to dread, fear).

2. *'Anzaltu* = I sent down (v. i. s. past from *'anzala*, form IV of *naẓala* [*najâl*], to come down). The reference here is to the Qur'ân.

3. *Musaddiq* = attesting, confirming (active participle form *ṣaddaqa*, form II of *ṣadaqa* [*ṣidaq/ṣadq*], to speak the truth, to be true).

4. i.e., in confirmation of monotheism in the Torah and the Inzîl and of the prophecy about Muḥammad (p.b.h.).

5. *Lâ Tashtarû* = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharâ* [*shiran/shirâ*], to buy, sell. See at 2:16, p. 9, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

6. *Thaman* (pl. *athmân/athminah*) = price, value. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ân and the Prophet Muḥammad (p.b.h.). The exhortation is, however, general.

7. *Ittaqû + ni* = you (all) beware of me, fear me (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqa* [*waqy/wiqâyah*], to preserve, to guard. See at 2:24, p. 12, n. 12).

8. *Lâ Talbisû* = do not clothe, cover, garb, mix (v. ii. m. pl. imperative {prohibition} from *labisa* [*lubs*], to wear, put on, clothe).

9. (*Lâ*) *Taktumû* = you (all) do not conceal, secrete, hide (v. ii. m. pl. imperative {prohibition} from *katama* [*katm/kitmân*], to hide, conceal. See *taktumûna* at 2:33, p. 18, n.2). The *lâ* in the previous clause governs this clause too and makes it a prohibition.

10. *Ta'lamûna* = you (all) know (v. ii. m. pl., impfct. from *'alima* [*'ilm*], to know, be aware of. See *ya'lamûna* at 2:13, p. 8, n. 6). The letter *waw* at the beginning of the clause is circumstantial and the expression, *wa antum ta'lamûna*, means: "notwithstanding your being aware of" or "even though you know". The 'āyah asks the Children of Isrā'îl not to wilfully distort the truth contained in their scripture, nor to conceal the truth, particularly the prophecy about Muḥammad (p.b.h.).

وَأَقِمُوا 43. And properly perform¹

الصَّلَاةَ the prayers

وَأَتُوا الزَّكَاةَ and pay the zakâh,²

وَارْكَعُوا and bow³

مَعَ الرَّاكِعِينَ with those that bow.⁴

۞ أَتَأْمُرُونَ النَّاسَ 44. Do you enjoin⁵ on men

بِالْبِرِّ piety and obedience⁶

وَنَسُوا أَنْفُسَهُمْ and forget⁷ yourselves,

وَأَنْتُمْ while you are those

تَتْلُونَ الْكِتَابَ that read⁸ the Book.

أَفَلَا تَعْقِلُونَ Will you not see reason?⁹

وَأَسْتَعِينُوا 45. And seek help¹⁰

بِالصَّبْرِ وَالصَّلَاةِ with patience¹¹ and prayer;

وَأَنَّهَا لَكَبِيرَةٌ and that indeed is hard¹²

إِلَّا عَلَى الْخَاشِعِينَ except on the humble ones¹³

الَّذِينَ يَظُنُّونَ 46. Who firmly believe¹⁴

أَنْهُمْ that they are

مُتْلِفُو رَبِّهِمْ going to meet¹⁵ their Lord;

وَأَنْهُمْ إِلَيْهِ and that they are to Him

رَاجِعُونَ going to return.

1. 'Aqîmû = you (all) properly perform, set up (v. ii. m. pl. imperative from 'aqâma, form IV of qâma [qawmah/qiyâm], to stand. See yuqîmûna at 2:3, p. 5, n.3).

2. Zakâh = purity, growth. Technically it means the prescribed charitable contributions for specified purposes, especially on surplus wealth held for a full year. It is so called because it is considered to purify wealth and make for its proper growth.

3. Irka'û = you (all) bow, bend the body (v. ii. m. pl. imperative from raka'a [rukâ'], to bow).

4. Râki'in (accusative/genitive of râki'un, sing râki') = those who bow (active participle from raka'a). The 'ayah constitutes a command to perform prayers in congregation.

5. Ta'murûna = you (all) enjoin, order, instruct, bid (v. ii. n. pl. impfct. from 'amara ['amr], to bid, to enjoin. See 'amara at 2:27, p. 15, n.1).

6. Birr = piety, obedience, righteousness.

7. i.e., you forget to practise it yourselves. Tansawna = you (all) forget (v. ii. m. pl. impfct. from nastiya [nasy/nisyân], to forget).

8. Tatlûna = you (all) recite, read, study (v. ii. m. pl. impfct. from talâ [tilâwah], to recite, read).

9. Ta'qilûna = you (all) see reason, understand (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with the faculty of reason, to understand).

10. i.e. Allah's help and assistance in all affairs.

Ista'inû = you (all) seek help, assistance (v. ii. m. pl. imperative from ista'ana, form X of 'ana ['awn], to be of middle age, i.e., to be robust. See nasta'inu at 1:5, p.2, n.2).

11. Şabr = patience, perseverance, forbearance.

12. Kabîr = big, gigantic, enormous. Here it means heavy, burdensome, hard.

13. Khâshi'in (accusative/genitive of khâshi'un, sing. khâshi') = the submissive ones, humble (active participle from khasha'a [khushû'], to be submissive, humble).

14. Yazunnûna = they firmly believe, they suppose, conjecture (v. iii. m. pl. impfct. from zanna [ẓann], to firmly believe, to suppose).

15. Mulâqâ (originally mulâqûn, pl. of mulâqîn, the final nûn being dropped in the genitive construction) = the meeting ones, (act. participle from lâqa, form III of laqiya [liqâ'/luqyân /luqy/luqyah/luqan] to meet, encounter. See laqû at 2:13, p. 8, n. 7; and talaqqâ at 2:37, p. 19, n.12).

Section (Rukû') 6

- يٰۤاَيُّهَا بَنِي إِسْرَءِيلَ 47. O Children of Isrâ'îl,
 اذْكُرُوا نِعْمَتِيَ الَّتِي أَنْعَمْتُ عَلَيْكُمْ recall¹ My favour which
 وَأَنِّي فَضَّلْتُكُمْ I bestowed² on you³
 وَإِنِّي فَضَّلْتُكُمْ and that I preferred⁴ you
 عَلَى الْعَالَمِينَ to all the beings.⁵
- وَأَنْعَمُوا يَوْمَ 48. And beware⁶ of a day⁷
 لَا تَجْزَى نَفْسٌ no individual will avail⁷
 عَنْ نَفْسٍ سَبَّ any individual of anything;
 وَلَا يُقْبَلُ nor shall there be accepted⁸
 مِنْهَا شَفَعَةٌ from him any intercession;⁹
 وَلَا يُؤْخَذُ nor shall there be taken¹⁰
 مِنْهَا عَدْلٌ from him any equivalent,¹¹
 وَلَا هُمْ يُنصَرُونَ nor shall they be helped.¹²
- وَإِذْ 49. And [recall] when
 نَجَّيْنَاكُمْ We rescued¹³ you
 مِنَ آلِ فِرْعَوْنَ from the Pharaoh's¹⁴ people
 يَسُوءُونَكُمْ who were inflicting¹⁵ on you
 سَوْءَ الْعَذَابِ the vilest of torture,
 يَذْبَحُونَ أَبْنَاءَكُمْ slaughtering your sons
 وَيَسْتَحْيُونَ and keeping alive¹⁶
 نِسَاءَكُمْ your women folk;

1. 'Udhkurâ, see at 2:40, p. 20, n. 10.

2. 'An'amtu, see at 2:40, p. 20, n. 11.

3. i.e., your forefathers, ancestors.

4. Faddaltu = I preferred, gave preference (v. i. s. past from faddala, form II of fadala [fadl], to be good, be in excess).

5. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl in respect of the raising of Prophets and Messengers. ('Ālamin, see 1:2, p. 1, n. 4).

6. Ittaqû, see at 2:24, p. 12, n. 12.

7. i.e., the Day of Judgement after resurrection.

8. Tajtî = she or it avails, requites, repays, rewards (v. iii. f. s. past from jazâ [jazâ'], to requite, recompense).

9. Yuqbalu = it is accepted, received (v. ii. m. s. impfct. passive from qabila [qabâl /qubâl], to accept).

10. Shafâ'ah = intercession (derived from shaf', i.e. even, opposite of odd, and is so meant because of the joining of one to another to speak on behalf of the latter).

11. 'Adl = equivalence, compensation, justice, impartiality.

12. Yunṣarûna = they are helped, assisted (v. iii. m. pl. impfct. passive from naṣara [naṣr /nuṣûr], to help, assist, make victorious). The 'ayah means that none shall get any help against Allah's judgement and decree on the Day of Judgement.

13. Najjaynâ = we rescued, saved, delivered (v. i. pl. past from najjâ, form II of najâ [najw /najâ' /najâh], to make for safety, get away, to save o.s., be saved).

14. Pharaoh = title of ancient Egyptian kings. The particular Pharaoh during whose time Mûsâ was born and in whose household he grew up is stated to be Ramses II of the 19th dynasty; and the Pharaoh who came in pursuit of Mûsâ and was consequently drowned was Ramses's son Minfitah. The 'ayah refers to the famous story of Mûsâ's escape from Egypt with the Children of Isrâ'îl and the drowning of the Pharaoh with his troops.

15. Yasimûna = they impose, force upon, subject to (v. iii. m. pl. impfct. from sāma [sawm], to impose, inflict, to offer for sale).

16. Yastahyûna = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of ḥayiya/ ḥayya [ḥayâh], to live. See yastahyî at 2:26, p. 14, n. 1).

وَفِي ذَٰلِكَ **and in that was**
 بَلَاءٌ **a test¹ from your Lord,**

عَظِيمٌ **a tremendous one.²**

وَإِذْ **50. And [recall] when**

فَرَقْنَا بِكُم **We cleaved³ for you⁴**

الْبَحْرَ **the sea**

فَأَنجَيْنَاكُمْ **and thus saved⁵ you**

وَأَغْرَقْنَا **and drowned⁶**

عَالِ فِرْعَوْنَ **the Pharaoh's people**

وَأَنْتُمْ نَظُرُونَ **while you were looking on.⁷**



وَإِذْ **51. And [recall] when**

وَعَدْنَا مُوسَى **We appointed⁸ for Mûsa**

أَرْبَعِينَ لَيْلَةً **forty nights;**

ثُمَّ أَخَذْتُمُ الْعِجْلَ **then you took up⁹ the calf¹⁰**

مِنْ بَعْدِهِ **in his absence,**

وَأَنْتُمْ ظَالِمُونَ **and you were transgressing.¹¹**



ثُمَّ عَفَوْنَا عَنْكُمْ **52. Then We forgave¹² you**

مِنْ بَعْدِ ذَٰلِكَ **after that**

لَعَلَّكُمْ **so that you might**

تَشْكُرُونَ **express gratitude.¹³**

1. *Balâ'* = trial, test, tribulation. This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Ṭabarî, I, 274-275.; Ibn Kathîr, I, 128-129).

2. *'Azîm* = big, great, enormous, tremendous.

3. *Faraqnâ* = we cleaved, separated, divided, distinguished (v. i. pl. past from *faraqa* [*farq* /*furqân*], to separate, divide, distinguish).

4. *Bi+kum* has here the sense of *la+kum*, for you.

5. *'Anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw/najâ* /*najâh*]). See *najayna* in the previous *'ayah*. Both the forms II and IV of *najâ* give the same meaning).

6. *'Aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned).

7. *Tanzurûna* = you (all) see, view, gaze, look on (v. ii. m. pl. impfct. from *nazara* [*nazar/manzar*], to see, to view).

8. *Wâ'adnâ* = we appointed, arranged (v. i. pl. past from *wâ'ada*, form III of *wa'ada* [*wa'd*] to promise). After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days.

9. *Ittakhadhtum* = you (all) took, took up, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take, to receive).

10. i.e., the image of the calf made by Sâmiriyy for worshipping it.

11. *Zâlimûn* (sing. *zâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *zâlama* [*zalm/zulm*], to cross the limits, to do wrong or injustice). The clause, "and you were transgressing", is a circumstantial expression and it means that they were committing the sin of *shirk* by taking up the calf for worshipping it. *Shirk* is described as an "enormous transgression" (*zulm 'azîm*) at 31:13.

12. *'Afawnâ* = we forgave, excused, effaced (v. i. pl. past from *'afâ* [*'afwl/afâ*], to forgive, to obliterate).

13. *Tashkurûna* = you (all) express gratitude, be thankful (v. ii. m. pl. impfct. from *shakara* [*shukr* /*shukrân*] to express thanks, to be grateful).

وَإِذْ 53. And [recall] when

ءَاتَيْنَا مُوسَى We gave Mûsâ

الْكِتَابَ وَالْفُرْقَانَ the Book¹ and the Furqân;²

لَعَلَّكُمْ so that you might

تَهْتَدُونَ receive guidance.³

وَإِذْ 54. And [recall] when

قَالَ مُوسَى لِقَوْمِهِ Mûsâ said to his people:

يَقُولُوا إِنَّكُمْ "O my people, verily you

ظَلَمْتُمْ أَنْفُسَكُمْ have wronged⁴ yourselves⁵

بِاتِّخَاذِكُمُ الْعِجَلِ by your taking up the calf.

فَتُوبُوا So turn in repentance⁶

إِلَىٰ بَارِئِكُمْ to your Creator⁷

فَقَتُلُوا أَنْفُسَكُمْ and kill⁸ yourselves.⁹

ذَٰلِكُمْ خَيْرٌ لَّكُمْ That is the better for you

عِنْدَ بَارِئِكُمْ in the sight of your Creator."

فَنَابَ عَلَيْكُمْ So He forgave you;

إِنَّهُ هُوَ الْغَفُورُ, verily He is Most Forgiving,

الرَّحِيمُ Most Merciful.

وَإِذْ 55. And [recall] when

قُلْتُمْ يَا مُوسَى you said: "O Mûsâ,

لَنْ نُؤْمِنَ لَكَ we will not believe¹⁰ in you

1. i.e. the *Tawrah* (Torah).

2. *Furqân* = criterion, distinction. It is a description of the *Tawrah* itself and is so called because in it was a distinction between the truth and the untruth. Another view is that the *furqân* here refers to the help and victory given to Mûsâ by rescuing and separating him and his people from the clutches of the Pharaoh (Al-Ṭabarî, I, 284-285; Ibn Kathîr, I, 130).

3. *Tahtadûna* = you (all) receive guidance, be on the right path (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*]), to lead, to guide. See *muhtadîn* at p. 9, n. 8)

4. *Zalamtum* = you (all) did wrong, did injustice, transgressed (v. ii. m. pl. past from *zâlama* [*zulm/zalm*]), to do wrong. See *zâlimân* at 2:51, p. 24, n. 11).

5. Because the consequences of your wrong act will ultimately fall on yourselves.

6. *Tâbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb, tawbah*]), to turn in repentance. When said of Allah it means to forgive, to restore to His grace. See *tâba* at 2:37, p. 19, n. 14).

7. *Bârî'* = Creator, Who creates flawlessly out of nothing.

8. *Uqtulû* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*]), to kill, slay).

9. i.e., let the wrong-doers of you be killed by the innocent. The directive was given by Mûsâ, being so commanded by Allah. (Ibn Kathîr, I, 131; Al-Ṭabarî, I, 287-288).

10. *Nu'minu* = we believe, have faith (v. i. pl. impfct. from *âmana* [*'imân*]), from IV of *amina* [*'amn/'amân*]), to be safe, feel safe. See at 2:13, p. 8, n. 4).

حَتَّىٰ رَأَى اللَّهَ until we see¹ Allah

جَهْرَةً openly.²

فَأَخَذَتْكُمْ So there seized³ you

الْصَّاعِقَةُ the thunderbolt⁴

وَأَنْتُمْ تَنْظُرُونَ and you were gazing.⁵



ثُمَّ بَعَثْنَاكُمْ 56. Then We raised⁶ you up

مِنْ بَعْدِ مَوْتِكُمْ after your death;⁷

لَعَلَّكُمْ might be that you

تَشْكُرُونَ express gratitude.⁸

وَطَلَّلْنَا 57. And We cast as shade⁹

عَلَيْكُمْ أَلْغَمَامٌ over you the cloud;¹⁰

وَأَنْزَلْنَا عَلَيْكُمْ and sent down¹¹ on you

الْمَنَّاءَ وَالسَّلْوَةَ the manna and the salwâ¹² –

كُلُوا مِنْ طَيِّبَاتِ "Eat of the good things¹³ of

مَا رَزَقْنَاكُمْ what We have granted¹⁴ you."

وَمَا ظَلَمُونَا And they did not wrong¹⁵ Us;

وَلَكِنْ كَانُوا أَنْفُسَهُمْ وَلَكِنْ but they were to themselves

يَظْلِمُونَ doing wrong.¹⁶

ذَٰلِكَ 58. And [recall] when

قُلْنَا We said:

1. *Narâ* = we see, view, behold. (v. i. pl. impfct. from *ra'â* [ra'y, ru'yah] to see).

2. *Jahratan* = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl.

3. *'Akhadhat* = she or it took, seized, grasped (v. iii. f. s. past from *'akhadha* ['akhdh], to take, to receive).

4. *Şâ'iqah* (pl. *şawâ'iq*) = thunderbolt, bolt of lightning. See *şawâ'iq* at 2:19, p. 10, n. 12.

5. *Tanzurûna*, see at 2:50, p. 24, n. 7.

6. *Ba'athnâ* = we raised up. sent out, resurrected, revived (v. i. pl. past from *ba'atha* [ba'th], to raise up, resurrect).

7. *Mawt* = death, lifelessness. It is said that they remained lifeless for a day and a night.

8. *Tashkurûna*, see at 2:52, p. 24, n. 13.

9. *Zallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *zallala*, form II of *zalla* [zall/zulâl], to be, to continue. In its form II and IV the verb means to shade, to screen). It is stated they were so protected from the heat of the sun either at a place called Tih or in the open desert (Ibn Kathîr, I, 134).

10. *Ghamâm* (sing. *ghamamah*) = clouds. It is so called because it covers or veils (*ghamma*, *ghamm*, to cover).

11. *Anzalnâ*, see at 2:22, p. 11, n. 9; see also *'unzila* at 2:4, p. 5, n. 6.

12. *Manna* and *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them.

13. *Tayyibât* (fem. sing. *tayyibah*; mas. *tayyib*) = good, pleasant or agreeable things. Here it means the good and wholesome as well as the lawful things.

14. *Razaqnâ*, see at 2:3, p. 5, n. 4.

15. *Zalamû* = they transgressed, did wrong, committed injustice (v. iii. m. pl. past from *zalamâ*. See *zalamtum* at 2:53, p. 25, n. 4). Even after the bestowal of so many favours on them the Children of Isrâ'îl transgressed and did wrong.

16. *Zâlimîn*, see at 2:35, p. 19, n. 5.

أَدْخُلُوا هَذِهِ الْقَرْيَةَ "Enter¹ this town²
 فَكُلُوا مِنْهَا and eat³ from there
 حَيْثُ شِئْتُمْ whatever you wish⁴
 رُغَدًا in ease and abundance;⁵
 وَأَدْخُلُوا الْبَابَ and enter the door
 سُجَّدًا making prostration,⁶
 وَقُولُوا حِطَّةً and say "Forgiveness",⁷
 نَغْفِرْ لَكُمْ We shall forgive⁸ you
 خَطِيئَتَكُمْ your sins;⁹
 وَنَزِيدُ and shall give more¹⁰
 الْمُحْسِنِينَ to the righteous.¹¹
 فَذَلَّ 59. But there substituted,¹²
 الَّذِينَ ظَلَمُوا those who transgressed,¹³
 قَوْلًا غَيْرَ الَّذِي a saying other than that
 قِيلَ لَهُمْ said to them.
 فَأَنْزَلْنَا So We sent down¹⁴
 عَلَى الَّذِينَ ظَلَمُوا on those who transgressed
 رِجْزًا مِنَ السَّمَاءِ a punishment¹⁵ from the sky
 بِمَا كَانُوا because they had been
 يَنْسِفُونَ sinning rebelliously.¹⁶

Section (Rukû') 7

وَإِذْ 60. And [recall] when
 أَسْتَغْفَىٰ مُوسَىٰ Mūsâ prayed for water¹⁷

1. *Udkhulû* = you (all) enter, go in (v. ii. m. pl. imperative from *dakhala* [*dukhâl*], to enter, to go in).

2. i.e., Bayt al-Maqdis.

3. *Kulû* = you (all) eat (v. ii. m. pl. imperative from '*akala* [*'akl*], to eat. See *kulû* at 2:35, p. 18, n. 9)

4. *Shi'tum* = you wished, wanted (v. ii. m. pl. past from *shâ'a* [*mashî'ah*], to wish. See *shi'tumâ* at 2:35, p. 19, n. 2).

5. *Raghad* = ease and abundance; see at 2:35, p. 18, n. 10).

6. i.e. in submission to Allah and in seeking His forgiveness.

7. *Hitah* = a shortened form of *hatta 'annâ dhunûbanâ*, remove/forgive our sins.

8. *Naghfir(u)* = we forgive, pardon, remit (v. i. pl. impfct. from *ghafara* [*maghfirah/ ghufrân*], to forgive, to cover. The last letter is rendered voewless because it is the conclusion of a conditional clause [*jawâb* of *shart*]).

9. *Khaṭyâ* (sing. *khafî'ah*) = sins, mistakes, faults, offences.

10. *Nazidu* = we increase, enhance, give more (v. i. pl. impfct. from *zâda* [*ziyâdah*], to grow, to increase).

11. *Muḥsinîn* (accusative/genitive of *muḥsinîn*; sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from '*aḥsana*, form IV of *ḥasana* [*ḥusn*], to be handsome, to be good).

12. *Baddala* = he changed, altered (v. iii. m. s. past in form II of *badala* [*badal*], to replace). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

13. *Zalamû* = they transgressed, did wrong (v. iii. m. pl. past from *zalamâ*. See at 2:57, p. 26, n. 15).

14. '*Anzalnâ* = we sent down. See 2: 22, p. 11, n. 9.

15. *Rijz* = punishment, that which confuses and consternates. It is reported that the punishment came in the form of a devastating plague.

16. *Yafsuqûna* = they sin wantonly, rebelliously (v. iii. m. pl. past from *fasaqa*. See *fâsiqîn* at 2:26, p. 14, n. 7).

17. *Istasqâ* = he prayed for water, asked for a drink (v. iii. m. s. past in form X of *saqâ* [*saqy*], to drink, to give a drink, to make someone drink).

لِقَوْمِهِ فَقُلْنَا for his people, We said:
 أَضْرِبْ بِعَصَاكَ "Strike¹ with your staff²
 الْحَجَرَ the rock."³
 فَأَنْفَجَرَتْ مِنْهُ So there burst out⁴ of it
 اثْنَا عَشَرَ عَيْنًا twelve springs.⁵
 فَدَعَا كُلُّ نَاسٍ Each group had known
 مَشْرَبَهُ their drinking spot.⁶
 كُلُوا وَاشْرَبُوا [We said] "Eat⁷ and drink⁸
 مِنْ رِزْقِ اللَّهِ out of Allah's provisions
 وَلَا تَغْلُوا and do not cause havoc⁹
 فِي الْأَرْضِ in the earth
 مُفْسِدِينَ creating troubles."¹⁰

وَإِذْ 61. And [recall] when
 قُلْتُمْ يَسْمُوسَى you said: "O Mûsâ,
 لَنْ نَصْرِعَ لَنْ we shall not put up with¹¹
 طَعَامٍ وَاحِدٍ one [kind of] food.
 فَادْعُ لَنَا رَبَّنَا So ask¹² for us your Lord
 يُخْرِجَ لَنَا that He brings¹³ forth for us
 مِمَّا تُنْشِئُ الْأَرْضُ of what the earth grows¹⁴ –
 مِنْ بَقْلِهَا of its vegetables
 وَفَيْهَا and its cucumbers,
 وَفُومِهَا and its garlic¹⁵

1. *Idrib* = you strike, hit, beat (v. ii. m. s. imperative from *daraba* [*darb*], to beat, to strike).

2. *Aṣā* (pl. *'uṣṣy*, *'iṣṣy*, *a'ṣin*) = staff, stick, rod.

3. *Hajar* (pl. *ahjār*, *hijārah*) = stone, rock. It is said that it was a stone from the Mount Sinai.

4. *Infajarat* = she or it burst out, exploded, erupted (v. iii. f. s. past from *infajara*, form VII of *fajara* [*fajr*], to break up, to cleave). It is a very effective style of narration in the Qur'ān that it keeps something unsaid to be understood by the result which is emphasized. Here it is kept silent that Mûsā abided by the command and struck the rock with his staff as commanded. Hence there burst out the 12 springs by Allah's will and design.

5. *Ayn* (pl. *'ayūn*, *a'yūn*) = spring, fountain, eye, source, scout. The twelve springs were for the 12 tribes of the Israelites. It is said that the stone was square in shape and that three springs came out from each of its four sides. The incident took place at Al-Tih in the Sinai peninsula (Ibn Kathīr, I, 143).

6. *Mashrab* (pl. *mashārib*) = drinking place, drink, drinking trough.

7. *Kulū*, see at 2:58, p. 27, n. 1.

8. *Ishrabū* = you (all) drink (v. ii. m. pl. imperative from *shariba* [*shurb*, *mashrab*], to drink, sip).

9. *Lā Ta'thaw* = you (all) do not cause disaster, havoc (v. ii. m. pl. imperative {prohibition} from *'atha* [*'ayth*], to create disaster, cause havoc).

10. *Mufsidūn* (accusative /genitive of *mufsidūn*, sing. *mufsid*) = trouble-makers, disturbers; active participle from *'afṣada*, form IV of *fasada* [*fusād*/*fusūd*], to be bad. See *mufsidūn* at 2:12, p. 8, n. 1).

11. *Naṣbiru* = we bear with patience, persevere, endure, put up with (v. i. pl. impfct., from *ṣabara* [*ṣabr*], to be patient, to fetter, bind).

12. *Ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'a* [*du'a*'], to call, to summon).

13. *Yukhriju* = he brings out, produces (v. iii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to come out. See 2:22, p. 11, n. 12).

14. *Tunbitu* = she or it causes to sprout, makes grow, germinates (v. iii. f. s. impfct. from *'anbata*, form IV of *nabata* [*nabi*], to grow, to sprout).

15. *Fām* = garlic or wheat.

وَعَدَيْهَا وَيَصْلِيهَا its lentils, and its onions."

قَالَ He said:

أَتَتَّخِذُ لِيْهِ "Will you take in exchange¹

الَّذِيْ هُوَ أَدْنٰى that which is inferior²

بِالَّذِيْ هُوَ خَيْرٌ for that which is better?

أَفِطُوْا مِصْرًا Get down³ to any town,

فَإِنَّ لَّكُمْ you shall have

مَا سَأَلْتُمْ what you have asked⁴ for."

وَصُرِّبَتْ And there were struck⁵

عَلَيْهِمْ over them

الْإِذْلَةُ وَالْمَسْكَنَةُ ignominy⁶ and poverty;⁷

وَبَاوُوا and they came back⁸

بِعَظَمِیَّتِ اللَّهِ with the wrath⁹ of Allah.

ذَٰلِكَ بِأَنَّهُمْ That was so because they

كَانُوا يَكْفُرُوْنَ used to disbelieve¹⁰

بِآيَاتِ اللَّهِ in Allah's revelations

وَيَقْتُلُوْنَ النَّبِیِّیْنَ and to kill the Prophets¹¹

بِغَیْرِ الْحَقِّ without justice –

ذَٰلِكَ بِمَا that was so because they

عَصَوْا rebelled¹²

وَكَانُوا يَعْتَدُوْنَ and went on transgressing.¹³



1. *Tastabdilûna* = you (all) barter, take in exchange, (v. ii. m. pl. impfct. from *istabdala*, form X of *badala*. See *baddala* at 2:59, p. 27, n.12).

2. '*Adnâ* = inferior, lower, nearer, closer, closest. Elative form of *dânin*.

3. *Ihbiţû* = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaţa* [*hubûţ*], to get down, descend. See 2:37/38, p. 19, n. 8).

4. *Sa'altum* = you (all) asked, implored, abjured (v. ii. m. pl. past from *sa'ala* [*su'âl/ mas'alah*], to ask, to enquire, to implore).

5. *Ḍaribat* = it or she was struck, beaten, hit (v. iii. f. s. past passive from *ḍaraba* [*ḍarb*], to hit, strike, beat. See *idrib* at 2:60, p. 28, n. 1).

6. *Dhillah* = lowliness, depravity, ignominy, humiliation, degradation, debasement.

7. *Maskanah* = poverty, misery.

8. *Bâ'û* = they returned, came aback (v. iii. m. pl. past from *bâ'û* [*baw'*], to come back, to return).

9. *Ghaḍab* = wrath, fury, anger, indignation.

10. *Yakfurûna* = they disbelieved, turned ungrateful, denied (v. iii. m. pl. impfct. from *kafara* [*kufir*], to disbelieve, to cover. See *kafurû* at 2:6, p. 6, n. 1).

11. *Yaqtulûna* = they kill, slay, murder (v. iii. m. pl. impfct. from *qatala* [*qatl*], to kill, slay. See *uqtulû* at 2:24, p. 25, n. 8). They killed the Prophets like Zakariyyâ and Yaḥyâ.

12. '*Aşaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from '*aşâ* [*'işyân/ ma'şiyah*], to rebel, to oppose, to disobey, to defy).

13. *Ya'tadûna* = they transgressed, crossed the limits, overstepped (v. iii. m. pl. impfct. from *i'tadâ*, form VIII '*adâ* [*'adw*], to run, dash, gallop).

Section (Rukû') 8

62. Verily those who believe
 and those who were Jews,¹
 and the Christians²
 and the Sâbians³—
 whosoever believed in Allah
 and the Last Day
 and did good deeds,
 they shall have their reward⁴
 with their Lord;
 and no fear⁵ shall be on them
 nor shall they grieve.⁶



63. And [recall] when
 We took⁷ your covenant⁸
 and raised⁹ above you
 the Mount Sinai [saying];
 "Take"¹⁰
 what We have given you,
 holding firmly,¹¹
 and remember¹²
 what is therein,
 so that you might
 save yourselves."¹³



1. *Hâdû* = they became Jews (v. iii. m. pl. past from *hâda*, to embrace *yahûdiyyah* (Judaism), to seek forgiveness. The Jews are called *Yahûds* in Arabic after *Yahûdhâ*, the eldest son of *Ya'qûb* (Jacob).

2. *Naşârâ* (sing. *naşrân*, *naşrâniyy*) = Christians.

3. *Şâbi'in* (accusative /genitive of *şâbi'ân*, sing. *şâbi'*) = The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, 1, 149).

4. *'Ajr* (pl. *'ujûr*) = pay, recompense, reward, remuneration, wages.

5. *Khawf* = fear, dread. See 2:38, p. 20, n. 3.

6. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad. See 2:38, p. 20, n. 4).

The *'âyah* speaks of such Jews and Christians as were true believers and followers of their respective Prophets till the advent of Prophet Muhammad (p.b.h.). After his coming it became incumbent to believe in his Messengership and in the Qur'ân. The *'âyah* should be understood along with 3:85 which says: "Whoever seeks a *dîn* other than Islam, it shall not be accepted of him..." (Ibn Kathîr, 1, 147).

7. *'Akhadhna* = we took, received, (v. i. pl. past from *'akhadha* [*'akhdh*], to take).

8. *Mithâq* (pl. *mawâthiq*) = covenant, pact, agreement, contract.

9. *Rafa'nâ* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf'*], to raise, to lift up). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

10. *Khudhû* = you all take, receive (v. ii. m. pl. imperative from *'akhadha*, see n. 7 above. The command "take" here means accept the commandments and injunctions by adhering firmly to them and carrying them out faithfully.

11. *Bi-quwwah* = with force, i.e., firmly.

12. *Udhkurû* = you (all) remember, keep in mind. See at 2:40, p. 20, n. 10.

13. i.e., you might save yourselves from troubles and difficulties in this world and from punishment and retribution in the hereafter. *Tattaqûna* = you (all) be on your guard, save or protect yourselves (v. ii. m. pl. impfct. from *ittaqâ*, see at 2:21, p. 11, n. 6).

ثُمَّ تَوَلَّيْتُمْ 64. Then you turned back¹
 مِنْ بَعْدِ ذَلِكَ after that;
 وَلَوْلَا and had there not been
 فَضْلُ اللَّهِ عَلَيْكُمْ Allah's grace on you,
 وَرَحْمَتُهُ and His mercy,
 لَكُنْتُمْ you would surely have been
 مِنَ الْخَاسِرِينَ of those incurring loss.²

وَلَقَدْ عَلِمْتُمْ 65. You indeed knew³
 الَّذِينَ اعْتَدَوْا those that transgressed⁴
 مِنْكُمْ from among you
 فِي السَّبْتِ in the matter of the Sabbath.
 فَقُلْنَا لَهُمْ So We said to them:
 كُونُوا قِرَدَةً "Be you all apes,"⁵
 خَسِيفَةً despicably banished."⁶

جَعَلْنَاهَا 66. Thus We made⁷ it
 نَكَالًا an exemplary punishment⁸
 لِمَا بَيْنَ يَدَيْهَا for those that co-existed⁹
 وَمَا خَلْفَهَا and those that succeeded;¹⁰
 وَمَوْعِظَةً and a lesson¹¹
 لِلْمُتَّقِينَ for the godfearing.¹²

1. *Tawallaytum* = you (all) turned back, turned away, refrained (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near, to lie next; also to be a friend, to be in charge of).

2. *Khâsirîn* (accusative/genitive of *khâsirân*, sing. *khâsir*) = losers, those incurring loss (active participle from *khasara*. See *khâsirân* at 2:27, p. 15, n. 4).

3. *'Alimtum* = you (all) knew, were aware of (v. ii. m. pl. past from *'alima* [*'ilm*], to know. See *ya'lamûna* at 2:13, p. 8, n. 6 and *ta'lamûna* at 2:22, p. 12, n. 5).

4. *I'tadaw* = they transgressed, crossed the limits (v. iii. m. pl. past from *i'tadâ*, form VIII of *'adâ*. See *Ya'tadûna* at 2:61, p. 29, n. 13).

5. *Qiradah* (sing. *qird*) = monkeys, apes.

6. *Khâsi'in* (accusative/genitive of *khâsi'ân*, sing. *khâsi'*) = the banished ones, those driven away, outcast (active participle from *khasa'a* [*khas'*], to chase away).

The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. Hence they were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors, as mentioned in the following *'âyah*.

7. *Ja'alnâ* = we made, set, rendered (v. i. pl. past from *ja'ala* [*ja'l*], to make, to put. See *yaj'alûna* at 2:19, p. 10, n. 9 and *Lâ taj'alû* at 2:22, p. 12, n. 3).

8. *Nakâl* = exemplary punishment, warning example, warning.

9. *Bina yaday-thâ* = in front of them, before them, in their presence.

10. *Khalf* = back, behind, coming after, successors.

11. *Maw'izah* (pl. *mawâ'iz*) = lesson, exhortation, counsel.

12. *Muttaqîn* (accusative/genitive of *muttaqîn*, sing. *muttaqîn*) = god-fearing, those who be on their guard against the displeasure of Allah. See at 2:2, p. 4, n. 4).

وَإِذْ 67. And [recall] when

قَالَ مُوسَىٰ لِقَوْمِهِ ٦٧ Mūsā said to his people:

إِنَّ اللَّهَ يَأْمُرُكُمْ ٦٧ "Verily Allah commands¹ you
أَنْ تَذَحِّبُوا بَقَرَةً ٦٧ that you slaughter² a cow."

قَالُوا ٦٧ They said:

أَتَنْجِدُنَا ٦٧ "Are you making³ of us
هَزُورًا ٦٧ a laughing-stock?"⁴

قَالَ ٦٧ He said:

أَعُوذُ بِاللَّهِ ٦٧ "I take refuge⁵ with Allah

أَنْ أَكُونَ ٦٧ lest I should be

مِنَ الْخِٰٔلِفٰٓتِ ٦٧ of the ignorant ones."⁶



قَالُوا ٦٨. They said:

أَدْعُ لَنَا رَبَّكَ ٦٨ "Ask for us your Lord

يُبَيِّنَ لَنَا ٦٨ that He clarify⁷ for us

مَا هِيَ ٦٨ how she should be."

قَالَ إِنَّهُ يَقُولُ ٦٨ He said: "Verily He says

إِنَّهَا بَقَرَةٌ ٦٨ that she should be a cow

لَا قَارِصُ ٦٨ neither old⁸

وَلَا يَكْرُ ٦٨ nor virgin,⁹

عَوَانٌ بَيْنَ ذَلِكَ ٦٨ middling¹⁰ between that.

فَاعْمَلُوا ٦٨ So you do

مَا تُؤْمَرُونَ ٦٨ what you are commanded."¹¹

1. *Ya'muru* = he orders, commands, bids, instructs (v. iii. m. s. impfct. from *'amara* [*'amr*], to order, command)

Here is mentioned the incident of the cow after which the *sūrah* has been named *al-Baqarah*; and here again the upshot is mentioned before the background which is alluded to in the succeeding *'āyah*. A quarrel broke out between two rival groups of the Israelites over the murder of a person, each group hurling the blame for the murder on the other. Ultimately the matter was referred to Mūsā for finding out the murderer. He prayed to Allah for guidance and received *waḥy* directing the slaughtering of a cow for finding out the truth. How the Israelites took the command and how the truth was brought out by this means is described in the following few *'āyahs*. (See Ibn Kathīr, I, pp. 154-157 for various versions of the report about the incident).

2. *Tadhbaḥū(na)* = you (all) slaughter (v. ii. m. pl. impfct. from *dhabaḥa* [*dhahḥ*], to slaughter, kill. The final *nūn* is dropped because of the particle *'an* coming before it.

3. *Tattakhidhu* = you take, take up, adopt (v. ii. m. s. impfct. from *ittakhadha*, form VIII of *'akhadha*. See *ittakhadhtum* at 2:51, p. 24, n. 9). The Israelites could not understand the implication of the command. So they thought that Mūsā was making a fun of them.

4. *Huzuwan* (*huzu'*) = in mockery, in ridicule, as a laughing stock.

5. *'A'ūdhu* = I take refuge, seek protection (v. i. s. impfct. from *'ādha* [*'awdh*/*'iyādh*/*mu'ādh*], to take refuge, to seek protection).

6. *Jāhilīn* (accusative/genitive of *jāhilān*, sing. *jāhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

7. *Yubayyinu* = he makes clear, clarifies, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear, evident).

8. *Fāriḍ* = old, advanced in age.

9. *Bikr* (pl. *abkār*) = first-born, virgin.

10. *'Awān* = intermediate between, middling, of middle age.

11. *Tu'marūna* = you (all) are commanded, bidden, ordered (v. ii. m. pl. impfct. passive from *'amara*. See *ya'muru* at n. 1 above).

قَالُوا 69. They said:

أَدْعُ لَنَا رَبَّكَ "Ask for us your Lord

يَبِينْ لَنَا that He describe for us

مَا لَوْنُهَا what her colour¹ should be."

قَالَ إِنَّهُ يَقُولُ He said: "Verily He says

إِنَّهَا بَقَرَةٌ صَفْرَاءُ that it should be a yellow cow

فَاقِعٌ لَوْنُهَا bright³ in colour,

نَسْرًا لِلنَّظِيرِينَ pleasing⁴ the on-lookers."



قَالُوا 70. They said:

أَدْعُ لَنَا رَبَّكَ "Ask for us your Lord

يَبِينْ لَنَا that He describe for us

مَا هِيَ how she should be;

إِنَّ الْبَقَرَ for the cows

تَعَبَهُ عَلَيْنَا look all alike⁵ to us;

وَإِنَّا إِنْ شَاءَ اللَّهُ and indeed we, Allah willing,

لَنَهْتَدُونَ shall receive guidance.⁶

قَالَ إِنَّهُ يَقُولُ 71. He said: "Verily He says

إِنَّهَا بَقَرَةٌ that it should be a cow

لَا دُلُّوا not trained⁷

تُثِيرُ الْأَرْضَ to till⁸ the earth

وَلَا تَسْقِي الْخَرْبَ or to water⁹ the cultivation,¹⁰

1. *Lawn* (pl. *alwân*) = colour.

2. *Safrâ'* (fem. of *'asfar*) = yellow.

3. *Fâqi'* = bright, intense (active participle from *faqa'a* [*faq' /fuqû*], to burst, explode).

4. *Tasurru* = it or she pleases, makes happy, delights, gladdens (v. iii. f. s. impfct. from *sarra* [*surûr/tasirrah/masarra*], to make happy, to gladden).

5. *Tashâabaha* = it or he resembled, looked alike, was similar (v. iii. m. s. past in form VI of the root *shibh/shabâh*).

6. *Muhtadûn* (pl. of *muhtadin*) = those on the right track, recipients of guidance. See *muhtadîn* at 2:16, p. 9, n. 8.

7. *Dhalâl* (pl. *dhulal*) = docile, tamed, trained.

8. *Tuthiru* = it or she agitates, stirs, upturns, tills (v. iii. f. s. impfct. from *'athâra*, form IV of *thâra* [*thawr*], to be stirred, roused).

9. *Tasqi* = she or it gives a drink, waters, irrigates (v. iii. f. s. impfct. from *saqa* [*saqy*], to give a drink).

10. *Harth* = tillage, arable land, tilth, cultivation.

مُسَلَّمَةً free from defects,¹
 لَا شَيْبَةَ فِيهَا having no blemish² in her."
 قَالُوا They said:
 أَتَنْتَحِبُ "Now you have come up
 بِالْحَقِّ with the truth."
 فَذَبَحُوهَا Then they slaughtered³ her,
 وَمَا كَانُوا but they were about⁴ not to
 بفعلوك do [it].

Section (Rukû') 9

وَإِذْ 72. And [recall] when
 قَتَلْتُمْ نَفْسًا you killed⁵ a person
 فَادْرَأْتُمْ فِيهَا and quarrelled⁶ about it;
 وَاللَّهُ أَخْرَجَ but Allah brought to light⁷
 مَا كُنْتُمْ تَكْنُؤُونَ what you were concealing.⁸

فَقُلْنَا 73. So We said :
 اضْرِبُوهُ "Strike⁹ him [the dead man]
 بِعَصَاٍ with a part of her [the cow].
 كَذَلِكَ يُعْيِي اللَّهُ Thus Allah brings to life¹⁰
 الْمَوْتَى the dead

وَيُرِيكُمْ ءَايَاتِهِ and shows you His signs
 لَعَلَّكُمْ تَعْقِلُونَ so that you understand.¹¹

1. *Musallamah* (mas. *musallam*) = flawless, free from defects, unblemished. Passive participle from *sallama*, form II of *salima* [*salamah/salâm*], to be safe and sound.

2. *Shiyah* (pl. *shiyât*) = flaw, spot, defect, blemish.

3. *Dhabahû* = they slaughtered (v. iii. m. pl. past from *dhabaha*. See *tadhabahû* at 2:67, p. 32, n. 2).

4. *Kâdû* = they were about, on the point of, almost (v. iii. m. pl. past from *Kâda* [*kawd*]), to be on the point of). The account illustrates the recalcitrance of the Israelites under Mûsâ. The command to slaughter a cow was intended not only to expose the murderer by means of a miracle at the hand of Mûsâ but also, perhaps, to disenchant the Israelites with the cow as an animal which they had worshipped in his absence (*Tafsîr al-Mâwardî*, I, 137).

5. *Qatalum* = you (all) killed, murdered (v. ii. m. pl. past from *qatala*. See *taqtulûna* at 2:61, p. 29, n. 11; and *uqtulû* at 2:24, p. 25, n. 8).

6. *Iddâra'tum* = you (all) disputed, contended, quarrelled, defended yourselves against one another (v. ii. m. pl. past from *iddâra'a*, form VI of *dara'a* [*dar*], to avert, ward off).

7. *Mukhrij* (pl. *mukhrijân*) = one who brings out, brings to light, exposes, produces (active participle from *'akhrja*, form IV of *kharaja* [*khurûj*]), to go out. See at 2:22, p. 11, n. 12).

8. *Taktumûna* = you (all) conceal, keep secret (v. ii. m. pl. past from *katama*. See at 2:33, p. 18, n. 2).

9. *Iqribû* = you (all) strike, hit (v. ii. m. pl. imperative from *qaraba*. See *iqrib*, at 2:60, p. 28, n. 1; and *yuqribu* at 2:26, p. 14, n. 2).

10. *Yuhyî* = he brings to life, gives life (v. iii. m. s. past from *'ahyâ*, from IV of *hayiya*. See *yastahyî* at 2:16, p. 14, n. 1). Here again the sequence is left to be understood from the result. The Israelites struck the dead man with a piece of the slaughtered cow and he instantly came to life, stood up and, on being asked who had killed him, pointed out the man and then fell dead again.

11. i.e., you may thus understand that likewise Allah will bring you back to life on the Day of Resurrection. *Ta'qilûna* = you (all) understand, realize (v. ii. m. pl. impfct. from *'aqala* [*'aqf*]), to have reason, intelligence. See at 2:44, p. 22, n. 9).

ثُمَّ قَسَتْ قُلُوبُكُمْ 74. Then your hearts stiffened¹

مِنْ بَعْدِ ذَلِكَ after that,

فَهُمْ كَالْحِجَارَةِ so they were like stones

أَوْ أَشَدَّ قَسْوَةً or even harder² in stiffness;³

وَلَإِنْ مِنَ الْحِجَارَةِ for, of stones there indeed is

لَمَّا يَنْفَجِرُ مِنْهُ that from which gush out⁴

الأنهار the rivers;

وَلَإِنْ مِنْهَا and of them there indeed is

لَمَّا يَنْفَقُ that which splits⁵

فَيَخْرُجُ مِنْهُ الْمَاءُ and water comes out⁶ of it;

وَلَإِنْ مِنْهَا and of them there indeed is

لَمَّا يَهِطُ that which falls down⁷

مِنْ خَشْيَةِ اللَّهِ out of the fear⁸ of Allah.

وَمَا اللَّهُ بِغَفِلٍ And Allah is not unmindful

عَمَّا تَعْمَلُونَ of what you do.



أَفَلَا تَنْظُرُونَ 75. Do you crave for⁹

أَنْ يُؤْمِنُوا لَكُمْ that they will believe you

وَقَدْ كَانَ while there already is

فَرِيقٌ مِنْهُمْ a group¹⁰ of them who

يَسْمَعُونَ hear

كَلِمَةَ اللَّهِ Allah's word

ثُمَّ يُحْجِرُونَ and then alter¹¹ it

مِنْ بَعْدِ مَا عَقَلُوا after they had understood¹² it;

1. *Qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasâ* [*qaswah* / *qasawah*], to be hard, stern) .

2. *Ashadd* = harder, severer, worse, more intense. Elative form of *shadid*.

3. *Qaswah* = hardness.

4. *Yatafajjaru* = he or it erupts, gushes out, bursts out, breaks forth (v. iii. m. s. impfct. from *tafajjara*, form V of *fajara* [*fajr*], to break, to cleave. See *infajarat* at 2:60, p. 28, n. 4).

5. *Yashshaqqaqu* (originally *yatashaqqaqu*) = he or it splits, cleaves, breaks (v. iii. m. s. impfct. from *tashaqqaqa*, form V of *shaqqa* [*shaqq*], to split, to cleave).

6. *Yakhruju* = he or it comes out, goes out, emerges (v. iii. m. s. impfct. from *kharaja* [*khurâj*], to come out, to go out. See *'akhruja* at 2:22, p. 11, n. 12).

7. *Yahbiṭu* = he or it falls, descends, comes down, settles (v. iii. m. s. impfct. from *habaṭa* [*hubâṭ*], to come down, go down. See *ihbiṭu* at 2:37, p. 19, n. 8).

8. *Khashyah* = fear, dread.

9. *Taṭma'ûna* = you (all) covet, desire, crave for (v. ii. m. pl. impfct. from *ṭama'a* [*ṭama'*], to covet, to desire).

10. *Fariq* (pl. *furûq/afriqah*) = group, band, company, faction.

11. *Yuharrifûna* = they (all) alter, change, distort, tamper with, corrupt, twist (v. iii. m. pl. impfct. from *harrafa*, form II of *ḥarafa* [*ḥarf*], to deflect, to bend) .

12. *'Aqatû* = they (all) understood, realized (v. iii. m. pl. past from *'aqala* [*'aqil*], to understand, to be endowed with reason).

- وَهُمْ يَعْلَمُونَ and they know [it].
 وَإِذَا قَالُوا 76. When they meet¹
 الَّذِينَ آمَنُوا those who believe
 قَالُوا آمَنَّا they say: "We believe";
 وَإِذَا حَلَّ and when they go privately²
 بَعْضُهُمْ إِلَى بَعْضٍ one to the other,
 قَالُوا اتَّخَذَ اللَّهُ مَا بَيْنَهُمْ
 سِمَافَحَ 77. Do they not know
 عَلَيْهِمُ to you,³
 لِيَحْجُبُوا that they may contest⁶ you
 بِهِ عِنْدَ رَبِّكَ therewith before your Lord?
 أَفَلَا تَعْقِلُونَ 78. And among them are

- أَوَلَا يَعْلَمُونَ 77. Do they not know
 أَنَّ اللَّهَ يَعْلَمُ that Allah knows
 مَا يُخْفُونَ what they hide⁸
 وَمَا يَنْصُرُونَ and what they disclose?⁹

- وَمِنْهُمْ 78. And among them are
 أُمِّيُونَ illiterate ones¹⁰
 لَا يَعْلَمُونَ who do not know the Book
 الْكِتَابَ except fond desires;¹¹
 إِلَّا أَمَانِي and they do nought

1. *Laqū* = they met, came across encountered (v. iii. m. pl. past from *laqiya* [*liqā'*/ *luqyān*/ *luqyah*/ *luqan*], to meet. See at 2:13, p. 8, n. 7).

2. *Khalā* = he or it became empty, became alone, went privately (v. iii. m. s. past from *khulāw/khalā*). See *khalaw* at 2:14, p. 8, n. 8).

3. *Tuhaddithūna* = you (all) tell, speak about, relate (v. ii. m. pl. impfct. from *haddatha*, form II of *haddatha* [*hūdūth*], to happen, occur).

4. *Fataha* = he or it opened, disclosed, conquered (v. iii. m. s. past from *fath*, to open).

5. i.e., about the coming of the last Prophet and his description in the *Tawrah*.

6. *Yuhājjū* (originally *yuhājjāna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hājja*, form III of *hajja* [*hajj/hijj*], to defeat, to overcome, to intend, to aim at. The terminal *nūn* is dropped because of the particle *lām* having the sense of *kay* coming before the verb).

7. *Ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason, to detain, arrest. See at 2:73, p. 34, n. 11).

8. *Yusirrūna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from *'asarra*, form IV of *sarra* [*surār/taṣirrah/masarrah*], to gladden, to delight).

9. *Yu'linūna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from *'alana*, form IV of *'alana* [*'alāniyyah*], to be or become known, evident).

10. *'Umīyyūn* (sing. *'umīyy*) = illiterate, uneducated, unlettered, unscriptured; from *'umm*, mother. Hence *'umīyy* also means maternal, motherly.

11. i.e., the fond hopes and desires roused by the rabbis and religious leaders among the innocent ones of the Jews. *'Amāniyy* (sing. *'umīyah*) = desires, vain expectations, fond hopes, whims, fancies. Two of those fond hopes are mentioned in the following *'āyahs*, namely, that they will not be in hell except for a few numbered days and that theirs is the eternal bliss in the heaven exclusively of all other people.

۞ لَا يَظُنُّونَ ۞ but conjecture.¹

قَوِيلٌ لِّلَّذِينَ 79. So woe² to those who
يَكْتُبُونَ الْكِتَابَ write³ the book

بِأَيْدِيهِمْ with their hands,⁴

ثُمَّ يَقُولُونَ then say:

هَذَا مِنْ عِنْدِ اللَّهِ "This is from Allah",

لِيَشْتَرُوا بِهِ in order to buy⁵ therewith

ثَمَنًا قَلِيلًا a little value.

قَوِيلٌ لَهُمْ So woe to them

مَا كَانَتْ أَيْدِيهِمْ for what their hands wrote⁶

وَقَوِيلٌ لَهُمْ and woe to them

مَا يَكْسِبُونَ for what they acquire.⁷



وَقَالُوا 80. And they say:

لَنْ نَمَسَّنَا النَّارُ "The fire shall not touch⁸ us

إِلَّا أَنْصَابًا except for days

مَعْدُودَةٌ limited in number."

قُلْ أَتَأْخُذْتُمْ Say: "Have you taken⁹
عِنْدَ اللَّهِ عَهْدًا with Allah a covenant¹⁰ –

فَلَنْ يُخْلِفَ اللَّهُ for Allah never breaks¹¹

عَهْدَهُ His covenant –

أَمْ تَقُولُونَ عَلَى اللَّهِ or do you say against Allah

مَا لَا تَعْلَمُونَ what you do not know?¹²



1. *Yazunnûna* = they suppose, conjecture, think; also they firmly believe, have conviction (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*], to firmly believe, to suppose. It is one of many words in Arabic that bear opposite senses. See at 2:46, p. 22, n. 14).

2. *Wayl* = woe, distress, the deepest depth of ruin and degradation.

3. *Yaktubûna* = they (all) write, inscribe (v. iii. m. pl. impfct. from *kataba* [*kitâbah*], to write. The '*âyah*' states that some of the learned ones of the Jews not only misinterpreted but also changed the wording and made additions and alterations in the text of the Scripture.

4. '*Aydin* (sing. *yad*) = hands.

5. *Yashtarû* (originally *yashtarûna*) = they all sell/buy (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shirâ*/'*shiran*], to buy, to sell. The terminal *nûn* is dropped because of the particle *lâm* having the sense of *kay* coming before the verb. See *ishtarawû* at 2:16, p. 9, n. 5).

6. *Katabat* = she wrote (v. iii. f. s. past from *kataba* [*kitâbah*], to write. See n. 3 above).

7. *Yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire). The '*âyah*' speaks of two kinds of wrong: (a) making alterations and additions in the scripture and (b) making a gain out of such acts. So due punishment will be meted out for both offences.

8. *Tamassa*[u] = she or it touches, feels (v. iii. f. s. impfct. from *massa* [*mass/masis*], to feel, to touch).

9. '*A +Ittakhadhtum* = Did you (all) take, take up, adopt (v. ii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* ['*akhdh*], to take, to receive. See at 2:51, p. 24, n. 9).

10. '*Ahd* (pl. '*uhûd*) = covenant, pledge, pact, contract, treaty, commitment. See at 2:27, p. 14, n. 9).

11. *Yukhlifu* = he breaks, fails to keep, goes back on his word (v. iii. m. s. impfct. from '*akhlaḥa*, from IV of *khalafa* [*khalaf/khulûf*] to lag behind, to come after, to succeed, to change, to become bad).

12. *Ta'lamûna* = you (all) know, are aware of (v. ii. m. pl., imperfect from '*alima*, to know. See at 2:42, p. 21, n. 10).

81. O yes;¹ whoever earns²
 a sin³
 and there encircle⁴ him
 his sins,
 such ones will be
 the inmates of⁵ the fire;
 they in there
 will abide for ever.⁶

82. And those who believe
 and do the good deeds,
 such ones will be
 the inmates of the Garden;
 they in there
 shall abide for ever.

Section (Rukû') 10

83. And [recall] when
 We took
 the covenant⁷ of Banû Isrâ'îl:
 "You shall not worship⁸
 anyone except Allah;
 and shall do good⁹ to parents
 and to near relations,¹⁰

1. *Balâ* = o yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are."

2. *Kasaba* = he earned, acquired (v. iii. m. s. past from *kasb*, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

3. *Sayyi'ah* (pl. *sayyi'ât*) = sin, offence, misdeed.

4. i.e., he is so engrossed in his sins that there is no way of his getting out and reforming himself. '*Ahâtat* = she or it encircled, closed in on, surrounded, (v. iii. f. s. past from '*ahâta*, form IV of *hâta* [*hawî*, *hîyah*/*hiyâyah*], to guard, watch over, have the custody, encompass).

5. '*Aṣḥâb* (sing. *ṣāhib*) = companions, owners, associates, given to, inmates, inhabitants, dwellers.

6. *Khâlidûn* (sing. *khâlid*) = living or remaining forever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live or remain for ever. See at 2:25, p. 13, n. 14.

7. *Mithâq* (pl. *mawâthiq*) = covenant, contract, pact, treaty, agreement. See at 2:63, p. 30, n. 8.

8. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from '*abada* [*'ibâdah*, '*ubûdiyyah*], to worship, serve. See *na'budu* at 1:5, p. 2, n. 1; and *u'budû* at 2:21, p. 11, n. 2).

9. '*Iḥsân* = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 4:36; 6:151, 17:23 and 46:15). The essence of '*iḥsân* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence '*iḥsân* is distinct from '*adl*, i.e., justice and balancing. '*Iḥsân* to parents is thus not simply a return of their love, care and attention but obedience and doing good to them in addition.

10. *Dhî al-qurbâ* (accusative/genitive of *dhû al-qurbâ*) = near relations, kindred.

وَالْيَتَامَىٰ and the orphans¹
 وَالْمَسْكِينِ and the poor;²
 وَقُولُوا لِلنَّاسِ and speak to people
 حُسْنًا what is good;³
 وَأَقِمُوا and properly perform⁴
 الصَّلَاةَ the prayers
 وَآتُوا الزَّكَاةَ and pay the zakâh.
 ثُمَّ تَوَلَّيْتُمْ Then you turned away;⁵
 إِلَّا قَلِيلًا مِّنْكُمْ except a few of you,
 وَأَنْتُمْ مُّعْرِضُونَ and you were falling back.⁶

AP

وَإِذْ 84. And [recall] when
 أَخَذْنَا مِيثَاقَكُمْ We took your covenant:
 لَا تَسْفِكُونَ You will not shed⁷
 دِمَاءَكُمْ your blood
 وَلَا تَخْرُجُونَ أَنْفُسَكُمْ nor drive out⁸ yourselves
 مِنْ دِيَارِكُمْ from your homes";⁹
 ثُمَّ أَقْرَرْتُمْ then you confirmed it,
 وَأَنْتُمْ شَاهِدُونَ and you bore witness [to it].¹⁰

AL


ثُمَّ أَنْتُمْ هَؤُلَاءِ 85. Yet, you are the ones,
 تَقْتُلُونَ أَنْفُسَكُمْ you kill¹¹ yourselves¹²
 وَتَخْرُجُونَ and drive out
 قَرِيبًا مِّنْكُمْ a group¹³ of you

1. *Yatâmâ* (sing. *yatîm*) = orphans.2. *Masâkîn* (sing. *maskîn*) = poor, miserable, beggars.3. i.e., with courtesy, and modesty and speak what is true and just. *Husn* = good, beauty, handsomeness, excellence, perfection.4. '*Aqîmû* = you (all) straighten, straighten out, make right or correct, raise or erect, properly perform (v. ii. m. pl. imperative from '*aqâma*, form IV of *qâma*. See *yugîmâna* at 2:3, p. 5, n.3).5. *Tawallaytum* = you (all) turned away (also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [*waly*], to be near or close to, to lie next).6. *Mu'ridûn* (sing. *mu'rid*) = those turning away, averting, falling back (active participle from '*a'raḍa*, form IV of '*arḍa* [*'arḍ*], to be broad, wide, to appear, to show).7. *Tasfîkûna* = you (all) shed (v. ii. m. pl. impfct. from *safaka* [*safk*], to shed. See *yasfiku* at 2:30, p. 16, n. 7).8. *Tukhrijûna* = You (all) drive out, oust, expel, get out, bring out (v. ii. m. pl. impfct. from '*akhraja*, form IV of *kharaja* [*khurâj*], to go out, depart. See '*akhraja* at 2:36, p. 19, n. 7).9. *Diya'r* (sing. *dâr*) = homes, houses, abodes, buildings, residence, land, country.10. *Tash-hadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhâd/shahâdah*], to witness, to testify).11. *Taqûlûna* = you (all) kill, put to death, murder (v. ii. m. pl. impfct. from *qatala* [*qatl*], to kill. See *uqtulû* at 2:24, p. 25, n. 8; and *yaqtulûna*, at 2:61, p. 29, n. 11.

12. i.e., your own people.

13. *Fariq* (pl. *furûq*; *afriqah*, *afriqâ'*) = group, band, company, faction, team. See at 2:75, p. 35, n. 10.

مِنْ دِيَارِهِمْ from their homes,
 تَنْظُرُونَ عَلَيْهِمْ backing up¹ against them
 بِالْإِنْفِ وَالْعُدْوَانِ in offence² and enmity,³
 وَإِنْ يَأْتُوكُمْ and if they come to you
 أَسْرَى as captives⁴
 فَتَنْدُوهُمْ you ransom⁵ them,
 وَهُوَ مُحْرَمٌ while it was prohibited⁶
 عَلَيْكُمْ إِحْرَاجُهُمْ for you – their expulsion.⁷
 أَفَتُؤْمِنُونَ Do you then believe
 بِبَعْضِ الْكِتَابِ in part of the Book
 وَتَكْفُرُونَ بِبَعْضِ and disbelieve⁸ in part?
 فَصَاحِرَا۟هُ Then what is the requital⁹
 مَنْ يَفْعَلْ ذَٰلِكَ of those who do that of you
 مِنْكُمْ except disgrace¹⁰
 إِلَّا خِرَىٰ in the worldly life?
 فِي الْحَيَٰوةِ الدُّنْيَا And on the Day of Judgement
 وَيَوْمَ الْقِيٰمَةِ they shall be taken back¹¹
 يُرَدُّوْنَ to the severest of punishment;
 إِلَىٰ أَشَدِّ الْعَذَابِ and Allah is not unmindful
 وَمَا اللَّهُ بِغَفِلٍ of what you do.
 عَمَّا تَعْمَلُونَ



86. Those are the ones who
 اشْتَرَوْا الْحَيٰوةَ الدُّنْيَا have bought¹² the worldly life

1. *Taẓāharûna* (originally *tataẓāharûna*, the initial *ta* having been dropped) = you (all) assist, help, back up one another, make common cause, demonstrate (v. ii. m. pl. impfct. from *taẓāhara*, form VI of *ẓahara* [ẓuhûr]), to be visible, to come into view. The sense is derived from *ẓahr*, back; hence *taẓāhara* means putting one's back to the back of another in support and help).

2. *Ithm* (pl. *âthâm*) = sin, offence, misdeed, crime.

3. *Udwan* = enmity, hostility, aggression.

4. *Usârâ* (sing. *asîr*) = prisoners, captives.

5. *Tufâdû* (originally *tufâdûna*) = you (all) ransom, redeem, pay for freeing (v. ii. m. pl. impfct. from *fâdâ*, form III of *fadâ* [fidan/fidâ]), to redeem, to ransom. The terminal *nûn* is dropped because it is the conclusion of a conditional clause).

6. *Muharram* = prohibited, forbidden, interdicted.

7. *Ikhrâj* = expulsion, driving out, getting out (form IV of *kharaja*. See *'akhrâja* at 2:22, p. 11, n. 12).

8. *Takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See *kafarâ* at 2:6, p. 6, n. 1).

9. *Jazâ'* = requital, recompense, reward, return.

10. *Khizy* = disgrace, indignity, ignominy, shame, humiliation, degradation, abasement.

11. *Yuraddûna* = they are returned, put back, reverted (v. iii. m. pl. impfct. passive from *radda* [radâ], to send back, to return).

The *âyah* refers to the conduct of the Israelites of old as well as of the Jewish tribes of Madina who had been engaged in internecine quarrels and fighting, killing one another till the migration of the Prophet to that place.

12. *Ishtaraw* = they bought, bartered (v. iii. m. pl. past from *ishtarâ*. See at 2:16, p. 9, n. 5).

بِالْآخِرَةِ for the Hereafter.
 فَلَا يُخَفَّفُ Hence no mitigation¹ will be
 عَنْهُمْ made for them
 الْعَذَابِ in the punishment
 وَلَا هُمْ يُنصَرُونَ nor shall they be helped.



Section (Rukû') 11

وَلَقَدْ آتَيْنَا مُوسَى 87. And We had given Mûsâ
 الْكِتَابَ the Book (*Tawrah*);
 وَفَعَّلْنَا مِنْ بَعْدِهِ
 الْآخَرِينَ the [other] Messengers;⁴
 وَآتَيْنَا and We gave
 عِيسَى ابْنَ مَرْيَمَ 'Isâ, son of Maryam,⁵
 الْبَيِّنَاتِ the clear signs;⁶
 وَأَيَّدْنَاهُ and aided⁷ him
 بِرُوحِ الْقُدُسِ with the Spirit of Purity.⁸
 أَفَكُلَّمَا Is it then that whenever
 جَاءَكُمْ رَسُولٌ a Messenger comes to you
 بِمَا with what
 لَا تَهْوَى أَنْفُسُكُمْ your selves do not desire⁹
 اسْتَكْبَرْتُمْ you turn arrogant,¹⁰
 فَفَرِيقًا كَذَّبْتُمْ so a group you cry lies to¹¹
 وَفَرِيقًا تَقْتُلُونَ and a group you kill?



1. *Yukhaffaju* = it is reduced, lightened, lessened, mitigated (v. iii. m. s. impfct. passive from *khaffaju*, form II of *khaffa* [*khaff/khiffah*], to be light).

2. *Yunṣarûna* = they are helped, assisted, supported (v. iii. m. pl. impfct. passive, from *naṣara* [*naṣr*] to help. See at 2:48, p. 23, n. 12).

3. *Qaffayna* = we sent, despatched (v. i. pl. past from *qaffâ*, from II of *qafâ* [*qafw*] to follow s.o.'s tracks).

4. The emphasis here is that the process of sending Messengers did not end with Mûsâ and that other Messengers were sent in his wake to the Israelites.

5. It is a noteworthy style of Arabic language to make mention of a general group and then to mention a special one from among them. The mention of 'Isâ after the mention of the sending of Messengers does not mean that he was different from the body of Messengers. It means that he was someone especial among them. An important instance of such mention of the especial one after the mention of a general body is found at 4:97 : "Therein come down the angels and the *Rûh [Jibrîl]* by the leave of their Lord...".

6. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. Here the reference is to the miracles provided for him by Allah.

7. *'Ayyadnâ* = we strengthened, aided, supported, backed up (v. i. pl. past from *'ayyada*, form II of *'âda* [*'ayd*], to be strong).

8. *Rûh al-quḍus* = The Spirit of Purity, i. e. the angel Jibrîl. That he was the conveyer of *waḥy* is clearly stated at 16:102. He is also called *Al-Rûh al-'Amîn* at 26:193. The statement that Allah aided 'Isâ, peace be on him, with Jibrîl means that *waḥy* and a scripture were sent to him. The same statement "We aided him with the Spirit of Purity" occurs at 2:253. The emphasis here on 'Isâ as a Prophet is a disapproval of the conduct of those who deny his Prophethood or deify him.

9. *Tahwâ* = she or it desires, fancies (v. iii. f. s. impfct from *hawîya* [*hawan*], to desire).

10. *Istakbartum* = you (all) turned arrogant, became proud (v. ii. m. pl. past from *istakbara*, form X of *kabura* [*kabr*], to be big, great. See *istakbara* at 2:34, p. 18, n. 6).

11. *Kadhdhabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhdhaba*, form II of *kadhaba* [*kidhb/kadhib*], to lie).

وَقَالُوا 88. And they say:
 قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped" ¹.
 بَلْ لَعَنَهُمُ اللَّهُ Nay, Allah condemns² them
 يَكْفُرِهِمْ because of their disbelief;
 قَلِيلًا مَّا يُؤْمِنُونَ so little is that they believe.



وَلَمَّا 89. And when
 جَاءَهُمْ there came to them
 كِتَابٌ مِّنْ عِندِ اللَّهِ a Book from Allah,
 مُصَدِّقٌ confirming³
 لِمَا مَعَهُمْ what is with them –
 وَكَانُوا مِن قَبْلُ and they had previously been
 يَسْتَفْتِحُونَ praying for victory⁴
 عَلَى الَّذِينَ كَفَرُوا over those who disbelieve –
 فَلَمَّا جَاءَهُمْ but when there came to them
 مَا عَرَفُوا what they knew,⁵
 كَفَرُوا بِهِ they disbelieved⁶ in it.
 فَلَعَنَهُ اللَّهُ So the curse of Allah is
 عَلَى الْكَافِرِينَ upon the infidels.



يَسْمَا شَرُّوْا 90. Bad is what they sell⁷
 بِيۡءَۤ اَنۡفُسِهِمْ themselves for,
 اَنۡ يَّكْفُرُوْا in that they disbelieve⁸

1. *Ghulf* (sing. *aghlaḥ*) = enwrapped, covered, enveloped.

2. *La'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*).

3. *Muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:41, p. 21, n. 3).

4. *Yastaftihūna* = they pray for victory (v. iii. m. pl. impfct. from *istaftaḥa*, form X of *fataḥa* [*fath*], to open, to conquer). The coming of the last Prophet was foretold and a description of his characteristics was given in the *Tawrah*. The Jews of Madina knew that and also that the time for his appearance had drawn near. In fact they used to talk about it to the Arabs of the Aws and Khazraj tribes there and to threaten them with defeat and elimination with the help and under the guidance of that expected Prophet.

5. *'Arafū* = they knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/irfān*], to know, to recognize). The Jews knew about the coming of the last Prophet and of his description in the *Tawrah*. (See for a masterly treatment of the subject of Biblical prophecy about Muḥammad, peace and blessings of Allah be on him, in 'Abdu 'l-Aḥad Dawd, *Muhammad in the Bible*, 3rd edn., Qatar, 1980.)

6. *Kafarū* = they disbelieved, denied (v. iii. m. pl. past from *kafara*. See at 2:6, p. 6, n. 1).

7. *Ishṭaraw* = they bought, sold, bartered (v. iii. m. pl. past from *ishṭarā*, form VIII of *sharā* [*shirā/shiran*], to buy, to sell. See at 2:86, p. 40, n. 12; and 2:16, p. 9, n. 5).

8. *Yakfurū* (originally *yakfurūna*, the terminal *nūn* being dropped on account of the coming of the particle *'an* before the verb) = they disbelieve, they deny (v. iii. m. pl. impfct. from *kafara*. See *takfurūna* at 2:85, p. 40, n. 8; and *kafarū* at n. 6. above and at 2:6, p. 6, n. 1).

بِمَا أُنْزِلَ اللَّهُ in what Allah has sent down,
 بَغْيًا out of envy¹
 أَنْ يُنْزِلَ اللَّهُ that Allah should send down²
 مِنْ فَضْلِهِ of His grace [waḥy]³
 عَلَى مَنْ يَشَاءُ upon whomsoever He wills
 مِنْ عِبَادِهِ from among His servants.⁴
 فَبَاءُوا Thus they incurred⁵
 بَعْضٌ عَلَى عَظِيمٍ wrath upon wrath;⁶
 وَلِلْكَافِرِينَ and there is for the infidels
 عَذَابٌ مُهِينٌ a humiliating⁷ punishment.
 ﴿٦٨﴾
 وَإِذْ أَقْبَلَ لَهُمْ 91. When it is said to them:
 ءَامِنُوا بِمَا "Believe in what
 أَنْزَلَ اللَّهُ Allah has sent down",⁸
 قَالُوا نُوْمِنُ they say: "We believe
 بِمَا أُنْزِلَ in what has been sent down"⁹
 عَلَيْنَا upon us";
 وَيَكْفُرُونَ and they disbelieve
 بِمَا وَرَاءَهُ in what follows that¹⁰ –
 وَهُوَ الْحَقُّ and it is the truth –
 مُصَدِّقًا confirming¹¹
 لِمَا مَعَهُمْ what is with them.
 قُلْ فَلِمَ قَتَلْتُمُونِ Say: " Why then you killed

1. *Baghy* = envy, grudge, injustice, wrong, infringement. The Jews refused to follow the last Prophet, Muḥammad, peace and blessings of Allah be on him, simply because of envy and grudge that he was not from among the Jews, but from the collateral branch, the descendants of Ismā'il.

2. *Yunazzila(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nuzāl], to come down. The last letter takes *fathah* because of the particle 'an coming before the verb. See 'anzala at 2:4, p. 5, n. 6).

3. *Faḍl* = grace, favour, surplus, excess, left-over. Here the word means the special favour of Prophethood and *waḥy*. This is clear from the context as well as from the fact that so far as Allah's general favour and grace are concerned, these are bestowed more or less on all the species. This part of the 'āyah rejects the claim that Prophethood is meant solely and exclusively for any particular race or people. In fact the Qur'ān emphasizes that Prophets have been sent to different peoples and places.

4. *'Ibād* (sing. 'abd) = servants (of Allah), human beings, slaves, serfs. See 'abd at 2:23, p. 12, n. 8.

5. *Bā'a* = they returned, came back, incurred (v. iii. m. pl. past from *bā'a* [baw'], to come back, to return. See at 2:61, p. 29, n. 8).

6. *Ghaḍab* = wrath, fury, anger, indignation. See at 2:61, p. 29, n. 9.

7. *Muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahāna, form IV of *hāna* [haw'n], to be easy, to be of little importance).

8. *'Anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See at 2:22, p. 11, n. 9).

9. *'Unzila* = it was sent down (v. iii. m. s. past passive from 'anzala, form IV of *nazala* [nuzāl], to get down, descend. see at 2:4, p. 5, n. 6).

10. *Warā'* = behind, after, at the back of, in the rear of, in addition to.

11. *Muṣaddiq* = that which confirms, verifies, attests (act. participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:89, p. 42, n. 3). This is an emphasis on the fact that Allah's message and teachings to all the previous Prophets have been the same and that the Qur'ān is the continuation and perfection of the same message, superseding the previously revealed scriptures.

أَنْبِيَآءَ اللَّهِ مِنْ قَبْلُ
 إِنْ كُنْتُمْ
 مُؤْمِنِينَ 92. And indeed
 وَلَقَدْ جَاءَكُمْ مُوسَى
 بِالْبَيِّنَاتِ there came to you Mûsâ
 ثُمَّ أَخَذْتُمُ الْعِجْلَ yet you took up² the calf³
 مِنْ بَعْدِهِ in his absence,
 وَأَنْتُمْ ظَالِمُونَ and you were transgressing.⁴
 وَإِذْ 93. And [recall] when
 أَخَذْنَا مِيثَاقَكُمْ We took your covenant⁵
 وَرَفَعْنَا فَوْقَكُمْ and raised⁶ above you
 الطُّورَ the Mount Sinai [saying]:
 خُذُوا مَا آتَيْنَاكُمْ "Hold what We have given you
 بِقُوَّةٍ وَأَسْمِعُوا with force and listen."⁷
 قَالُوا سَمِعْنَا They said: "We hear⁸
 وَعَصَيْنَا and we disobey."⁹
 وَأَشْرَبُوا And they were infatuated¹⁰
 فِي قُلُوبِهِمْ in their hearts
 بِالْعِجْلِ with the calf
 بِكُفْرِهِمْ because of their unbelief.
 قُلْ يَسْمَا Say: "Bad is what

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences (see at 2:87, p. 41, n. 6). Here the reference is to the miracles provided for him by Allah.

2. *Ittakhadtum* = you (all) took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 2:80, p. 37, n. 9). Here it means that they took up the calf for worshipping it.

3. '*Ijl* (pl. '*ujûl*/'*ijalah*) = calf.

4. *Zâlimûn* (sing. *zâlim*) = transgressors, those who cross the limits, wrong-doers (active participle from *zalama* [*zalm/zûlm*], to cross the limits, to do wrong or injustice. See at 2:51, p. 24, n. 11).

5. *Mithâq* (pl. *mawâthiq*) = covenant, pact, agreement, contract. See at 2:63, p. 30, n. 8; and at 2:83, p. 38, n. 7.

6. *Rafa'ânâ* = we raised, lifted up, hoisted up (v. i. pl. past from *rafa'a* [*raf*'], to raise, to lift up. See at 2:63, p. 30, n. 9). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

7. *Isma'û* = you all listen, hear, give ear to, pay attention to (v. ii. m. pl. imperative from *sami'a* [*sam*/'*simâ*'], to hear). The command here means to pay attention to and abide by the commandments.

8. *Sami'nâ* = we heard, listened, gave ear to (v. i. pl. past from *sami'a*. See n. 7 above).

9. *Aṣaynâ* = we disobeyed, defied, opposed (v. i. pl. past from '*aṣâ* [*ma'ṣiyah*/'*iṣyân*], to disobey, defy. See '*aṣaw* at 2:61, p. 29, n. 12).

10. '*Ushribû* = they were given to drink, were drenched, saturated, filled, imbued with, infused with, infatuated with (v. iii. m. pl. past passive from '*ashraba*, form IV of *shariba* [*shurb* /*mashrab*], to drink, to sip). It is to be noted that in its passive form '*ushriba* means he was filled, imbued, infused or infatuated with.

- يَأْمُرُكُمْ بِدِينِهِ there dictates¹ to you
إِيمَانَكُمْ your belief,
إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."
﴿١٣﴾
قُلْ إِنْ كَانَتْ لَكُمْ 94. Say: "If it is that yours is
الدَّارُ الْآخِرَةُ the Last Abode [paradise]
عِنْدَ اللَّهِ خَالِصَةً with Allah exclusively²
مِنْ دُونِ النَّاسِ in lieu of all the people,
فَتَمَنَّوْا الْمَوْتَ then long³ for death,
إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴
﴿١٤﴾
وَلَنْ يَسْمُوهُ 95. But they will not wish⁵ it
أَبَدًا ever,⁶ on account of what
قَدَّمَتْ أَيْدِيهِمْ their hands have forwarded.⁷
وَاللَّهُ عَلِيمٌ And Allah is All-knowing
﴿١٥﴾ بِالظَّالِمِينَ about the transgressors.
وَلَنَجْزِيَنَّهُمْ 96. And you shall find them⁸
أَخْرَصَ النَّاسِ the greediest⁹ of men
عَلَى حَيَاتِهِمْ for living,
وَمِنَ الَّذِينَ أَشْرَكُوا more than the polytheists.
يَوَدُّ أَحَدُهُمْ Everyone of them wishes¹⁰
لَوْ يُعَمَّرَ if he were given to live¹¹

1. *Ya'muru* = he orders, commands, bids, instructs, dictates (v. iii. m. s. impfct. from '*amara* ['*amr*], to order, command).

2. *Khālīṣah* (mas. *khālīṣ*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [*khulāṣ*], to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others.

3. *Tamannawu* = you (all) long for, desire, wish yearn (v. ii. m. pl. imperative from *tamannā*, form V of *manā* [*many*], to put to test, tempt, try)

4. *Ṣādiqīn* (accusative/genitive of *ṣādiqūn*, sing. *ṣādiq*) = truthful, i.e., if you are truthful in your claim. See at 2:23, p. 12, n. 10 (active participle from *ṣadaqa* [*ṣidq*, *ṣadq*], to speak the truth).

5. *Yatamannawna* = they wish, desire, long for (v. iii. m. pl. impfct. from *tamannā*, from V of *manā*. See n.3 above).

6. *ʿAbad* = ever, always, eternity; with a negative it means "never".

7. i.e., of sins and misdeeds. *Qaddamat* = she or it sent ahead, advanced, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama*/*qadima* [*qadm* /*qudām*/*qidmān*/*maqdam*] to precede).

8. *Tajidanna* you shall find, you will certainly find (v. ii. m. s. impfct. from *wajada* [*wujūd*], to find, to get, to meet with. The doubled *nān* at the end of the verb is meant for emphasis and certainty).

9. *ʿAḥraṣ* = greediest, most eager, most covetous (elative form of *ḥarīṣ*, active participle from *ḥaraṣa*/*ḥariṣa* [*ḥirṣ*], to covet, to desire. The superlative sense is attained either by prefixing the definite article *al* or by a genitive construction, as here).

10. *Yawaddu* = he wishes, loves, likes (v. iii. m. s. impfct. from *wadda* [*wadd*/*widd*/*wudd*], to love, to like).

11. *Yu'ammara[u]* = he is given to live, given a life-span (v. iii. m. s. impfct. passive from '*ammara*', form II of '*amara* [*'umr*/*'amr*], to live long, to flourish, to become inhabited).

أَلْفَ سَنَةٍ a thousand years;
 وَمَا هُوَ بِمُرْسِيهِ¹ but it will not get him away¹
 مِنَ الْعَذَابِ from the punishment
 أَنْ يُعْمَرُ that he is given to live;²
 وَاللَّهُ بَصِيرٌ For Allah is All-Seeing³
 بِمَا يَعْمَلُونَ of what they do.

Section (Rukū') 12

قُلْ مَنْ كَانَ 97. Say: "Whoever is
 عَدُوًّا لِّجِبْرِيلَ an enemy⁴ of Jibrīl –
 فَإِنَّهُ نَزَّلَهُ for he brought it down⁵
 عَلَى قَلْبِكَ on your heart⁶
 بِإِذْنِ اللَّهِ by Allah's leave,
 مُصَدِّقًا confirming⁷
 لِمَا بَيْنَ يَدَيْهِ what is before it,
 وَهُدًى and as guidance⁸
 وَبُشْرَى and good tidings⁹
 لِّلْمُؤْمِنِينَ for the believers –

مَنْ كَانَ عَدُوًّا 98. "Whoever is an enemy
 لِلَّهِ وَمَلَائِكَتِهِ of Allah and His angels,
 وَرُسُلِهِ and of His Messengers,
 وَجِبْرِيلَ وَمِيكَالَ and of Jibrīl and Mikāl;¹⁰

1. **Muzahẓiḥ** = one who removes or takes away (active participle from *zahẓaḥa* {zahẓahahl}, to move, to tear or rip off).

2. **Yu'ammara[u]** = he is given to live. See n. 11 on the last page.

3. **Basīr** = All-seeing. The 'āyah emphasizes two things: (a) that one cannot avoid giving an account of his deeds before Allah and receiving his due in reward or punishment however long one might live; and (b) that the time-span in this worldly life, however long it might seem to us, is nothing in comparison to the eternal life in the hereafter.

4. **'Adūw** (pl. 'a'dā') = enemy, arch-enemy, foe, adversary. The Jews used to say that Jibrīl was their enemy and denied that he brought *waḥy* to the Prophet. The 'āyah is a reply to that assertion.

5. i.e., he brought down the Qur'ānic and other *waḥy* to the Prophet. **Nazzala** = he brought down, he sent down (v. iii. m. pl. past in form II of *nazzala* {nuzāl}, to go down, to come down. See *nazzalnā* at 2:23, p. 12, n. 9).

6. The expression "on your heart" means here "on you". The word "heart" is used here figuratively, being symbolical of understanding and retaining in memory, as in English "to get by heart" and "to take to heart" mean respectively "to remember" and "to be much affected".

7. **Muṣaddiq** = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa*, to speak the truth. See at 2:91, p. 43, n. 11).

8. **Hudan** = guidance. See at 2:38, p. 20, n. 2.

9. **Bushrā** = glad tidings, good news, i.e. good news of rewards and paradise for the virtuous in the hereafter.

10. This is an instance of the mention of some special ones from among a general group mentioned first, here angels, of whom Jibrīl and Mikāl were special ones.

فَإِنَّ اللَّهَ then verily Allah is
عَدُوٌّ لِلْكَافِرِينَ an enemy of the infidels.



وَلَقَدْ 99. And indeed

أَرْسَلْنَا إِلَيْكَ We have sent down to you
آيَاتٍ بَيِّنَاتٍ evident¹ signs;²
وَمَا يَكْفُرُ بِهَا and none can deny them
إِلَّا الْفَاسِقُونَ³ except the defiantly sinful.³

أَوْ كَلَّمَا 100. Is it not that whenever
عَاهَدُوا عَهْدًا they duly make a covenant,⁴
بَدَّهَ قَوْمٌ مِنْهُمْ a group of them reject⁵ it?
بَلْ أَكْثَرُهُمْ Nay, most of them

لَا يُؤْمِنُونَ do not believe.

وَلَمَّا 101. And when

جَاءَهُمْ there came to them

رَسُولٌ مِنْ عِنْدِ اللَّهِ a Messenger from Allah

مُصَدِّقٌ confirming

لِمَا مَعَهُمْ of what is with them,

بَدَّ قَوْمٌ مِنَ الَّذِينَ there flung a group of those

أُوْتُوا الْكِتَابَ that were given the scripture

كِتَابَ اللَّهِ the Book of Allah

وَرَاءَ ظُهُورِهِمْ behind their backs,⁶

كَأَنَّهُمْ لَا يَعْلَمُونَ as if they did not know.

1. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6; and 2:92, p. 44, n. 1.

2. *Āyât* (sing. *āyah*) = signs, evidences, proofs, revelations, units of the Qur'ānic text. Here the reference is to the last mentioned meaning..

3. *Fâsiqûn* (sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa*, to stray from the right course, to renounce obedience. See *fâsiqîn* at 2:26, p. 14, n. 7).

4. *Āhadû* = they made a covenant, a contract, a pact (v. iii. m. pl. past from *âhada*, form III of *'ahida* ['ahd], to assign, to commit. See *'ahd* at 2:27, p. 14, n. 9).

5. *Nabadha* = he hurled or flung away, rejected, discarded, repudiated, gave up, turned away from, forswore (v. iii. m. s. past from *nabdh*, to hurl, to fling).

6. *Zuhûr* (sing. *zahr*) = backs, rear .

وَاتَّبَعُوا 102. And they followed¹

مَا تَنَلَّوْا الشَّيَاطِينَ what the satans rehearsed²

عَلَىٰ مَلِكٍ مُّسَمَّنٍ against the rule³ of Solomon –

وَمَا كَفَرَ سُلَيْمَنُ and Solomon disbelieved not

وَلَكِنَّ الشَّيَاطِينَ but the satans

كَفَرُوا disbelieved –

يُعَلِّمُونَ النَّاسَ teaching⁴ the people

السَّحَرِ sorcery⁵

وَمَا أُنْزِلَ and that which was sent down

عَلَىٰ الْمَلَائِكَةِ on the two angels

بِأَبِلَ at Babylon,

هَارُوتَ وَمَارُوتَ Hârût and Mârût;

وَمَا يَتِيمَانِ but the two did not teach⁶

مِنْ أَحَدٍ حَتَّى يَقُولَا: anyone till they had said:

إِنَّمَا خُنْ فِتْنَةً "We are but a trial;⁷

فَلَا تَكْفُرْ so do not disbelieve".

فَيَتَعَلَّمُونَ مِنْهُمَا So they learnt⁸ from the two

مَا يَفْرِقُونَ بِهِ that wherewith they divided⁹

بَيْنَ الْمَرْءِ وَزَوْجِهِ between a man and his wife;¹⁰

وَمَا هُمْ بِضَايِرٍ but they could not harm¹¹

بِهِ مِنْ أَحَدٍ therewith anyone

إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave.

وَيَتَعَلَّمُونَ But they learnt¹²

مَا يَضُرُّهُمْ what harmed¹³ them

وَلَا يَنْفَعُهُمْ and did not benefit¹⁴ them;

1. *Ittaba'û* = They followed, came after, obeyed, pursued (v. iii. m. pl. past from *ittaba'a*, for VIII of *tabi'a* [*taba'* / *tabû'ah*], to follow, succeed).

2. *Tatlû* = she recites, reads, rehearses (v. iii. f. s. imperfct. from *talâ* [*tilâwah* / *talw*], to read, to follow).

3. *Mulk* = rule, reign, dominion, sovereignty, right of possession, kingship.

4. *Yu'allimûna* = they teach, instruct, educate (v. iii. m. pl. imperfct. from '*allama*', form II of '*alima*' [*'ilm*], to know. See '*allama*' and '*allamtu*' at 2:31 and 2:32, p. 17, n. 3 and n. 8 respectively).

5. *Sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, bewitchment, enchantment.

6. *Yu'allimâni* = they (two) teach (v. iii. m. dual, imperfct. from '*allama*'. See n. 4 above).

7. *Fitanah* (pl. *fitan*) = trial, test, intrigue, dissension, discord.

8. *Yata'allamûna* = they learn (v. iii. m. pl. imperfct. from *ta'allama*, form V of '*alima*'. See n. 4 above).

9. *Yufarriqûna* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. imperfct. from *farraqa*, form II of *furaqa* [*furq* / *furqân*], to separate, divide).

10. *Zawj* (pl. '*azwâj*') = wife, husband, spouse, partner. See at 2:35, p. 18, n. 12; and '*azwâj*' at 2:25, p. 13, n. 12).

11. *Ḍarrîn* (accusative/genitive of *ḍarrîn*, sing. *ḍarr*) = harmful, detrimental, injurious.

12. *Yata'allamûna*, see n. 8 above.

13. *Yaḍurru* = he or it harms, hurts, damages, impairs (v. iii. m. s. imperfct. from *ḍarra* [*ḍarr*], to harm).

14. *Yanfa'u* = he or it benefits, is of use (v. iii. m. s. imperfct. from *nafa'a* [*naf'*], to benefit, be of use).

وَلَقَدْ عَلِمُوا and they indeed knew that

لَمَنِ اشْتَرَاهُ whoever bought¹ it

مَا لَهُ would not have for him

فِي الْآخِرَةِ in the hereafter

مِنْ خَلْقٍ any merit.²

وَلَيْسَ Bad indeed was

مَا سَكَرُوا what they sold³

بِهِمْ أَنفُسَهُمْ themselves for,

لَوْ كَانُوا if they were

يَعْلَمُونَ aware of.⁴

وَلَوْ أَنَّهُمْ آمَنُوا 103. And had they believed

وَاتَّقَوْا and were on their guard,⁵

لَمَثُورَةٌ مِنَ عِندِ اللَّهِ surely the reward⁶ from Allah

حَسِيرٌ would have been the best,

لَوْ كَانُوا يَعْلَمُونَ if they were aware of.

﴿١٠٣﴾

Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ 104. O you who believe,

آمَنُوا

لَا تَقُولُوا أَرْعَبُ do not say : "Attend to us"⁷

وَقُولُوا but say "Bear with us",⁸

وَأَسْمَعُوا and listen;⁹

وَاللَّكَرِيبُ and the unbelievers will have

عَذَابٌ أَلِيمٌ an agonizing¹⁰ punishment.

1. *Ishtarâ* = he bought, purchased (v. iii. m. s. past in form V of *sharâ* [*shirâ*/'*shiran*], to buy, to sell. See *ishtarawû* at 2:16, p. 9, n. 5; and at 2:86, p. 40, n. 12).

2. *Khalâq* = merit, share of positive qualities, good luck.

3. *Sharaw* = they sold/bought (v. iii. m. pl. past from *sharâ*. See n. 1 above).

4. i.e., if they were aware of the evil consequences of their deed and the punishment that will be meted out to them for that. *Ya'lamûna* = they know, are aware of, realize (v. iii. m. pl. impfct. from '*alima*'. See at 2:13, p. 8, n. 6).

5. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqû*, form VIII of *waqû* [*waqy/wiqdyah*], to guard, to protect. See *ittaqû* at 2:48, p. 23, n. 6).

6. *Mathûbah* = reward (given by Allah for good deeds), return, requital, recompense.

7. *Râ'i + nâ* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'â* [*ra'y/ri'âyah/mar'an*], to tend, to care). The Muslims sometimes said this to the Prophet when listening to his words so that they could understand all that he said. With a little twist this expression had a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Muslims and the Prophet. The '*âyah* asks the Muslims not to use that expression. The manoeuvre of the Jews in this respect is more clearly stated at 4:46.

8. *Unzur+nâ* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [*nazr / manzar*], to look, to pay attention).

9. i.e., you all listen carefully and obey and follow what is said. *Isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [*sam'/samâ'/masma'*], to hear. See at 2:93, p. 44, n. 7).

10. '*Alim* = agonizing, sore, painful, excruciating, grievous (active participle on the scale of *fa'il* from '*alima* ['*alam*], to be in pain, to feel pain).

مَا يَوَدُّ 105. There do not like¹

الَّذِينَ كَفَرُوا those who disbelieve

مِنَ أَهْلِ الْكِتَابِ of the People of the Book,

وَلَا الْمُشْرِكِينَ nor those of the polytheists,

أَنْ يُرْسَلَ that there be sent down²

عَلَيْكُمْ مِنْ خَيْرٍ upon you any good³

مِنْ رَبِّكُمْ from your Lord;

وَاللَّهُ يَخْتَصُّ but Allah singles out⁴

بِرَحْمَتِهِ for His mercy

مَنْ يَشَاءُ whomsoever He will;

وَاللَّهُ and Allah is

ذُو الْفَضْلِ الْعَظِيمِ the Owner of immense grace.



مَا نَسَخَ 106. Whatever We abrogate⁵

مِنْ آيَةٍ of a revelation⁶

أَوْ نُنسِهَا or consign it to oblivion⁷

ثَأْتٍ بِخَيْرٍ We come up with one better

مِنْهَا than that

أَوْ مِثْلَهَا or a like of that.

أَلَمْ تَعْلَمْ Do you not know⁸

أَنَّ اللَّهَ that Allah is

عَلَى كُلِّ شَيْءٍ over all things

قَدِيرٌ Omnipotent?



1. *Yawaddu* = he loves, likes, wishes, is fond of (v. iii. m. s. impfct. from *wadda* [wadd /wudd/ widd/mawaddah], to love, to like. See at 2:96, p. 45, n. 10).

2. *Yunazzala*[u] = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala*. The last letter bears *fathah* because of the particle 'an coming before the imperfect verb. See *nazzalnâ* at 2:23, p. 12, n. 7).

3. *Khayr* = good, anything beneficial and useful. The word *khayr*, besides meaning Allah's mercy and grace in general, has here a special meaning of *wahy* and Prophethood, just as the word *faḍl* in 'āyah 90 (see at p. 43, n. 3) has the same meaning. This is clear from the context of 'āyah 89 as well as from the concluding part of the present 'āyah. (See Fakhr al-Dīn al-Rāzī, *Al-Tafsīr al-Kabīr*, II, 245; *Tafsīr al-Bayḍāwī*, I, p. 80).

4. *Yakhtasṣu* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtasṣa*, form VIII of *khaṣṣa* [khaṣṣ/khuṣṣūṣ] to distinguish, single out). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

5. *Nansakh*[u] = we abrogate, repeal, revoke cancel, delete (v. i. pl. impfct. from *nasakha* [naskh], to abrogate, delete, repeal. The last letter is rendered vowelless because of the conditional particle *mā* coming before it). The 'āyah emphasizes that, just as Allah bestows His special favour of Prophethood and revelation on whomsoever He wills, similarly it is His will and design to replace and abrogate one revelation by another. More especially, the revelation of the Qur'ān constitutes an abrogation and cancellation of all previous revelations and scriptures.

6. 'Āyah (pl. 'āyāt) = sign, evidence, miracle, revelation. See at 2:99, p. 47, n. 2.

7. *Nunsi* = we make forgotten, consign to oblivion (v. i. pl. impfct. from 'ansā, form IV of *nasiya* [nasy/nisyan], to forget).

8. *Ta'lam*[u] = you know (v. ii. m. s. impfct. from 'alima. The last letter is rendered vowelless because of the particle *lam* coming before it. See *Ta'lamūna* at 2:80, p. 37, n. 12; and at 2:42, p. 21, n. 10).

107. Do you not know
 that Allah, to Him belongs
 the dominion¹ of the heavens
 and the earth?
 And you do not have
 besides Allah
 any guardian-protector,²
 nor any helper.³

108. Or do you desire
 that you question⁴
 your Messenger
 as was questioned Mûsâ
 before? And whoever
 takes in exchange⁵
 unbelief for belief
 has indeed strayed from⁶
 the right way.⁷

109. There do wish⁸ many
 of the People of
 the Book
 if they could bring you back⁹
 after you have believed

1. *Mulk* = dominion, sovereignty, supreme authority, right of possession, ownership, royalty.

2. *Waliyy* (pl. *auliyyâ'*) = legal guardian, protector, patron, relative, close friend.

3. *Naṣîr* (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron.

4. *Tas'alû[na]* = you (all) ask, question, inquire (v. ii. m. pl. impfct. from *sa'ala* [*su'âl* /*mas'alah* /*tas'âl*], to ask, to enquire. The terminal *nûn* is dropped because of the particle '*an*' coming before the verb). As mentioned before at 'âyah 55 the Israelites asked Mûsa, among other things, to bring Allah before their very eyes so that they could see Him.

5. *Yatabaddal[u]* = he takes in exchange for himself, he adopts in exchange, he changes (v. iii. m. s. impfct. from *tabaddala*, form V of *badala*[*bada'l*], to replace, exchange. The last letter is rendered vowelless because of the conditional particle *man* coming before the verb. See *baddala* at 2:59, p. 27, n. 12; and *tastabdilâna* at 2:61, p. 29, n. 1).

6. *Ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past).

7. *Sawâ' al-sabil* = the straight/right path. It is an idiom.

8. *Wadda* = he loved, liked, wished (v. iii. m. s. past. See *yawaddu* at 2:96, p. 45, n. 10; and 2:105, p. 50, n. 1).

9. i.e., to make you recant and return to the old faith. *Yaruddûna* = they send back, put back, take back, bring back, drive back, return, restore (v. iii. m. pl. impfct. from *radda* [*radd*], to send back, return).

كُفَّارًا as unbelievers,¹
 حَسَدًا out of envy²
 مِنْ عِنْدِ أَنْفُسِهِمْ on their own part,
 مِنْ بَعْدِهَا after even that
 بَيِّنَ لَهُمْ clear has become³ to them
 الْحَقُّ the truth.⁴
 فَأَعْفُوا وَاصْفَحُوا So forgive⁵ and forbear⁶
 حَتَّى يَأْتِيَ اللَّهُ till Allah brings forward⁷
 بِأَمْرِهِ His decree.⁸
 إِنَّ اللَّهَ Verily Allah is
 عَلَى كُلِّ شَيْءٍ قَدِيرٌ over everything All-Powerful.



وَأَقِمُوا 110. And properly perform⁹
 الصَّلَاةَ the prayers
 وَآتُوا الزَّكَاةَ and pay zakâh;
 وَمَا تَقَدَّمُوا and whatever you advance¹⁰
 لِأَنْفُسِكُمْ for yourselves
 مِنْ خَيْرٍ of any good thing¹¹
 تَجِدُوهُ you will find¹² that
 عِنْدَ اللَّهِ with Allah.
 إِنَّ اللَّهَ Verily Allah is,
 بِمَا تَعْمَلُونَ of what you do,
 نَصِيرٌ All-Observing.

1. *Kuffâr* (sing. *kâfir*) = unbelievers, infidels, ungrateful ones. See *kafarû* at 2:6, p. 6, n. 1).
2. *Hasad* = envy, grudge, jealousy, ill-will, spite, malice.
3. *Tabayyana* = he or it became clear, evident, manifest, manifested himself/itself (v. iii. m. s. past in form V of *bâna* [*bayân*], to be or become clear. See *yubayyinu* at 2:68, p. 32, n. 7).
4. i.e., the fact that Muḥammad, peace and blessings of Allah be on him, was truly Allah's Messenger and that the Qur'ân is Allah's Book.
5. *U'fû* = you (all) forgive, excuse, condone (v. ii. m. pl. imperative from '*afâ* [*'afw/'afâ*'], to efface, to excuse, to forgive).
6. *Isfahû* = you (all) forbear, leave alone, overlook (v. ii. m. pl. imperative from *ṣafaha* [*ṣafḥ*], to forbear, overlook, broaden, flatten).
7. *Ya'ti + bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atâ* [*ityân/aty/ma'tâh*], to come, to arrive).
8. '*Amr* (pl. '*awâmir/ 'umûr*) = command, order, decree, behest, instruction; also affair, matter, issue. In this latter sense the plural is '*umûr*.

The '*ayah* refers to the efforts of the Jewish leaders of Madina to seduce the new Muslims from Islam and their support for the Prophet. The clause, "So forgive and forbear till Allah brings forward His decree" means, in the context of the Madinan situation, an exhortation to the Muslims and the Prophet to deal with the Jewish opposition with patience and forbearance. In the wider context it is an exhortation to the Muslims to similarly deal with identical situations.

9. '*Aqîmû* = you (all) properly perform (v. ii. m. pl. imperative from '*aqama*, form IV of *qama*, [*qawmah/qiyâm*], to stand up. See at 2:83, p. 39, n. 4; also see *yugîmûna* at 2:3, p. 5, n. 3).
10. *Tuqaddimû* (originally *tuqaddimûna*) = you (all) advance, send in advance, send forward (v. ii. m. pl. impfct. from *qaddama*, form II of *qadama* [*qudûm*], to precede. The terminal *nûn* is dropped because of the conditional particle *mâ* coming before the verb.).
11. i.e., prayers, payment of zakâh and other charitable gifts and good deeds.
12. i.e., its merits. *Tajîdû* (originally *tajîdûna*) = you (all) find, get (v. ii. m. pl. impfct. from *wajada* [*wujûd*], to find, get. The terminal *nûn* is dropped because it is the conclusion of a conditional clause, *jawâb* of *shart*).

وَقَالُوا 111. And they say:

لَنْ يَدْخُلَ الْجَنَّةَ "None will enter¹ paradise

إِلَّا مَنْ كَانَ except the one who is

هُودًا أَوْ نَصْرِيًّا a Jew or a Christian".

تِلْكَ أَمَانِيُّهُمْ Those are their fond hopes.²

قُلْ هَاتُوا Say: "Bring forth

بُرْهَانَكُمْ your proof,³

إِنْ كُنْتُمْ if you are

صَادِقِينَ truthful."⁴

بَلَى 112. O yes,

مَنْ أَسْلَمَ وَجْهَهُ whoever surrenders⁶ himself⁷

لِلَّهِ to Allah,

وَهُوَ مُحْسِنٌ and is a doer of good deeds,⁸

فَلَهُ أَجْرُهُ he shall have his reward⁹

عِنْدَ رَبِّهِ with his Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹⁰ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.¹¹

﴿١١٢﴾

Section (Rukû') 14

وَقَالَتِ الْيَهُودُ 113. The Jews say:

لَيْسَتِ النَّصْرَى "The Christians do not stand

عَلَى شَيْءٍ on anything";¹²

وَقَالَتِ الْيَهُودُ and the Christians say:

لَيْسَتِ الْيَهُودُ "The Jews do not stand

1. *Yadkhulu* (u) = they (all) enter, go in (v. iii. m. pl. impfct. from *dakhala* [dakhûl], to enter. The last letter takes *fathah* because of the particle *lan* coming before the verb).

2. *Amâniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:78, p. 36, n. 11. See also *tamannaw* at 2:94, p. 45, n. 3).

3. *Burhân* (pl. *barâhîn*) = proof, evidence.

4. i.e., if you are truthful in your claims. *Şâdiqîn* (accusative/genitive of *şâdiqûn*, sing. *şâdiq*) = truthful. Active participle from *şadaqu* [şadq/şidq], to speak the truth. See at 2:94, p. 45, n. 4.

5. *Balâ* = O yes. It is generally used in reply to a negative assertion, such as: "Am I not your Lord? O yes (*balâ*), You are." See at 2:81, p. 38, n. 1.

6. '*Aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [salâmah/salâm], to be safe, secure).

7. *Wajh* (pl. *wujûh*) = face, countenance. It is used here figuratively to mean one's self.

8. *Muhsin* (pl. *muhsinûn*) = those who do good deeds according to the Qur'ân and *sunnah*, do good to others, beneficent, charitable (active participle from '*ihsân*, form IV of *hasuna* [husn], to be handsome, to be good). See *muhsinîn* at 2:58, p. 27, n. 11.

9. '*Ajr* (pl. '*ujûr*) = reward, recompense, emolument, pay. See at 2:62, p. 30, n. 5.

10. *Khawf* = fear, dread. See at 2:62, p. 30, n. 3.

11. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [huzn/hazan], to grieve, be sad). The assurance here refers mainly to the position of such people in the hereafter. See at 2:38, p. 20, n. 4; and 2:62, p. 30, n. 6).

12. This '*ayah* has in view the mutual denunciations of the Jews and the Christians of one another, particularly the quarrels that took place at Madina between the Jewish savants of that place and the Christian delegates of Najran who had come there for a discussion with the Prophet.

عَلَى شَيْءٍ وَهُمْ on anything; and
 يَتْلُونَ الْكِتَابَ they read the Book.¹
 كَذَلِكَ قَالَ Thus do say
 الَّذِينَ لَا يَعْلَمُونَ those who do not know²
 بِشَيْءٍ قَوْلِهِمْ just as their saying.³
 فَاللَّهُ يَحْكُمُ So Allah will judge⁴
 بَيْنَهُمْ between them
 يَوْمَ الْقِيَمَةِ on the Day of Resurrection
 فِيمَا كَانُوا regarding what they use to
 فِيهِ يَخْتَلِفُونَ be in disagreement about.⁵
 وَمَنْ أَظْلَمُ 114. And who is more unjust⁶
 مِنْ مَنَعَ than those who prevent⁷
 مَسْجِدَ اللَّهِ Allah's mosques⁸
 أَنْ يُذَكَّرَ فِيهَا from being uttered⁹ therein
 اسْمُهُ His name
 وَسَعَىٰ فِي خَرَابِهَا and strive¹⁰ for ruining them?
 أُولَٰئِكَ Such people,
 مَا كَانَ لَهُمْ it was not fit for them
 أَنْ يَدْخُلُوهَا that they entered¹¹ these
 إِلَّا خَائِفِينَ except being fearful.¹²
 لَهُمْ فِي الدُّنْيَا They shall have in this world
 خِزْيٌ disgrace¹³

1. i.e., in spite of the both the groups' reading the same Book, the Bible (the *Tawrah* and the *Injil*), they accuse each other of having nothing to stand upon.

2. *Ya'lamûna* = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:102, p. 49, n. 4). "Those who do not know" means here "those who do not have any revealed scripture", more particularly the Arabs of the time.

3. i.e., the polytheists of the Arabs also used to make remarks similar to those of the Jews and the Christians about the Prophet and the Muslims.

4. *Yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement).

5. *Yakhtalifûna* = they differ, controvert, hold different opinions, are in disagreement (v. iii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to succeed, come after, follow, lag behind).

6. *'Azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of *zâlim*. See *zâlimûn* at 2:51, p. 24, n. 11).

7. *Mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent). The allusion here is to such people as the unbelieving Quraysh who prevented the Prophet and the Muslims from praying at the Ka'ba and such people at all times and places who prevent people from worshipping Allah.

8. *Masâjid* (sing. *masjid*) = places for making prostration (*sijdah*); hence mosques, places of worship (adverb of place from *sajada*).

9. *Yudhkaru* = he or it is mentioned, remembered, talked about, cited (v. iii. m. s. impfct. passive, from *dhakara* [*dhikr/tadhkâr*], to mention, to remember). The expression "uttering the name" is used here idiomatically to mean praying and worshipping.

10. *Sa'a* = he strove, attempted, endeavoured, headed for, moved quickly (v. iii. m. s. past from *sa'y*, to move quickly).

11. *Yadkhulû* (originally *yadhlulûna*) = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. See *yadkhula* at 2:111, p. 53, n. 1).

12. *Khâ'ifin* (accusative /genitive of *khâ'ifûn*, sing. *khâ'if*) = fearful; i.e., being fearful of Allah (active participle from *khâfa* [*khawf*], to fear).

13. *Khizy* = disgrace, ignominy, humiliation.

وَلَهُمْ فِي الْآخِرَةِ and shall have in the hereafter

عَذَابٌ عَظِيمٌ an enormous¹ retribution.

وَلِلَّهِ 115. To Allah belong

الْمَشْرِقُ وَالْمَغْرِبُ the east and the west;²

فَإِنَّمَا تَوَلَّوْا so whithersoever you turn

فَنَّمَّ وَجْهَ اللَّهِ there is Allah's Countenance.³

إِنَّ اللَّهَ وَاسِعٌ Verily Allah is All-Reaching,⁴

عَلِيمٌ All-Knowing.

وَقَالُوا 116. And they say:

"أَتَّخَذَ اللَّهُ

وَلَدًا

سُبْحَنَهُ Sacrosanct⁶ is He.

بَلَّاهُ Nay, to Him belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;

كُلُّ لَّهُ قَنُوتٌ all to Him render obeisance.⁷

بَدِيعُ 117. [He is] The Originator⁸

أَلَسَمَوَاتِ وَالْأَرْضِ of the heavens and the earth;

وَإِذَا قَضَىٰ أَمْرًا and when He decrees⁹ a thing

فَإِنَّمَا يَقُولُ لَهُ He only says for it :

1. 'Aẓīm = great, big, grand, huge, stupendous, immense, enormous, tremendous. When spoken of punishment it means "extremely heavy". See at 2:7, p. 6, n. 9

2. The expression "the east and the west" means here the entire world and all its directions.

3. i.e., that direction is the direction towards Allah. The 'āyah is an exception for those who are unable to ascertain the direction of the qiblah, or have mistakenly prayed to another direction or are unable to turn towards the qiblah for any valid reason. It should be understood along with 2:144 which makes it incumbent to turn towards the Ka'ba while saying prayers.

4. Wāsi' = All-Reaching, All-Embracing, All-Encompassing in His knowledge, care, attention, favour and power.

5. Ittakhadha = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of 'akhadha ['akhdh], to take. See ittakhadhtum at 2:51, p. 24, n.9).

6. The word Subhān is derived from sabhaḥa, form II of sabaḥa [sabh/sibāḥah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better.

7. Qānītān (sing. qānīt) = submissive, obedient, humble (active participle from qanata [qunūt], to be obedient, submissive). This and the next 'ayah emphatically assert that Allah has no son or any other relation, that He is the Creator and Master of everything, living or lifeless, in and including the heavens and the earth, that He originates creation and does not need any instrumentality to do so. He simply decrees and it comes into existence. The birth of any being, without parents or with a single parent does not invest it with any divine quality. The Creator and the creature are totally distinct and different, in entity and attributes.

8. Badī' = originator, initiator, creator out of nonentity (active participle in the intensive form of fa'il from bada'a [bad'], to innovate, to originate, to introduce).

9. Qaḍā = he decreed, decided, pronounced judgement, determined (v. iii. m. s. past from qaḍā', to settle, to terminate, to conclude).

كُنْ فَيَكُونُ ﴿١١٧﴾ "Be", and it is.

وَقَالَ الَّذِينَ 118. And there say those

لَا يَعْلَمُونَ that do not know:

لَوْلَا "Why is it not that

يُكَلِّمُنَا اللَّهُ Allah speaks¹ to us

أَوْ تَأْتِيَنَا آيَةٌ or a miracle² comes³ to us?"

كَذَلِكَ قَالَ Thus did say

الَّذِينَ مِنْ قَبْلِهِمْ those before them

مِثْلَ قَوْلِهِمْ like their saying,⁴

تَشَبَّهَتْ قُلُوبُهُمْ their hearts are alike.⁵

فَدَيَّنَا We have indeed made clear⁶

الْآيَاتِ the signs

لِقَوْمٍ يُوقِنُونَ for a people believing firmly.⁷



إِنَّا أَرْسَلْنَاكَ 119. Verily We have sent you

بِالْحَقِّ with the truth⁸

بَشِيرًا as a harbinger of glad tidings⁹

وَنَذِيرًا and as a warner;¹⁰

وَلَا تُسْأَلُ and you will not be asked¹¹

عَنْ أَصْحَابِ الْجَحِيمِ about the inmates of hell.¹²



وَلَنْ رَضَى 120. And happy will never be

1. *Yukallimu* = he speaks, talks, converses (v. iii. m. s. impfct. from *kallama*, form II of *kalama* [kalm] to injure, to hurt. In its form II the verb means to speak).

2. '*Āyah* (pl. '*āyât*)= sign, miracle, revelation. See 2:99, p. 47, n. 2; and 2:106, p. 50, n. 6.

3. *Ta'ti* = she or it comes, arrives (v. iii. m. s. impfct. from '*atâ*. See *ya'ti* at 2:109, p. 52, n. 7).

4. For instance the Israelites demanded of Mûsa to bring Allah before their very eyes so that they could see Him. (see a 2:55, at p. 26).

5. *Tashâbahat* = she or it resembled, became similar, alike, identical, one to the other; also became unclear, ambiguous (v. iii. f. s. past in form VI from *shabh/shabah*, resemblance, similarity. See *tashâbaha* at 2:70, p. 33, n. 5).

6. *Bayyannâ* = we have made clear, explained, elucidated, clarified (v. i. m. pl. past from *bayyana*, form II of *bâna* [bayân], to be clear, evident. See *yubayyinu* at 2:68, p. 32, n. 7).

7. *Yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form '*ayqana*, form IV of *yaqina* [yaqin/yaqîn], to be sure, be certain. See at 2:4, p. 5, n. 9).

8. i.e., the Qur'ân and other non-Qur'ânic *wahy* (sunnah).

9. *Bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle on the scale of *fa'il* form *bashara/bashira* [bishr/bushr], to rejoice, to be delighted.

10. *Nadhîr* (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle on the scale of *fa'il* from *nadhara* [nadhrr/nudhâr], to vow, to pledge.

11. i.e., you will not be accountable for their deeds after you have delivered the message and have warned them. *Tus'alu* = you are asked, questioned (v. ii. m. impfct. passive from *sa'ala* [su'âl]. See *tas'alu* at 2:108, p. 51, n. 4).

12. *Jahîm* = hellfire, hell.

عَنْكَ الْيَهُودُ about you the Jews,
 وَلَا النَّصْرَانِي nor the Christians,
 حَتَّى تَتَّبِعَ unless you follow¹
 مِلَّتَهُمْ their religion.²
 قُلْ إِنْ هَدَى اللَّهُ Say: "The guidance of Allah,
 هُوَ الْهُدَى that is the guidance."
 وَلَئِنْ أَتَيْتُمْ And indeed if you follow³
 أَهْوَاءَهُمْ their fancies⁴
 بَعْدَ الَّذِي جَاءَكَ after what has come to you
 مِنَ الْعِلْمِ of the knowledge,⁵
 مَا لَكُمْ you will not have
 مِنْ اللَّهِ مِنْ وَلِيٍّ against Allah any protector⁶
 وَلَا نَصِيرٍ nor any helper.⁷

الَّذِينَ 121. Those to whom
 ءَاتَيْنَاهُمُ الْكِتَابَ We have given the Book,
 يَتْلُونَهُ they read⁸ it
 حَقًّا وَلَا يُؤْتُونَ as it ought to be read;
 أُولَئِكَ they are the ones
 يُؤْمِنُونَ بِهَا who believe in it;⁹
 وَمَنْ يَكْفُرْ بِهِ and whoso disbelieves in it,
 فَأُولَئِكَ such people will be
 هُمُ الْخَاسِرُونَ the ones in loss.¹⁰

1. *Tattabi'a*[a] = you follow, pursue, be attached to (v. ii. m. s. impfct. from *ittaba'a*, form V of *tabi'a* [taba'/tabâ'ah], to come after, to follow. The last letter takes *fathah* because of the coming of the conditional particle *hattâ* before the verb. See *ittaba'û* at 2:102, p. 48, n. 1). The '*âyah*, though formulated as an address to the Prophet, has within its purview the Muslims in general.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination.

3. *Itaba'ta* = you followed, pursued (v. ii. m. s. past from *ittaba'a*. See n. 1 above).

4. '*Ahwâ'* (sing. *hawân*) = fancies, whims, caprices, liking, desires.

5. i.e., the special knowledge contained in the Qur'ânic and non-Qur'ânic *waḥy* (*sunnah*).

6. *Waliyy* (pl. *auliyâ'*) = legal guardian, protector, patron, relative, close friend. See at 2:107, p. 51, n. 2).

7. *Naṣîr* (pl. *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 2:107, p. 51, n. 3).

8. *Yatlûna* = they read, recite (v. iii. m. pl. impfct. from *talâ* [*tilâwah*], to read, recite. See *taillû* at 2:102, p. 48, n. 2).

9. i.e., they believe in the Qur'ân and the Messengership of Muḥammad, peace and blessings of Allah be on him. The '*âyah* refers in the first instance to the knowledgeable Jews of Madina who, in consonance with the information contained in the *Tawrah*, believed the Prophet and embraced Islam.

10. *Khâsirûn* (sing. *khâsir*) = losers, those that incur loss (active participle from *khâsira* [*khusr/khasâr/khasârah/khusrân*], to lose, be in loss. See at 2:27, p. 15, n. 4). Such persons will be the losers in the hereafter.

Section (Rukû') 15

- يٰۤاَيُّهَا بَنِي اِسْرٰٓءِیْلَ 122. O Children of Isrâ'îl,
 اذْكُرُوْا نِعْمَتِیْ remember¹ My favour
 الَّتِیْ اَنْعَمْتُ عَلَیْكُمْ which I bestowed² on you
 وَاَنْیْ فَضَّلْتُكُمْ and that I preferred³ you
 عَلٰی الْاٰلَمِیْنَ ﴿١٢٢﴾ over all the beings.⁴
- وَاتَّقُوا یَوْمًا 123. And be afraid of ⁵ a day
 لَا تَجْزِیْ when there shall not requite⁶
 نَفْسٌ any individual
 عَنْ نَفْسٍ for any individual
 شَيْئًا in anything;
 وَلَا یَنْفَعُ nor will there be accepted⁷
 مِنْهَا عَدْلٌ from it any compensation,⁸
 وَلَا تَنْفَعُهَا nor will benefit⁹ it
 شَفَعَةٌ any intercession,¹⁰
 وَلَا هُمْ یُنصَرُونَ ﴿١٢٣﴾ nor will they be helped.¹¹

- وَإِذْ 124. And [recall] when
 اٰتٰنَا اِبْرٰهٖمَ the Lord tested¹² Ibrâhîm
 بِكَلِمٰتٍ with [certain] words¹³
 فَاتَمَمَّ and he fulfilled¹⁴ them.
 قَالَ He [the Lord] said:

1. *Udhkurû* = you (all) remember, recall, recollect (v. ii. m. pl. imperative from *dhakara* [*dhikr* / *tadhkâr*] to remember. See at 2:40, p. 20, n. 10).

2. '*An'amtu* = I have bestowed, graced (v. i. s. past from *na'ama* [*na'mah/man'am*], to be in ease, comfort. See at 2:40, p. 20, n. 11).

3. *Faḍḍaltu* = I preferred, gave preference (v. i. s. past from *faḍḍala*, form II of *faḍala* [*faḍl*], to be good, be in excess. See at 2:48, p. 23, n. 4).

4. i.e., all beings of the time. The meaning here is that preference was given to the Children of Isrâ'îl, from among all the people of the time, in respect of the raising of Prophets and Messengers. '*Ālamin*', see at 1:2, p. 1, n. 4).

5. *Ittaqû* = you (all) beware of, be afraid of, fear (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:24, p. 12, n. 12).

6. *Tajẓi* = she or it avails, requites, repays, rewards (v. iii. f. s., past from *jaza* [*jazā*], to requite, recompense. See 2:48, p. 43, n. 9).

7. *Yuqbalu* = it is accepted, received (v. ii. m. s. impfct. passive from *qabila* [*qabāl/qubāl*], to accept. See at 2:48, p. 23, n. 9).

8. '*Adl* = equivalence, compensation, justice, impartiality. See at 2:48, p. 23, n. 11).

9. *Tanfa'u* = she or it benefits, becomes of use (v. iii. f. s. impfct. from *nafa'a* [*naf*], to benefit, be of use. See *yanfa'u* at 2:102, p. 48, n. 14).

10. *Shafā'ah* = intercession (derived from *shaf*, i.e. even, either part of a pair, and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:48, p. 23, n. 10.).

11. *Yunṣarūna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [*naṣr/nuṣûr*], to help, assist, make victorious. See at 2:86, p. 41, n. 2). The '*āyah*' means that none shall get any help against Allah's judgement and decree on the Day of Judgement.

12. *Ibtalâ* = he tested, put to test, tried, afflicted (v. iii. m. s. past in form VIII of *balâ* [*balw / balâ*], to test, to try).

13. i.e., certain injunctions and prohibitions.

14. '*Ātamama* = he fulfilled, completed, finished; i.e., he carried out to the exact requirements (v. iii. m. s. past in form IV of *tamma* [*tamām*], to be complete, to come to an end).

إِنِّي جَاعِلُكَ "I am going to make¹ you

لِلنَّاسِ إِمَامًا a leader² for men."

قَالَ He [Ibrâhîm] said:

وَمِنْ ذُرِّيَّتِي "And from my progeny?"³

قَالَ He [Allah] said:

لَا يَتَّخِذُ عَهْدِي "My covenant⁴ reaches⁵ not

الظَّالِمِينَ the transgressors."

وَأَذْ 125. And [recall] when

جَعَلْنَا الْبَيْتَ We made⁶ the House⁷

مَكَابَةً لِلنَّاسِ a resort⁸ for mankind

وَأَمَّا and a place of immunity⁹ –

وَاتَّخِذُوا and you take up¹⁰

مِنْ مَقَامِ إِبْرَاهِيمَ of the Spot of Ibrâhîm¹¹

مُصَلًّى a place for prayer¹² –

وَعَهَدْنَا and We gave a commission¹³

إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ to Ibrâhîm and Ismâ'îl

أَنْ طَهِّرَا that you [two] purify¹⁴

بَيْتِي My House

لِلطَّائِفِينَ for those making circuits,¹⁵

وَالْمُكِيمِينَ or sojourning for prayer,¹⁶

وَالرُّكَّع or bowing in submission¹⁷

السَّجُودِ and prostrating themselves.¹⁸

1. *Jâ'il* (pl. *jâ'ilûn*) = one who creates, puts, makes, sets, lays, places, appoints (active participle from *ja'ala* [*ja'la*], to create, put, set.

See at 2:30, p. 16, n. 4).

2. *Imâm* (pl. *a'imma*) = leader, prayer leader.

3. *Dhurriyah* (pl. *dharâriy*) = progeny, offspring, children, descendants.

4. *Ahd* (pl. *'uhûd*) = covenant, pledge, pact, vow, commitment. See at 2:27, p. 14, n. 9.

5. *Yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâlu* [*nay/manâli*], to reach, attain).

6. *Ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala*. See n. 1 above).

7. i.e., the Ka'ba.

8. *Mathâbah* = resort, refuge, meeting place, place where one returns.

9. *'Amn* = safety, security, peace, immunity, protection.

10. *Ittakhidhû* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from *ittakhadha*, form VIII of *'akhadh* [*'akhdh*], to take. See *ittakhadhtum* at 2:51, p. 24, n. 9).

11. *Maqâm* (pl. *maqâmât*) = spot, site, place, station, standing, position. The reference is to the stone on which Ibrâhîm stood while building the Ka'ba. It is still preserved near the Ka'ba door.

12. i.e., make some of the prayers at or near the spot. *Muṣallan* = place of prayer.

13. *'Ahdnâ* (*'ilâ*) = we assigned, committed to, entrusted to (v. i. m. pl. past from *'ahida* [*'ahd*], to delegate, to entrust, to commit).

14. *Ṭahhirâ* = you (two) purify, cleanse (v. ii. m. dual, imperative from *ṭahhara*, form II of *ṭahara/ṭahura* [*ṭahârah/ṭuhr*], to be pure, clean).

15. *Ṭâ'ifn* (accusative/genitive of *ṭâ'ifûn*, sing. *ṭâ'if*) = those making circuits, going round, circumambulators. Active participle from *ṭafa* [*ṭawâf/ṭawf*], to go about, go round).

16. *'Âkifn* (accusative/genitive of *'âkifûn*, sing. *'âkif*) = those who stick to, cling to, remain uninterruptedly, devote themselves to (active participle from *'akafa* [*'ukâf*], to cling or stick to).

17. *Rukka'* (sing. *râkî'*) = those bowing in submission (active participle from *raka'a* [*rukû'*], to bow, bend the body, especially in prayer).

18. *Sujûd* (sing. *sâjid*) = those who prostrate themselves.

وَإِذْ 126. And [recall] when

قَالَ إِبْرَاهِيمُ رَبِّ Ibrâhîm said: "My Lord,

اجْعَلْ هَذَا make¹ this

بَلَدًا آمِنًا a place² secure,³

وَارْزُقْ أَهْلَهُ and provide⁴ its people

مِنَ الثَّمَرَاتِ with fruits and yields⁵ –

مَنْ آمَنَ مِنْهُمْ such of them as believe

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day."

قَالَ He [Allah] said:

وَمَنْ كَفَرَ "And whoever disbelieves

فَأَتِمُّهُ، قَلِيلًا I shall let him enjoy⁶ a little;

ثُمَّ أَضْطَرُّهُ then I shall force⁷ him

إِلَىٰ عَذَابِ النَّارِ to the punishment of the fire –

وَبَشِّرِ الْمَصِيرَةَ and evil is the destination."⁸

وَإِذْ 127. And [recall] when

رَفَعَ إِبْرَاهِيمُ Ibrâhîm was raising⁹ the

أَفْعَادِمَ مِنَ الْبَيْتِ foundations¹⁰ of the House,

وَأَسْمِعِ and Ismâ'il, [praying]:

رَبَّنَا اقْبَلْ مِنَّا "Our Lord, accept¹¹ from us,

إِنَّكَ أَنْتَ verily You are

السَّمِيعُ the All-Hearing,

الْعَلِيمُ the All-Knowing."

1. *Ij'al* = you make, appoint, set (v. ii. m. s. imperative from *ja'al*).

2. *Balad* (pl. *bilād*) = town, city, place, country. Here the reference is to the habitation or town of Makka.

3. *'Āmin* = peaceful, secure. The prayer of Ibrâhîm was indeed granted. In *sûrah* 95 (*al-Tîn*) Makka is mentioned as "this city of peace and security" (*hâdha al-balad al-'amin*).

4. *Urzuq* = you provide with the means of sustenance, bestow (v. ii. m. s. imperative from *razaqa* [*rizq*], to provide with the means of sustenance. See *razaqnâ* at 2:3, p. 5, n. 4; and 2:57, p. 26, n. 13)

5. *Thamarât* (sing. *thamarah*) = fruits, yields, crops. See at 2:22, p. 12, n. 1).

6. *'Umatî'u* = I make/let s.o. enjoy (v. i. m. s. impfct. from *matta'a*, form II of *mata'a* [*mat'mut'ah*], to carry away, take away).

7. *Aḍḍarru* = I force, compel, coerce (v. i. m. s. impfct. from *iḍḍarru*, form VIII of *ḍarra* [*ḍarr*], to harm, to impair).

8. *Maṣîr* (pl. *maṣâyir*) = destination, place at which one arrives, outcome, result. Adverb of place from *ṣâra* [*ṣayr/ṣayrûrah*], to become).

9. *Yarfa'u* = he raises, lifts, lifts up (v. iii. m. s. impfct. from *rafa'a* [*raf*], to raise, to lift).

10. *Qawâ'id* (sing. *qâ'idah*) = foundations, bases, groundwork.

11. *Taqabbal* = you accept, receive, grant (v. ii. m. s. imperative from *taqabbala*, form V of *qabila* [*qubûl/qabûl*], to accept. See *yaqbalu* at 2:123, p. 58, n. 7). This and the preceding *'āyah* state that it was by Allah's especial design and command that Prophets Ibrâhîm and Ismâ'il made and consecrated the Ka'ba for the worship of Allah Alone and the rites connected with *hajj* and *'umrah*.

رَبَّنَا وَاجْعَلْنَا 128. "Our Lord, make us

مُسْلِمِينَ two Muslims¹ to You;

وَمِنْ ذُرِّيَّتِنَا and of our progeny²

أُمَّةً مُسْلِمَةً لَكَ a people³ submissive to You;

وَأَرِنَا مَنَاسِكَنَا and show us⁴ our rites,⁵

وَسُبِّحْنَا and turn to us in forgiveness;

إِنَّكَ أَنْتَ verily You are

التَّوَّابُ the Most-Forgiving,

الرَّحِيمُ the Most Merciful.

رَبَّنَا 129. "Our Lord,

وَأَنْعِمْ فِيهِمْ and raise⁶ amongst them

رَسُولًا a Messenger out of them,

يَتْلُو عَلَيْهِمْ who will recite⁷ unto them

آيَاتِكَ Your signs [revelations]

وَيُعَلِّمُهُمُ الْكِتَابَ and will teach them the Book

وَالْحِكْمَةَ and the wisdom⁸ [sunnah],

وَيُزَكِّهِمْ and will purify⁹ them.

إِنَّكَ أَنْتَ Verily You are

الْعَزِيزُ the All-Mighty,¹⁰

الْحَكِيمُ the All-Wise."

1. *Muslimayn* (dual; sing. *Muslim*, plural *Muslimūn*) = two Muslims. A *Muslim* is one who surrenders himself completely and sincerely to Allah. (Active participle from '*aslama*', form IV of *salima* [*salāmah/salām*], to be safe, safe and sound, secure, faultless. See '*aslama*' at 2:112, p. 53, n. 6).

2. *Dhurriyah* (pl. *dharāriy*) = progeny, offspring, children, descendants. See at 2:124, p. 59, n. 3).

3. '*Ummah* (pl. '*umam*') = nation, people, group.

4. '*Ari + nā* = show + us (v. ii. m. s. imperative from *ra'ā* [*ra'y/ru'yah*], to see, notice).

5. *Manāsik* (sing. *mansik*) = rites, ceremonies, ways and formalities of prayers.

6. *Ib'ath* = you send, dispatch, raise, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See *ba'athnā* at 2:56, p. 26, n. 6).

7. *Yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā*. See *yatlūna* at 2:121, p. 57, n. 8; and *tatlū* at 2:102, p. 48, n. 2).

8. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunnah*), apart from the Book, i.e. the Qur'ān.

9. *Yuzakkī + him* = he purifies + them (v. iii. m. s. impfct. from *zakkā*, form II of *zakā* [*zakā'*], to grow, be pure, be just). Here purification means purification from the filth of polytheism (*shirk*) and sins. The prayers of Ibrāhīm and Ismā'il mentioned in '*āyahs* 128 and 129 were accepted by Allah. The coming of Prophet Muḥammad, peace and blessings of Allah be on him, and the emergence of the Muslim '*ummah* are the fulfilment of those prayers.

10. '*Azīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved.

Section (Rukû') 16

130. And who does shrink¹
 عَنْ مِلَّةِ إِبْرَاهِيمَ from the religion² of Ibrâhîm
 إِلَّا مَنْ سَفِهَ except he that befools³
 نَفْسَهُ himself?
 وَلَقَدْ أَصْطَفَيْنَاهُ We indeed selected him⁴
 فِي الدُّنْيَا in this world;
 وَإِنَّهُ فِي الْآخِرَةِ and verily in the hereafter he
 لَمِنَ الصَّالِحِينَ shall be of the righteous.⁵

131. When there said to him
 رَبُّهُ وَأَسْلِمَ his Lord: "Surrender",⁶
 قَالَ أَسْلَمْتُ he said: "I have surrendered
 رَبِّ الْعَالَمِينَ to the Lord of all beings."⁷

132. And Ibrâhîm enjoined⁸
 إِبْرَاهِيمَ عَلَيْهِ this upon his sons –
 وَيَعْقُوبَ so did Ya'qûb –
 يَبْنَئِ "O my sons,
 إِنَّ اللَّهَ اصْطَفَىٰ verily Allah has selected⁹
 لَكُمْ الدِّينَ for you the religion [dîn];
 فَلَا تَمُوتُوا so let not yourselves die¹⁰

1. *Yarghab* = he detests, abhors, shrinks from; also he likes, desires, wishes (v. iii. m. s. impfct. from *raghiba* [*raghbah/raghab*] to detest, dislike, desire, wish). This word is used in opposite senses. The sense of dislike and detestation is indicated by using the particle 'an after the verb.

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2.

3. *Safîha* = he became stupid, foolish, unwise (v. iii. m. s. past from *safah/safâhah*).

4. *Istafaynâ* + *hu* = we selected/chose+him (v. i. m. pl. past from *istafâ*, form VIII of *şafâ* [*şafw, şufûw/şafâ*], to be clear, pure). This 'ayah is in essence a reiteration of 'ayah 124 wherein Allah says in respect of Ibrâhîm, "I am going to make you a leader for men".

5. *Şâlihin* (accusative/genitive of *şâlihân*, sing. *şâlih*) = righteous, those who are right and correct in their conduct and deeds according to the teachings of Islam. Active participle from *salaha* [*şalâh/şulâh/maşlahah*], to be good, right, proper, in order).

6. *'Aslim* = surrender, deliver up, be a Muslim (v. ii. m. s. imperative from 'aslama. See 'aslama at 2:112, p. 53, n. 6)

7. *'Âlamîn* (sing. 'âlam) = all beings. See at 1:2, p. 1, n. 4.

8. *Waşşâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waşâ* [*waşy*], to be joined, lightened, degraded)).

9. *Işţafâ* = he selected, chose (v. iii. m. s. past. See n. 4 above).

10. *Tamûtunna* = you must/of surety die. (v. ii. m. pl. impfct. in the emphatic form of *tamûtu*, impfct. of *mâta* [*mawt*], to die. The doubled terminal *nûn* stands for emphasis. *Lâ tamûtunna* = you should not die, do not let yourselves die.

إِلَّا وَأَنْتُمْ مُسْلِمُونَ except as you be Muslims."



أَمْ كُنْتُمْ شُهَدَاءَ 133. Or were you witnesses¹
إِذْ حَضَرَ يَعْقُوبَ when death came to Ya'qûb—
أَنْتَوْنَ when he said to his sons:
إِذْ قَالَ لِأَبْنَيْهِ "What will you worship²
مَا تَعْبُدُونَ after me?"
مِنْ بَنِي after me?"
قَالُوا They said:

تَعْبُدُ إِلَهَكَ "We shall worship³ your God
وَالِلَّهِ مَا بآبَاكَ and the God of your fathers,
وَالِلْإِسْمَاعِيلِ of Ibrâhîm and Ismâ'îl

وَالْإِسْحَاقَ and Ishâq,
إِلَهًا وَجِدًا the One God;
وَنُخْلِ لَهُ، مُسْلِمُونَ and to Him we surrender."⁴



ذَلِكَ أُمَّةٌ 134. That was a nation⁵
فَدَخَلَتْ who have passed away.⁶
لَهَا They will have
مَا كَسَبَتْ what they earned;⁷
وَلَكُمْ and you will have
مَا كَسَبْتُمْ what you earn;⁸ and
وَلَا تُسْأَلُونَ you will not be questioned⁹
عَمَّا كَانُوا يَعْمَلُونَ about what they used to do.¹⁰



1. *Shuhadâ'* (sing. *shahîd*) = witnesses, martyrs.

2. *Ta'budûna* = you (all) worship, serve (v. ii. m. pl. impfct. from '*abada* [*'ibâdah /'ubûdah /'ubûdiyyah*], to worship, serve. See at 2:83, p. 38, n. 8).

3. *Na'budu* = we worship, adore, serve; (v. i. pl. imperfect from '*abada*, to worship, serve. See at 1:5, p. 2, n. 1).

4. The point emphasized here is that all the previous Prophets communicated the same message of monotheism and charged their progeny and followers to worship Allah Alone and not to associate any partner with Him; but the subsequent generations deviated from that teaching. The Last Prophet Muḥammad, peace and blessings of Allah be on him, was sent to revive and complete the message.

5. '*Ummah* (pl. '*umam*) = nation, people. See at 2:128, p. 61, n. 3).

6. *Khalat* = she passed away, became empty, became alone, went privately (v. iii. m. s. past from *khalâ* [*khalû /khalâ*']). See *khalâ* at 2:76, p. 36, n. 2).

7. *Kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain, to acquire. See *yaksibûna* at 2:79, p. 37, n. 7).

8. *Kasabtum* = you (all) earned, acquired, gained (v. ii. m. pl. past from *kasaba*)

9. *Tus'alûna* = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from *sa'ala* [*su'âl /mas'alah/tas'âl*], to ask. See *tus'alu* at 2:119, p. 56, n. 11).

10. *Ya'malûna* = they (all) do, perform (v. iii. m. pl. impfct. from '*amila* [*'amal*] to do. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2). The point made here is that of individual responsibility. No one will be responsible for another person's deeds; none can or will account for or efface or atone the sins of others and neither race nor ancestry nor relationship will be of any avail against Allah's judgement. This principle is reiterated time and again in the Qur'ân – "No bearer will bear the burden of another", so say 6:164, 17:15, 35:18, 39:7 and 53:38.

وَقَالُوا كُتِبُوا 135. They say: "Be
هُودًا أَوْ نَصَارَى Jews or Christians,
تَهْتَدُوا you will get guided."¹

قُلْ بَلَّ مَلَّةَ Say: "No, rather the religion²
إِبْرَاهِيمَ of Ibrâhîm, the monotheist;³
وَمَا كَانَ and he was none

مِنَ الشِّرْكِينَ of the polytheists.

قُولُوا 136. Say [you all]:
مَا مَنَّا بِاللَّهِ "We believe⁴ in Allah
وَمَا أُنْزِلَ and what has been sent down
إِلَيْنَا to us

وَمَا أُنْزِلَ and what was sent down⁵
إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ to Ibrâhîm and Ismâ'îl

وَأِسْحَاقَ وَيَعْقُوبَ and Ishâq and Ya'qûb
وَالْأَنْبِيَاءَ and the tribes;⁶

وَمَا أُوتِيَ مُوسَى and what was given to Mûsâ
وَعِيسَى وَمَا أُوتِيَ and 'Îsâ and what was given
الْنَّبِيِّينَ to the Prophets
مِنْ رَبِّهِمْ from their Lord.

لَا تَفْرُقُوا We do not differentiate⁷
بَيْنَ أَحَدٍ مِنْهُمْ between any of them;

وَنَحْنُ لَهُمُ مُسْلِمُونَ and we are to Him Muslims.⁸



1. *Tahdadû* (na)= you (all) get guided, are rightly guided (v. ii. m. pl. impfct. from *ihdadâ*, form VIII of *hadâ* [hady / hudan / hidâyah], to guide, to show. The terminal *nûn* is dropped because it forms the conclusion of an implied conditional clause. See *muhtadîn* at 2:16, p. 9, n. 8).

2. *Millah* (pl. *milal*) = religion, creed, religious community, denomination. See at 2:120, p. 57, n. 2; and 2:130, p. 62, n. 2).

3. *Hanîf* (pl. *hunafâ'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *hanîf* has been used in the Qur'ân always in contrast with a polytheist. The '*âyah*' is a reply to the Jews' and Christians' claims that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so.

4. '*Âmannâ* = we believed (v. i. pl. past from '*âmana* ['*imân*], from IV of *amina*, to be safe, feel safe. See *tu'minûna* at 2:3, p. 5, n. 1).

5. '*Unzila* = he or it is sent down (v. iii. m. s. past passive from '*anzala*, form IV of *nazala* [*nuzûl*], to get down, come down, descend. See at 2:4, p. 5, n. 6).

6. '*Asbât* (sing. *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb.

7. *Nufarriqu* = we differentiate, make distinction, separate (v. i. pl. impfct. from *farrâqa*, form II of *faraqa* [*furqân*], to separate, divide). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253: "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..."

8. *Muslimân* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (Active participle from '*aslama*, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See '*aslama* at 2:112, p. 53, n. 6; see also *muslimayn* at 2:128, p. 61, n. 1).

فَإِنْ آمَنُوا 137. So if they believe¹
 بِمِثْلِ مَا آمَنُكُمْ بِهِ like what you believe² in
 فَقَدْ أَهْتَدُوا then they are guided aright;³
 وَلَئِنْ تَوَلَّوْا but if they turn away⁴
 فَإِنَّمَا هُمْ فِي شِقَاقٍ then they are indeed in rift.⁵
 فَسَيَكْفِيكَهُمُ So Allah will suffice you
 اللَّهُ against them;⁶
 وَهُوَ السَّمِيعُ and He is the All-Hearing,
 الْعَلِيمُ the All-Knowing.

صَبَّغَهُ اللَّهُ 138. Allah's colouring,⁷
 وَمَنْ أَحْسَنُ and who is better
 مِنَ اللَّهِ than Allah
 صَبَّغَهُ in respect of colouring?
 وَهُمْ لهُ عِبَادُونَ And we are His worshippers.⁸

قُلْ أَتُحَاجُّونَنَا 139. Say : "Do you dispute⁹
 فِي اللَّهِ with us about Allah,
 وَهُوَ رَبُّنَا while He is our Lord
 وَرَبُّكُمْ and your Lord,
 وَلَآ أَعْتَلْنَا and for us are our deeds¹⁰
 وَلَكُمْ أَعْتَلْنَا and for you are your deeds,
 وَأَنْتُمْ لهُ and we are to Him
 مُخْلِصُونَ sincere devotees?"¹¹

1. 'Āmanū = they believed (v. iii. m. pl. past from 'āmana. See 'āmannā at 2:136, p. 64, n. 4).

2. 'Āmantum = you believed (v. ii. m. pl. past from 'āmana).

3. Ihtadaw = they received guidance, were guided aright (v. iii. m. pl. past from ihtadā. See tahtadū at 2:135, p. 64, n. 1).

3. Tawallaw = they turned away, desisted, refrained from (v. iii. m. pl. past from tawallā, form V of waliya [waly], to be near, be next. See tawallaytum at 2:83, p. 39, n. 5).

5. Shiqāq (sing. shiqqah) = piece, splinter, difficulty, trouble, rift, schism.

6. Yakfi + ka = he suffices you, he is enough for you (v. iii. m. s. impfct. from kafā [kifāyah], to be enough, be sufficient, suffice). The prefix sa is a particle indicative of future tense.

7. Šibghah = colour, dye, hue, shade, tinge, tincture, touch, character. Here it means the dīn or religion of Allah – the way of life that imparts a distinctive touch and character to its follower.

8. 'Ābidūn (sing. 'ābid) = worshippers, adorers.

9. Tuḥājjūna = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from ḥājjā, form III of ḥajja [ḥijj/ḥajj], to aim at, to overcome. See yuḥājjū at 2:76, p. 36, n. 6).

10. 'A'māl (sing. 'amal) = deeds, performances, doings, acts, achievements.

11. Mukhliṣūn (sing. mukhliṣ) = sincere ones, devoted, loyal, faithful. Active participle from 'akhlaṣa, form IV of khalāṣa [khulāṣ], to be pure, unmixed, unadulterated. Here the meaning is those who adore and worship Allah Alone to the exclusion of all other beings and objects and do all deeds exclusively for His pleasure. In other words Mukhliṣūn here means true and pure monotheists.

140. Or do you say
 that Ibrâhîm, Ismâ'il,
 Ishâq, Ya'qûb
 and the Tribes¹
 were Jews or Christians?
 Say: "Are you
 more informed² or is Allah?
 And who is more unjust³
 than the one who conceals⁴
 a testimony⁵ he has with him
 from Allah?⁶
 And Allah is not unmindful⁷
 of what you do."⁸

141. That was a nation⁹
 who have passed away.¹⁰

They will have
 what they earned¹¹
 and you will have
 what you earn;¹²

and you will not be asked¹³

about what they used to do.¹⁴



1. 'Asbâṭ (sing. sibṭ) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6.

2. 'A'lamu = more informed. Elative form of 'âlim.

3. 'Azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative form of ḡâlim. See at 2:114, p. 54, n. 6; and ḡâlimûn at 2:51, p. 24, n. 11).

4. Katama = he concealed, hid, secreted (v. iii. m. s. past from katm/kitmân, to hide. See takumûna at 2:33, p. 18, n. 2).

5. Shahâdah = testimony, evidence, witness.

6. i.e., received from Allah. The allusion is to the evidence in the Tawrah about the coming of the Last Prophet Muḥammad, peace and blessings of Allah be on him.

7. Ghâfil (pl. ghâfilân) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from ghafala [ghaflah / ghufûl], to neglect, not to heed.

8. Ta'malûna = you (all) do, perform (v. ii. m. pl. impfct. from 'amila ['amal], to do, perform. See ya'malûna at 2:134, p. 63, n. 10).

9. 'Ummah (pl. 'umam) = nation, people. See at 2:128, p. 61, n. 3; also 2:133, p. 63, n.).

10. Khalat = she passed away, became empty, became alone, went privately (v. iii. m. s. past from khalâ [khalâ/khulû], to be empty. See at 2:134, p. 63, n. 5).

11. Kasabat = she earned, acquired, gained (v. iii. f. s. past from kasaba [kasb], to gain. See at 2:134, p. 63, n. 7).

12. Kasabtum = you (all) earned, acquired, gained (v. ii. m. pl. past from kasaba. See at 2:134, p. 63, n. 8).

13. Tus'alûna = you (all) are asked, questioned (v. ii. m. pl. impfct. passive from sa'ala. See at 2:134, p. 63, n. 9).

14. Ya'malûna = they (all) do, perform (v. iii. m. pl. impfct. from 'amila. See at 2:13, p. 8, n. 6; and 2:113, p. 54, n. 2; also at 2:134, p. 63, n. 10).




Part [juz'] II

Section (Ruk') 17



142. There will say
 السَّعْهَاءُ مِنَ النَّاسِ the fools¹ among the people:
 مَا وَلَّاهُمْ "What turned² them away
 عَنْ قِبْلَتِهِمُ الَّتِي from the *qiblah*³ of theirs
 كَانُوا عَلَيْهَا they had been on?"
 قُلْ لِلَّهِ Say: "To Allah belong

الشَّرِيقَ وَالْمَغْرِبَ the East and the West.⁴
 يَهْدِي مَنْ يَشَاءُ He guides⁵ whom He will
 إِلَى صِرَاطٍ مُسْتَقِيمٍ to a straight path."


وَكَذَلِكَ جَعَلْنَاكُمْ 143. Thus⁶ We have made you
 أُمَّةً وَسَطًا a balanced⁷ nation
 لِنَكُونُوا شُهَدَاءَ that you be witnesses
 عَلَى النَّاسِ over mankind
 وَيَكُونَ الرَّسُولُ and that the Messenger be
 عَلَيْكُمْ شَهِيدًا over you a witness.⁸
 وَمَا جَعَلْنَا And We have not set
 الْقِبْلَةَ الَّتِي the *qiblah* which
 كُنْتَ عَلَيْهَا you had been on⁹
 إِلَّا لِنَعْلَمَ but for that We might know¹⁰
 مَنْ يَتَّبِعِ الرَّسُولَ who follows the Messenger

1. *Sufahâ'* (sing. *safih*) = fools, stupid, impudent.

2. *Wallâ* = he or it turned away, diverted (v. iii. m. s. past in form II of *waliya*, to follow, to lie next, to be near. See *tawallaytum* at 2:83, p. 39, n. 5).

3. *Qiblah* = the direction which one faces. Technically it means the direction the Muslims face in praying, i.e., the direction of the Ka'ba at Makka. At Makka the Prophet and the Muslims used to pray turning towards the Ka'ba. Shortly before the migration to Madina he received divine directive to turn towards Bayt al-Maqdis while praying. He continued to do so for 16 or 17 months after the migration to Madina, but at the same time yearned for being directed to turn towards the Ka'ba. This '*ayah*' and the succeeding '*ayah*'s up to '*ayah*' 150 deal with the setting of the *qiblah* finally towards the Ka'ba, which took place shortly before the Battle of Badr. The present '*ayah*' alludes to the reaction of the unbelievers, particularly the Jews of Madina, to this memorable event.

4. "The East and the West" is here a figurative expression meaning that all the directions belong to Allah; but He guides whomsoever He wills to the right path and the right direction to face in the course of praying.

5. *Yahdi* = he guides, shows the way (v. iii. m. s. impfct. from *hudâ* [*hady/hudan/hidâyah*], to guide, to lead.

6. i.e., just as We have guided you to the straight path, Islam, and to the right direction to turn to in praying, so We have made you an élite nation.

7. *Wasat* (pl. *awsât*) = middle, centre, heart, core, élite. Here it means just, equitable, fair, balanced (See *Bukhârî*, no. 4487; also *Al-Bahr*, II, 6; *Tafsîr al-Baydâwî*, I, 91).

8. i.e., on the Day of Judgement the followers of Muḥammad, peace and blessings of Allah be on him, will bear witness that the previous Prophets had delivered Allah's message to their respective peoples, and the Prophet will bear witness to the same effect against his own followers (*Bukhârî*, no. 4487).

9. i.e., the direction of the Ka'ba to which you used to turn at Makka. The order to revert to that first *qiblah*, the Ka'ba, was undoubtedly a test for the weak-minded and the hypocrites. Conversely, if the expression "the *qiblah* which you had been on" is taken to mean Bayt al-Maqdis, the directive to turn towards it for a time was also a test for the believers. (See *Al-Bahr*, II, 14-15; *Al-Tafsîr al-Kabîr*, II, 114-115).

10. i.e., distinguish, mark out, for the Prophet and the Muslims; for Allah knows everything.

مِمَّنْ يَنْقَلِبُ from him who turns¹

عَلَى عَقِبَيْهِ on his heels;²

وَإِنْ كَانَتْ لَكَبِيرَةً and it is indeed very hard

إِلَّا عَلَى الَّذِينَ except on those whom

هَدَى اللَّهُ Allah gives guidance.³

وَمَا كَانَ اللَّهُ And Allah is not

بِیَضِيعِ إِیْمَانِكُمْ to let go in vain⁴ your faith.⁵

إِنَّ اللَّهَ بِالنَّاسِ Verily Allah is for mankind

رَءُوفٌ Most Beneficent,⁶

رَحِيمٌ Most Merciful.

قَدْ زَرَى 144. We do at times see⁷

تَقَلُّبَ وَجْهِكَ the turning⁸ of your face

فِي السَّمَاءِ towards the sky;

فَلَنَوَلِّيَنَّكَ so We will surely turn you⁹

قِبْلَةً to a qiblah

تَرْضَاهَا you will be pleased with.¹⁰

قَوْلٍ وَجْهَكَ Hence turn your face

نَظَرَ الْمَسْجِدِ الْحَرَامِ towards¹¹ the Sacred Mosque;

وَعَيْتٌ مَّا كُنْتُمْ and wherever you all be,

قُولُوا وَجُوهَكُمْ turn your faces

نَظَرُهُ towards it.

وَإِنَّ الَّذِينَ And verily those who

1. *Yanqalibu* = he turns, revolves, is upturned (v. iii. m. s. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn around, turn about).

2. *'Aqibay+hi* (sing. *'aqib*; pl. *a'qāb*) = his two heels. The expression "who turns on his heels" means who refuses to follow the Prophet and reverts to unbelief (*kufur*).

3. *Hadā* = he guided, gave guidance (v. iii. m. s. past. See *yahdī* at 2:142, p.67, n. 5).

4. *Yuḏī'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'adā'a*, form IV of *ḏā'a* [*ḏay'/ḏiyā'*], to get lost).

5. i.e., the prayers performed in good faith towards Bayt al-Maqdis. This part of the *'ayyah* allays the fears of some that prayers already performed facing a direction other than the Ka'ba would go in vain.

6. *Ra'ūf* = Most Beneficent, Most Benevolent, Most Compassionate.

7. *Narā* = we see (v. i. pl. impfct. from *ra'ā* [*ra'y*, *ru'yah*], to see. The word *qad*, followed by an imperfect verb, as here, gives the sense of sometimes, at times, perhaps, may; but when followed by a perfect verb, it indicates the termination of an action. This *'ayah* alludes to the fact that the Prophet, even while facing Bayt al-Maqdis in prayer, yearned for being directed to face the Ka'ba and sometimes raised his face, i.e., eyes, towards the sky praying for that.

8. *Taqallub* = fluctuation, variation, turning and tossing (form V of *qalaba*, to turn round. See *yanqalibu* at n. 1 above).

9. *Nuwalliyanna + ka* = we will surely turn you, make you face (v. i. pl. impfct. in the emphatic, from *wallā*, form II of *waliya* to be close, to lie next. The terminally doubled *nūn* is the mark of emphasis. See *wallā* at 2:142, p. 67, n.2).

10. *Tarḏā + hā* = you are pleased with her, you are fond of her, you like her (v. ii. m. s. impfct. from *radiya* [*riḏan/riḏwān/marḏāh*], to be satisfied, be content).

11. *Shatr* (pl. *shuṭūr*, *ashṭūr*) = direction, in the direction of, towards. The Sacred Mosque is the Ka'ba.

أَوْثُوا الْكِتَابَ were given the Book

يَعْلَمُونَ surely know¹

أَنَّهُ الْحَقُّ that it is the truth²

مِنْ رَبِّهِمْ from their Lord;

وَمَا اللَّهُ بِغَفِلٍ and Allah is not unmindful

عَمَّا يَعْمَلُونَ of what they do.³

وَلَكِنْ 145. And even if

آتَيْتَ الَّذِينَ أَنْتَ بَارِئٌ مِنْهُمْ

أَوْثُوا الْكِتَابَ were given the Book

بِكُلِّ آيَةٍ with every sign [miracle]

مَاتِعُوا they would not follow⁴

قِبْلَتَكَ your qiblah;

وَمَا أَنْتَ بِتَابِعٍ nor are you to follow⁶

قِبْلَتِهِمْ their qiblah,

وَمَا بَعْضُهُمْ بِتَابِعٍ nor do some of them follow

قِبْلَةَ بَعْضٍ the qiblah of the others.

وَلَكِنْ أَنْتُمْ تَتَّبِعُونَ And if you follow⁷

أَهْوَاءَهُمْ their desires⁸

مِنْ بَعْدِ مَا جَاءَكَ after what has come to you

مِنْ الْعِلْمِ of the knowledge,⁹

إِنَّكَ إِذَا you will then surely be

لَمِنَ الظَّالِمِينَ of the transgressing ones.¹⁰

1. *Ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from '*alima* ['ilm], to know. See at 2:13, p.8, n.6; 2:13, p.54, n.2; 2:134, p. 63, n.10).

2. i.e., the directive to turn towards the Ka'ba is truly from Allah.

3. *Ya'malûna* = they do, perform (v. iii. m. pl. impfct. from '*amila* ['amal], to do. See at 2:134, p. 63, n. 10; 2:141, p. 66, n. 14).

4. '*Atayta...*(+bi) = you came up with, brought, produced (v. ii. m. s. past from '*atâ* [ityân/ary/ma'tâh], to come. See *ta'tif* at 2:118, p. 56, n. 3).

5. *Tabi'û* = they followed, came after, trailed (v. iii. m. pl. past from *tabi'a* [tab'/tabâ'ah], to follow. See nos. 6 and 7 below).

6. *Tâbi'* (pl. *atbâ'*) = follower, successor (active participle from *tabi'a*).

7. *Ittaba'ta* = you followed (v. ii. m. s. past from *ittaba'a*, form VIII of *tabi'a*. See at 2:120, p. 57, n.3).

8. '*Ahwâ'* (sing. *hawan*) = desires, fancies, wishes, caprices. See at 2:120, p. 57, n. 4).

9. i.e., the knowledge communicated through *wahy*, Qur'anic and non-Qur'anic.

10. *Zâlimîn* (accusative/genitive form of *zâlimûn*, sign. *zâlim*) = transgressors, those who cross the limits, wrong-doers, unjust ones; also polytheists. See at 2:35, p. 19, n. 5).

الَّذِينَ ءَاتَيْنَاهُمُ 146. Those whom We gave
الْكِتَابَ the Book

يَعْرِفُونَهُ كَمَا they know him¹ as

يَعْرِفُونَ أَسْنَاءَهُمْ they know their sons;

وَإِنَّ فَرِيقًا مِنْهُمْ and verily a section² of them

يَكْتُمُونَ الْحَقَّ conceal³ the truth,

وَهُمْ يَكْتُمُونَ while they know⁴ [it].



الْحَقَّ 147. [It is] The truth

مِنْ رَبِّكَ from your Lord;

فَلَا تَكُونَنَّ so you must not be

مِنَ الْمُنْكَرِينَ of the sceptics.⁵

Section (Rukū') 18

وَلِكُلِّ 148. And everyone has

وَجْهٌ يُؤْمِنُ بِهِ a direction⁶ he turns to.⁷

فَأَسْتَبِقُوا Hence vie⁸ with one another

الْخَيْرَاتِ for the good things.⁹

أَيْنَ مَا تَكُونُوا Wherever you may be

يَأْتِيَكُمْ اللَّهُ Allah will bring you

جَمِيعًا all together.¹⁰

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ قَدِيرٌ over everything Omnipotent.



1. They know him, i.e., the Prophet, because their Scripture (*Tawrah* and *Injil*) contains the prophecy about his coming as well as his description.

2. *Fariq* (pl. *furūq*, *afriqah*) = section, group, faction, party, band. See at 2:75, p. 35, n. 5). Here it refers to the leaders and rabbis of the Jews.

3. *Yaktumūna* = they conceal, keep secret, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* /*kitmān*], to hide, to conceal. See *katama* at 2:140, p. 66, n. 4; and *taktumūna* at 2:33, p. 18, n. 2).

4. Their offence is all the more reprehensible because they do it knowingly and wilfully.

5. *Mumtarin* (accusative/genitive form of *mumtarūn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts. Active participle from *imtirā'*, form VIII from *miryah/muryah*, doubt, dispute.

6. *Wijhah* (pl. *wijhāt*) = direction, trend, objective.

7. *Muwallin* (pl. *muwallūn*) = one who turns to a direction, has an objective. Active participle from *wallā*. See *tawallaytum* at 2:83, p. 39, n. 5.

8. *Istabiḡū* = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaga* [*sabq*], to get before, to precede, to go ahead).

9. *Khayrāt* (sing. *khayrah*) = good things, good deeds. Here it means obedience to the Prophet and carrying out the directives of Allah and the Prophet.

10. i.e., on the Day of Judgement, for rewarding the righteous and punishing the sinful.

وَمِنْ حَيْثُ 149. And from wherever

حَرَجْتَ you come out¹

فَوَلِّ وَجْهَكَ you turn² your face

نَظَرَ السَّجْدِ الْحَرَامِ towards the Sacred Mosque.³

وَإِنَّهُ لَلْحَقُّ Verily it is the truth

مِنْ رَبِّكَ form your Lord;

وَمَا اللَّهُ بِغَفِيلٍ and Allah is not unmindful

عَمَّا تَعْمَلُونَ of what you do.

وَمِنْ حَيْثُ 150. And from wherever

حَرَجْتَ you come out

فَوَلِّ وَجْهَكَ you turn your face

نَظَرَ السَّجْدِ الْحَرَامِ towards the Sacred Mosque;

وَعَيْثُ مَا كُنْتُمْ and wherever you all be

فَوَلُّوا وُجُوهَكُمْ you turn your faces

نَظَرَهُ towards it;⁴

لِتَقْلَ يَكُونَ لِلنَّاسِ so that there be not for men

عَلَيْكُمْ حُجَّةٌ any plea⁵ against you,

إِلَّا الَّذِينَ ظَلَمُوا except those that transgress⁶

مِنْهُمْ of them.

فَلَا تَخَوْهُمْ So do not dread⁶ them

وَأَخْشَوْنِي and dread Me;

وَلَا تُؤْمِنُوا and that I may make full⁷

1. *Kharajta* = you came out, emerged, started, left (v. ii. m. s. past from *kharaja* [*khurāj*], to come out, to leave. See *yakhruju* at 2:74, p. 35, n. 6).

2. *Walli* = you turn, you face (v. ii. m. s. imperative from *wallā*. See at 2:142, p. 67, n. 2; and *tawallaytum* at 2:83, p. 39, n. 5).

3. i.e., the Ka'ba.

4. The repeated directives are for emphasis in view of the criticism and opposition of the Jews. According to the commentators the three repetitions have in view three situations, namely, (a) for those who are at Makka and in the vicinity of the Ka'ba; (b) for those who are away from the Ka'ba and at all other places (c) for those who are on travel. Also, (a) the first mention is meant to contradict the Jews' assumption and to emphasize that the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the order to turn towards the Ka'ba are the truth and are from Allah as right guidance from Him, and not merely to please the Prophet; for the Ka'ba is the first and the oldest *qiblah* which Prophet Ibrāhīm, peace be on him, set under the direction of Allah; (b) that the order applies in respect of all places and at all times and (c) that there should not be any deviation from the *qiblah* so that others may not have any plea against the Muslims (See for instance Al-Qurṭubī, *Tafsīr*, II, 168; Al-Fakhr al-Raẓī, *Al-Tafsīr al-Kabīr*, II, 152-154).

5. *Hujjah* (pl. *hujaj*) = argument, pretense, pretext, plea, proof. The allusion here is mainly to the Arab polytheists and the Makkans on the one hand, who alleged that the Prophet, though he claimed to follow the religion of Ibrāhīm, had turned away from his *qiblah*, the Ka'ba, and to the Jews on the other, who alleged that though the Prophet refused to follow Judaism yet he adopted the *qiblah* of the Jews, Bayt al-Maqdis. This part of the 'āyah meets such objections of the unbelievers and the Jews.

6. *Ẓalamû* = they transgressed, did wrong (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. The allusion is to the obstinate opponents who refused to see reason.

7. *'Utimma(u)* = I make full, make complete (v. i. s. impfct. from *'atamma*, form IV of *tamma* [*tamām*], to be complete, finished. See *'atamma* at 2:124, p. 58, n. 14).

يَسْمِعُنِي عَلَيْكُمْ My grace upon you

وَلَعَلَّكُمْ and that you may

تَهْتَدُوا receive guidance.¹

كَمَا أَرْسَلْنَا 151. As I have sent

فِيكُمْ رَسُولًا amidst you a Messenger²

مِنْكُمْ from among you –

يَتْلُوا عَلَيْكُمْ he recites³ unto you

آيَاتِنَا Our revelations (signs)⁴

وَيُزَكِّيكُمْ and purifies⁵ you

وَيُعَلِّمُكُمُ الْكِتَابَ and teaches⁶ you the Book⁷

وَالْحِكْمَةَ and the wisdom⁸

وَيُعَلِّمُكُمْ and teaches you what

مَا لَمْ تَكُونُوا تَعْلَمُونَ you had not been knowing.⁹



فَاذْكُرُونِي 152. So remember¹⁰ me,

أَذْكُرْكُمْ I shall remember you;¹¹

وَأَشْكُرُوا لِي and express gratitude¹² to Me

وَلَا تَكْفُرُونِ and be not ungrateful to Me.

Section (Rukū') 19

يَا أَيُّهَا الَّذِينَ آمَنُوا 153. O you who believe,

اسْتَعِينُوا بِالْقَبْرِ ask for help¹³ with patience

1. *Tahtadūna* = you (all) receive guidance, are on the right track (v. ii. m. pl. impfct. from *ihaddā*, form VIII of *hadā*. See *tahtadū* at 2:135, p. 64, n. 1).

2. i.e., Muḥammad, peace and blessings of Allah be on him.

3. *Yatlū* = he recites, reads (v. iii. m. s. impfct. from *talā* [*tilāwah*], to recite, read. See at 2:124, p. 61, n. 7).

4. '*Āyāt* (sing. '*āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:99, p. 47, n. 2).

5. *Yuzakkī* (+*kum*) = he purifies you, makes you clean (v. iii. m. s. impfct. from *zakkā*, form II of *zakā* [*zaw/zaky/zakā*], to grow, be pure. See *Yuzakkī* +*him* at 2:129, p. 61, n. 9).

6. *Yu'allimu* = he teaches, instructs (v. iii. m. s. impfct. from '*allama*, form II of '*alima* ['*ilm*], to know. See at 2:129, p. 61, n.).

7. i.e., the Qur'ān.

8. i.e., *sunnah*, the non-Qur'ānic *waḥy* to the Prophet containing information about the proprieties and improprieties for a Muslim.

9. i.e., of the matters of the *dīn* and rules of *shari'ah*. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from '*alima*. See at 2:22, p. 12, n. 5; and 2:80, p. 37, n. 12). This '*āyah* in fact speaks of the fulfilment of the prayer made by Ibrāhīm and Ismā'il, peace be on them, made at the time of their raising the foundation of the Ka'ba. See '*āyah* 129 above at p. 61).

10. *Udhkurū* (+ *nī*) = you (all) remember me, keep me in mind (v. ii. m. pl. imperative from *dhakara*. See at 2:122, p. 58, n. 1). Remembering Allah at all times is the key to righteousness (*taqwā*); for if one keeps Allah in mind one cannot commit any misdeed or wrong thing.

11. While remembrance is undoubtedly one of Allah's attributes, its practical manifestation is His awarding of merit to and bestowal of favours upon the righteous.

12. *Ushkurū* = you all express gratitude, thanks (v. ii. m. pl. imperative from *shakara* [*shukr/shukrān*], to thank, be grateful). Expression of gratitude means not only declaration of gratitude and thanks but also carrying out the injunctions and prohibitions of Allah and abstinence from sinful acts.

13. *Ista'inū* = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from *ista'ana*, form X from '*ana* ['*awn*]. See at 2:45, p. 22, n. 10).

وَالصَّلَاةِ and prayer.

إِنَّ اللَّهَ Verily Allah is

مَعَ الصَّابِرِينَ with the patient.¹

وَلَا تَقُولُوا 154. And do not say

لِمَنْ يُقْتَلُ about those who are slain²

فِي سَبِيلِ اللَّهِ in the way of Allah:

أَمُوتُوا "They are dead".³

بَلْ أَعْيَا Nay, they are alive,⁴

وَلَكِنْ لَا تَشْعُرُونَ but you do not realize.⁵



وَنَبْلُوَكُمْ 155. We will surely test⁶ you

بِشَيْءٍ وَمِنْ with a bit of

الْخَوْفِ وَالْجُوعِ fear⁷ and hunger⁸

وَنَقْصٍ مِنَ الْأَمْوَالِ and loss⁹ of properties

وَالْأَنْفُسِ وَالْثَمَرَاتِ and lives¹⁰ and crops,¹¹

وَبَشِيرٍ but give glad tidings¹²

الصَّابِرِينَ to the persevering ones –

الَّذِينَ 156. Who ,

إِذَا أَصَابَتْهُمْ if there afflicts¹³ them

مُصِيبَةٌ any calamity,¹⁴

قَالُوا they say:

1. *Ṣābirîn* (accusative/genitive of *ṣābirûn*, sing. *ṣābir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient). "Allah is with the patient" means His support and mercy are with them. See 'āyahs 156-157 below.

2. *Yuqtalu* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill, slay. See *yaqtulūna* at 2:61, p. 29, n. 11).

3. *Amwāt* (sing. *mayyit*) = dead, lifeless. See at 2:28, p. 15, n. 6

4. *'Aḥyā'* (sing. *hayy*) = alive, living.

5. *Tash'urūna* = you (all) realize, perceive, are aware of (v. ii. m. pl. impfct. from *sha'ara* [*shu'ār*], to know, to realize. See *yash'urūna* at 2:9, p. 7, n. 3; and 2:12, p. 8, n. 2).

6. *Nabluwana* (+*kum*) = we will surely test you, try you (v. i. pl. impfct. in the emphatic form, the terminally doubled *nūn* being the mark of emphasis, from *balā* [*balw/balā'*], to test, to try. See *ibtalā* at 2:124, p. 58, n. 12).

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:62, p. 30, n. 5 and 2:112, p. 53, n. 10).

8. *Jū'* = hunger, starvation.

9. *Naqs* = loss, diminution, decrease, shortage.

10. *'Anfus* (sing. *nafs*) = life, person, individual, self.

11. *Thamarât* (sing. *thamarah*) = fruits, crops, yields, products, results. See at 2:22, p. 12, n. 1; and 2:126, p. 60, n. 5).

12. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form 11 of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See *bashir* at 2:119, p. 56, n. 9).

13. *'Aṣābat* = she hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form 1V of *ṣāba* [*ṣawb* /*ṣaybūbah*], to hit the mark, to be right).

14. *Muṣībah* (pl. *maṣā'ib*) = calamity, disaster, misfortune.

إِنَّا لِلَّهِ "Verily we belong to Allah,
وَأِنَّا إِلَيْهِ and to Him we all are
رَاجِعُونَ going to return."¹

أُولَئِكَ 157. Such people,
عَلَيْهِمْ صَلَوَاتٌ on them will be blessings²
مِنْ رَبِّهِمْ from their Lord,
وَرَحْمَةٌ and mercy;
وَأُولَئِكَ هُمْ and such are the ones
الْمُهْتَدُونَ in receipt of guidance.³

إِنَّ الصَّفَا 158. Surely the Safâ
وَالْمَرْوَةَ and the Marwah⁴
مِنْ شَعَائِرِ اللَّهِ are of Allah's signposts.⁵
فَمَنْ حَجَّ So whoever performs *hajj*
أَلْبَيْتَ to the House (Ka'ba)
أَوْ أَغْتَمَرَ or goes on 'umrah,⁶
فَلَا جُنَاحَ عَلَيْهِ it will be no sin⁷ on his part
أَنْ يَطُوفَ that he makes circuits⁸
بِهِمَا between the two;
وَمَنْ تَطَوَّعَ and whoever willingly does⁹
حَيْرًا a good deed,
فَإِنَّ اللَّهَ then verily Allah is

1. *Râji'ûn* (sing. *râjî'*) = returning ones, those in the process of returning. Active participle from *raja'a* [*rujû'*], to return, to come back. See *yarjî'ûna* at 2:18, p. 10, n.).

2. *Ṣalawât* (sing. *ṣalâh*) = blessings, grace (of Allah); prayers, benedictions (of men).

3. *Muhtadûn* (sing. *muhtadîn*) = those in receipt of guidance, those on the right track. Active participle from *ihdadâ*, form VIII of *hadâ*. See at 2:70, p. 33, n. 6; and *muhtadîn* at 2:16, p. 9, n. 8). 'Âyahs 153 and 155-156 speak of the distinctive and unique merits of *ṣabr* (patience) in distress and difficulties.

4. The Safâ and the Marwah are two hills near the Ka'ba. Prophet Ibrâhîm, under the direction of Allah, had left Hâjar and the baby Ismâ'il in the valley where the Ka'ba stands. When the provision and water with her were exhausted she ran frantically between the two hills in search of water for the baby. When she had just finished seven runs between the two hills the angel Jibrîl appeared before her by Allah's command and caused the Zam Zam spring to gush forth from the earth, which provided the means of subsistence for her and Ismâ'il. Since that time it has been a perennial source of water for the succeeding generations. The rule to make seven runs between the two hills in connection with *hajj* and 'umrah is in consonance with the Abrahamian tradition (*Bukhârî*, no. 3364). The pre-Islamic Arabs also used to make these runs; but as they had placed idols in and near the Ka'ba, similarly they had placed two idols, 'Isâf and Nâ'ilah, respectively on the two hills and used to touch and invoke them while making runs there. As such the Muslims hesitated making these runs during *hajj* and 'umrah. The 'âyah allays those misgivings.

5. *Sha'â'ir* (sing. *sha'îrah*) = signposts, tokens, distinctive features in worship, religious rites.

6. *I'tamara* = he performed 'umrah (v. iii. m. s. past in form VIII of 'amara [*'amr/umr*], to live, become inhabited).

7. *Junâh* = sin, wrong, misdemeanour, deviation into a wrong course.

8. *Yatlawwafa(u)* = he makes runs, circuits, he circumambulates (v. iii. m. s. impfct. in form V of *tâfa* [*tawâf/tawf/tawfân*], to go about, run around).

9. *Tatawwâ'a* = he volunteered to do, voluntarily/willingly did (v. iii. m. s. past in form V of *tâ'a* [*taw'*] to obey, be obedient).

شَاكِرٌ Most Appreciative,¹



عَلِيمٌ All-Knowing.

159. Those who conceal²

مَا أُنزِلْنَا what We sent down³

وَمِنَ الْبَيِّنَاتِ of the clear evidences⁴

وَالْهُدَى and guidance,

مِن بَعْدِهَا even after that

بَيِّنُهُ We had made it clear⁵

لِلنَّاسِ فِي الْكِتَابِ for men in the Book,⁶

أُولَئِكَ يَلْعَنُهُمُ اللَّهُ such ones Allah curses,⁷

وَيَلْعَنُهُم and there curse them



الَّذِينَ يَلْعَنُونَ all the imprecators.⁸

160. But not so those who

تَابُوا وَأَصْلَحُوا repent⁹ and rectify¹⁰

وَيَبَيِّنُوا and state clearly¹¹ [the truth],

فَأُولَئِكَ then those people

أَتُوبُ عَلَيْهِمْ I shall forgive¹² them;

وَأَنَا التَّوَّابُ for I am Most Forgiving,



الرَّحِيمُ Most Merciful.

161. Those who disbelieve

1. *Shākīr* = appreciative, thankful, grateful. Active participle from *shakara* [*shukr/shukrān*], to thank, be thankful. See *tashkurūna* at 2:52, p. 24, n. 13).

2. *Yaktumūna* = they conceal, hide, secrete, withhold from the public (v. iii. m. pl. impfct. from *katama* [*katm/kitmān*], to hide. See at 2:146, p. 70, n. 3).

3. '*Anzalā* = we sent down (v. i. pl. past from '*anzala*, form IV of *nazala* [*nuzūl*], to come down. See '*anzala* at 2:22, p. 11, n. 9).

4. *Bayyināt* (sing. *bayyinah*) = clear evidences, indisputable proofs. See at 2:87, p. 41, n. 6.

5. *Bayyannā* = we made clear, elucidated (v. i. pl. past from *bayyana*, form II of *bāna* [*bayān*], to be evident. See at 2:118, p. 56, n. 6).

6. i.e., the scripture of the Jews and the Christians, the *Tawrah* and the *Injil*.

7. *Yal'ānu* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse).

8. *Lā'inūn* (sing. *lā'in*) = cursers, imprecators. Active participle from *la'ana*.

9. *Tābū* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tāba* [*tawb/tawbah/ma'tāb*], to repent, be penitent. See *tāba* at 2:37, p. 19, n. 14).

10. i.e., they rectified the wrong done in the form of concealment, alteration and misinterpretation of the truth contained in Allah's revelations. '*Aṣlahū* = rectified, made good, made amends, put right (v. iii. m. pl. past from '*aṣlahā*, form IV of *ṣalaḥa*. See *muṣliḥūn* at 2:11, p. 7, n. 10).

11. *Bayyannū* = they stated clearly, elucidated, announced unequivocally (v. iii. m. pl. past from *bayyana*, form II of *bāna*. See *bayyannā* above at n. 5).

12. '*Atūbu* = I turn in forgiveness, forgive. (v. i. s. impfct. from *tāba*. See at 2:38, p. 7, n. 10).

وَمَاتُوا and die
وَهُمْ كُفَّارٌ while they are unbelievers –
أُولَئِكَ عَلَيْهِمْ the curse of Allah
لَعْنَةُ اللَّهِ and the angels and mankind,
وَالْمَلَائِكَةِ وَالنَّاسِ
أَجْمَعِينَ of all of them –

خَالِدِينَ 162. Abiding for ever¹
فِيهَا therein.²
لَا يُخَفَّفُ No mitigation³ will be made
عَنَّهُمْ in respect of them
الْعَذَابِ of the punishment,
وَلَا هُمْ يُنْظَرُونَ nor will they be respited.⁴
﴿١٦٢﴾

وَاللَّهُكَ 163. And your God⁵ is
إِلَهُ وَاحِدٌ the One God.
لَا إِلَهَ إِلَّا هُوَ There is no god but He,
الرَّحْمَنُ the Most Compassionate,
﴿١٦٣﴾ الرَّحِيمُ the Most Merciful.

Section (Rukū') 20

إِنَّا فِي خَلْقِ 164. Verily in the creation⁶
السَّمَوَاتِ وَالْأَرْضِ of the Skies and the earth,
وَأَخْتَلَفِ the alternation⁷ of

1. *Khālīdīn* (accusative /genitive of *khālīdūn*, sing. *khālīd*) = Remaining for all time to come, abiding for ever, everlasting, eternal. Active participle from *khalada* [*khulād*], to remain or last for (ever). See *khālīdūn* at 2:25, p. 13, n. 14; 2:81, p. 38, n. 6).

2. i.e., under the curse and in the fire of hell.

3. *Yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See at 2:86, p. 41, n. 1).

4. *Yunẓarūna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [*nazr/manẓar*], to see, view, look at).

5. *'Ilāh* (pl. *'āliḥah*) = object of worship, God. The *'āyah* is an emphasis on monotheism in respect of worshipping (*al-tawḥīd al-'ulūhiyyah*). This emphasis on monotheism in respect of worshipping is the distinctive feature of Qur'ānic teachings and of Islam; for even arch-polytheists recognize the existence of One Supreme God but in practice worship a multiplicity of gods, holding them to be intermediaries and intercessors with the Supreme God, as the pre-Islamic Arab polytheists used to do. See 1:5, p. 2, n. 2).

6. *Khalq* = creation, origination, making; also creatures, shape, constitution.

7. *Iktilāf* = alternation, coming of one after the other, diversity, variation, difference; form VIII of *khalafa* [*khalf*] to come after, to succeed. This *'āyah* 164 is an elucidation of the doctrine of monotheism, particularly monotheism in respect of worshipping, emphasized in the previous *'āyah*, calling attention to the fact that the entire universe and all the natural phenomena have One Creator, One Lord and One Director, so that worship and adoration are due only to Him and that to associate anything or being with Him in respect of His Lordship (*rubūbiyyah*), in the matter of worshipping (*'ulūhiyyah*) and in respect of His Names and Attributes (*al-'Asmā' wa al-Ṣifāt*) constitutes the gravest of sins and the height of ingratitude. The consequences for such grave sinners are mentioned in the succeeding *'āyahs* 165 and 166.

الْبَلَدِ وَاللَّيْلِ of the night and the day,
 وَالْفُلُوكِ الْبَاسِ the large ships¹ that
 تَجْرِي فِي الْبَحْرِ ply² in the sea
 بِمَا يَنْفَعُ النَّاسَ with what benefits³ man,
 وَمَا أَنْزَلَ اللَّهُ and what Allah sends⁴ down
 مِنَ السَّمَاءِ مِنَ مَآءٍ from the sky of water
 فَأَنْحَالَهُ الْأَرْضَ and thus enlivens⁵ the earth
 بَعْدَ مَوْتِهَا after its being dead
 وَبَثَّ فِيهَا and disseminates⁶ therein
 مِنْ كُلِّ دَابَّةٍ all kinds of moving animals,⁷
 وَنَضْرِبُفَ الرِّيحِ and the circulating⁸ of winds
 وَالسَّحَابِ الْمُسَجِّرِ and the clouds subjugated⁹
 بَيْنَ السَّمَاءِ between the sky
 وَالْأَرْضِ and the earth,
 لَا يَنْتَبِهُنَّ are sure signs
 لِقَوْمٍ يَعْقِلُونَ for a people who understand.

165. And [yet] of men
 مَنِ يَتَّخِذْ are those who take up¹⁰
 مِنْ دُونِ اللَّهِ besides Allah
 أَوْلِيَاءَ compeers,¹¹
 يُحِبُّونَهُمْ adoring¹² them
 كَحُبِّ اللَّهِ like the adoring of Allah;

1. *Fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark.

2. *Tajrî* = she or it flows, runs, plies (v. iii. f. s. impfct. from *jarâ* [jary], to flow, to run).

3. *Yanfa'u* = he (or it) benefits, is of use (v. iii. m. s. impfct. from *nafa'u'a* [naf'], to be useful, be of use. See at 2:102, p. 48, n. 14). The allusion is here to the great blessing of the open waterways provided by the seas and oceans for commerce and communications.

4. *'Anzala* = he sent down (v. iii. m. s. past from *nazala*. See at 2:22, p. 11, n. 9).

5. *'Ahyâ* = he brought to life, enlivened, revived, gave life to (v. iii. m. s. past in form IV of *hayiya* [hayah], to live. See *yastahyî* at 2:26, p. 14, n. 1).

6. *Baththa* = he disseminated, scattered abroad, dispersed (v. iii. m. s. past from *bathth*, to scatter).

7. *Dâbbah* (pl. *dawâbb*) = animal, beast, riding animal, crawling creature.

8. *Taṣrîf* = to make flow, to turn about, to circulate, to dispatch, to distribute; verbal noun in form II of *ṣarafa* [ṣarf], to turn, to divert).

9. *Musakhkhar* = subjected to order, subjugated, made serviceable, compelled; passive participle from *sakhkhara*, form II of *sakhira* [sakhir/sakhar/sukhâr/sukhrah/maskhar], to obey.

10. *Yattakhidhu* = he takes to himself, takes on, assumes (v. iii. m. s. impfct. in form VIII of *akhadha* [akhdh], to take. See *ittakhadha* at 2:116, p. 55, n. 5).

11. *'Andâd* (sing. *nidd*) = equals, compeers, partners, rivals.

12. *Yuḥibbûna* = they love, adore (v. iii. m. pl. impfct. from *ḥabba* [ḥubb], to love, to like).

وَالَّذِينَ آمَنُوا but those who believe
 أَشَدُّ حُبًّا are more intense in adoration
 لِلَّهِ for Allah –
 وَلَوْ يَرَى those who transgress,²
 الَّذِينَ ظَلَمُوا and if only there could see¹
 إِذْ يَرَوْنَ when they will see³
 الْعَذَابَ the punishment,
 أَنَّ الْقُوَّةَ لِلَّهِ that power belongs to Allah
 جَمِيعًا altogether
 وَأَنَّ اللَّهَ and that Allah is
 شَدِيدُ الْعَذَابِ severe in punishment –



إِذْ 166. When⁴

تَبَرَّأَ there will disavow⁵

الَّذِينَ اتَّبَعُوا those who were followed⁶

مِنَ الَّذِينَ اتَّبَعُوا the ones who followed,⁷

وَرَأَوْا and they will have seen

الْعَذَابَ the punishment

وَتَقَطَّعَتْ بِهِمْ and cut off from them

الْأَنْسَابُ will be⁸ all the relations.⁹



وَقَالَ 167. And there will say

الَّذِينَ اتَّبَعُوا those who followed:

1. i.e., if they could realize and understand.

2. i.e., transgress by associating partners with Allah. *Ẓalamū* = they transgressed, crossed the limits, did wrong and injustice, committed the grave sin of associating partners with Allah, *shirk* (v. iii. m. pl. past from *ẓalama*. See *ẓālimin* at 2:35, p. 19, n. 5). Here the meaning is clearly the *ẓulm* of associating partners with Allah; for this is the context of the 'āyah.

3. *Yarawna* = they see, observe with their eyes, realize (v. iii. m. pl. impfct. from *ra'ā* [*ra'yru'yah*], to see). Here the meaning is that as the polytheists will be brought face to face with the punishment they deserve, they will realize that power and dominion belong entirely to Allah, not to any of their supposed gods and goddesses, and that Allah is severe in punishing the sin of associating partners with Him.

4. This "when" is in apposition to the "when" ('*idh*') mentioned in the previous 'āyah and continues the description of the situation in which the polytheists will realize the gravity of their sin.

5. *Tabarra'a* = he clears himself, rids himself of, disowns, disavows, declares his innocence of, acquits himself, absolves himself (v. iii. m. s. past in form V of *bari'a* [*barā'ah*], to be clear, free).

6. *Uttabi'ū* = they were followed (v. iii. m. pl. past passive from *ittaba'a*, form VIII of *tabi'a* [*tabu'/tabā'ah*], to follow, to come after. See the next note).

7. *Ittaba'ū* = they followed (v. iii. m. pl. past in form VIII of *tabi'a*. See at 2:102, p. 48, n. 1). The emphasis of this 'āyah is on the fact that it is generally the leaders of the society and the immediate beneficiaries of the system of false religion, the priests and clerics, who mislead their people into the error. But such people will disown and rid themselves of their followers when they are brought face to face with the punishment.

8. *Taqatta'at* = she or it became severed, cut, separated (v. iii. f. s. past in form V of *qaṭa'a* [*qaṭ'*], to cut. See *yaqṭa'ūna* at 2:27, p. 14, n. 10).

9. *Asbāb* (sing. *sabab*) = relations, ties, connections (between people). This meaning is especial to the plural form; the singular form has the meanings of rope, reason, cause and these apply also to the plural form.

لَوْ أَكْرَهْنَا "If we had a comeback¹
 فَتَبَرَّأْنَا we would rid ourselves²
 مِنْهُمْ of them
 كَمَا تَبَرَّأُوا مِنَّا as they rid themselves of us."
 كَذَلِكَ يُرِيدُ اللَّهُ Thus will Allah show³ them
 أَعْمَالَهُمْ their deeds
 حَسَرَاتٍ عَلَيْهِمْ as lamentations⁴ on their part;
 وَمَا هُمْ and they will not be
 بِخَارِجِينَ مِنَ النَّارِ coming out⁵ of the fire.



Section (Rukû') 21

يَا أَيُّهَا النَّاسُ 168. O mankind,
 كُلُوا مِمَّا فِي الْأَرْضِ eat⁶ of what is in the earth
 حَلَالًا طَيِّبًا of lawful and good things;⁷
 وَلَا تَتَّبِعُوا and do not follow⁸
 خُطُوبَ الشَّيْطَانِ the footsteps⁹ of Satan.
 إِنَّهُ لَكُمْ Verily he is to you
 عَدُوٌّ مُبِينٌ a patent¹⁰ enemy.¹¹

إِنَّمَا يَأْمُرُكُمْ 169. He but commands¹² you
 بِالسُّوءِ for the evil¹³
 وَالْفَحْشَاءِ and the atrocious deeds¹⁴
 وَأَنْ تَقُولُوا عَلَى اللَّهِ and that you say against Allah

1. *Karrah* = comeback, recurrence, a return.

2. *Natabarra'u* = we rid ourselves, absolve ourselves, disavow, disown (v. i. pl. impfct. from *tabarr'a*, form V of *bari'a*. See *tabarra'a* at 2:166, p. 78, n. 5).

3. *Yurî* = he shows, makes see (v. iii. m. s. impfct. from '*arâ*', form IV of *ra'â* [*ra'y/ru'yah*], to see. See '*arinâ*' at 2:128, p. 61, n. 4).

4. *Hasarât* (sing. *hasrah*) = lamentations, regrets, grief, distress.

5. *Khârijîn* (accusative /genitive of *khârijân*, sing. *khârij*) = those going out, leaving. Active participle from *khuraja* [*khurâj*], to go out, to leave. See *yakhruju* at 2:74, p. 35, n. 6).

6. *Kulû* = you (all) eat (v. ii. m. pl. imperative from '*akala*' [*'akl/ma'kal*], to eat. See at 2:58, p. 27, n. 1).

7. *Tayyib* = good, pleasant, agreeable, salutary, delicious. Note that the permission has two conditions attached to it, namely, (a) that the edible thing must be lawful and (b) that it should be good for health.

8. *Lâ + Tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative (prohibition) from *ittaba'a*, form VIII of *tabi'a*. See *tattabi'a* at 2:120, p. 57, n. 1).

9. *Khutuwât* (sing. *khutwah*) = footsteps, steps.

10. *Mubîn* = obvious, evident, clear, patent.

11. '*Adû*' (pl. '*a'dâ'*') = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. *Ya'muru* = he commands, orders, bids, instructs (v. iii. m. s. impfct. from '*amara*' [*'amr*], to order, to command. See '*amr*' at 2:109, p. 52, no. 8).

13. *Sû'* (pl. '*aswâ'*') = evil, bad, foul, offensive things. Here it means sinful acts.

14. *Fahshâ'* = atrocity, monstrosity, abomination, adultery, fornication.



مَا لَا تَعْلَمُونَ what you do not know.¹

وَإِذْ أُنْزِلَ لَهُمْ 170. When it is said to them:

اتَّبِعُوا "Follow"²

مَا أَنْزَلَ اللَّهُ what Allah has sent down",³

قَالُوا they say:

بَلْ نَتَّبِعُ "Nay, we will follow"⁴

مَا آتَيْنَا that which we have found⁵

عَلَيْهِ آبَاؤُنَا our fathers on."

أَوَلَوْ Is it so even though

كَانَ آبَاؤُهُمْ their fathers had been

لَا يَفْقَهُونَ شَيْئًا not understanding⁶ anything

وَلَا يَهْتَدُونَ nor receiving guidance?⁷



وَمَثَلُ 171. And the simile

الَّذِينَ كَفَرُوا of those who disbelieve⁸

كَمَثَلِ الَّذِي يَتَعَنَّ is like the one who yells⁹

بِمَا لَا يَسْمَعُ to that which do not hear¹⁰

إِلَّا دُعَاءَ وَهْدَانَةً except a call¹¹ and a shout¹² –

صُمٌّ بَكْمٌ عُمًى deaf,¹³ dumb,¹⁴ blind,¹⁵

فَهُمْ لَا يَفْقَهُونَ so they do not understand.



يَا أَيُّهَا الَّذِينَ آمَنُوا 172. O you who believe,

1. i.e., to say that it has been made lawful or not lawful by Allah, while the cases might be just the opposite. *Ta'tamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* ['ilm], to know. See at 2:22, p. 12, 5. 5; 2:80, p. 37, n. 12).

2. *Ittabi'û* = you all follow (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See *ittaba'û* at 2:102, p. 48, n. 1).

3. i.e. the Qur'ân and the non-Qur'ânîc *waḥy* to the Prophet (*sunnah*). *'Anzala* = he sent down (v. iii. m. s. past in for IV of *nazala*. See at 2:22, p. 11, n. 9).

4. *Natbi'û* = we follow (v. i. pl. impfct. from *ittaba'a*, form VIII of *tabi'a*. See n. 2 above).

5. *'Alfaynâ* = we found (v. i. pl. past in form IV of *lafâ* [*lafw*], to find).

6. i.e., not understanding anything of *tawhîd* and matters relating thereto. *Ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aql*], to understand, to be reasonable, to have intelligence).

7. *Yahtadûna* = they receive guidance, are on the right track (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan/hidâyah*], to guide, to show the way. See *muhtadîn* at 2:16, p. 9, n. 8).

8. i.e., those who disbelieve and the one who calls them to the truth. The expression "and the one who calls them to the truth" is left out here to be understood from the sequence of the *'âyah* (see *Tafsîr al-Jalâlayn* on the *'âyah*).

9. *Yan'iqu* = he cries, screams, yells (v. iii. m. s. impfct. from *na'iqu* [*na'iq/ha'iq*], to caw, to cry, to scream).

10. i.e., a flock of sheep or cattle that do not understand. *Yasma'u* = he hears (v. iii. m. s. impfct. from *sami'a* [*sum'* /*simâ'* /*samâ'ah* /*masma'*], to hear. Here the word has the meaning of understanding. See *sami'nâ* at 2:93, p. 44, n. 8).

11. *Du'â'* (pl. *'ad'iyah*) = call, prayer, invocation.

12. *Nidâ'* (pl. *nidâ'ât*) = shout, call, address, public announcement).

13. *Ṣumm* (sing. *aṣamm*) deaf. See at 2:18, p. 10, n. 1).

14. *Bukm* (sing. *abkam*) = dumb. See at 2:18, p. 10, n. 2).

15. *'Umy* (sing. *'a'mâ*) = blind. See at 2:18, p. 10, n. 3). They are called deaf, dumb and blind not in the physical sense but in the sense of their being incapable of listening to the truth, or speaking it out and seeing it through. The meaning is made clear by the last clause: "so they do not understand".

كُلُوا مِنْ حَيْثُ شِئْتُمْ eat of the good things¹ of

مَا رَزَقْنَاكُمْ what We have given² you

وَأَشْكُرُوا لِلَّهِ and be grateful³ to Allah,

إِنْ كُنْتُمْ بِآيَاتِهِ if it is Him that you use to

تَعْبُدُونَ worship.⁴

إِنَّمَا حَرَّمَ 173. He has but prohibited⁵

عَلَيْكُمْ for you

الْمَيِّتَةَ وَالْدَّمَ the dead animals⁶ and blood⁷

وَلَحْمَ الْخِنْزِيرِ and meat⁸ of swine⁹

وَمَا أُوْحِيَ بِهِ and what has been offered¹⁰ up

لِغَيْرِ اللَّهِ to any other than Allah

فَمَنْ أُضْطَرَّ but whoever is constrained,¹¹

غَيْرَ سَاغٍ not being outrageous¹²

وَلَا عَادٍ nor being aggressive,¹³

فَلَا إِثْمَ عَلَيْهِ no sin will lie on him.

إِنَّ اللَّهَ Verily Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

إِنَّ الَّذِينَ كَفَرُوا 174. Those who conceal¹⁴

مَا أَنْزَلَ اللَّهُ what Allah has sent down¹⁵

مِنْ الْكِتَابِ of the Book

1. *Tayyibāt* = pleasant things, good things, i.e., lawful things.

2. *Razaqā* = we provided, bestowed, gave (v. i. pl. past from *razaqa* [rizq]), to provide with the means of subsistence. See at 2:3, p. 5, n.4; 2:57, p. 26, n. 14).

3. *Ushkurū* = you all express gratitude, give thanks, be grateful (v. ii. m. pl. imperative from *shakara* [shukr/shukrān], to thank, to be grateful. See *tashkurūna* at 2:52, p. 24, n. 13).

4. *Ta'būdūna* = you (all) worship, serve (v. ii. m. pl. impfct. from 'abada ['ibādah /'ubādah /'ubādiyah], to worship. See *na'budu* at 1:5, p. 2, n.1).

5. *Ḥarrama* = he prohibited, made unlawful, proscribed, made sacred/inviolable (v. iii. m. s. past in form II of *ḥarama/ḥaruma* [ḥirṇān], to forbid, to be unlawful, prohibited).

6. *Maytah* = corpse, carcass, dead animal, i.e. one not slaughtered according to the requirements of Islamic law, exclusive of fish.

7. *Dam* = blood, i.e., spilled blood.

8. *Laḥm* (pl. *luḥūm*) = meat, flesh.

9. *Khinzīr* (*khanāzīr*) = swine, pig. The prohibition applies to every part of swine. "Meat" here stands for the animal as a whole.

10. *'Uhillā* = it is offered up, slaughtered in the name of, cheered, exulted (v. iii. m. s. past passive from *halla* [hall], to appear, come up, show).

11. i.e., constrained either by hunger and want of lawful food or by an inimical force. *Idṭurra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *idṭarra*, form VIII of *ḍarra* [ḍarr], to harm, impair).

12. *Bāghīn* = outrageous, oppressive, desiring, coveting (active participle from *baghā* [bughā'], to seek, desire).

13. *'Ādin* (pl. *'ādūn*) = aggressive, attacking, enemy (active participle from *'adā* ['adw], to run, to speed).

14. *Yaktumūna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [katm/katmān], to conceal. See at 2:146, p. 70, n. 3).

15. i.e., about the prophecy and description of the last Prophet to come.

وَيَشْتَرُونَ بِهِ¹ and purchase¹ therewith

ثَمَنًا قَلِيلًا² a little value,²

أُولَئِكَ مَأْيَا كُوتُوا³ such people do not devour³

فِي بُطُونِهِمْ in their stomach

إِلَّا النَّارَ except fire; and

لَا يَكُفُّهُمْ اللَّهُ Allah will not speak to them

يَوْمَ الْبَيْعَةِ on the Day of Resurrection,

وَلَا يُزَكِّيهِمْ nor will He purify⁴ them;

وَلَهُمْ and they shall have

عَذَابٌ أَلِيمٌ⁵ an agonizing punishment.

أُولَئِكَ الَّذِينَ 175. Those are they who

اشْتَرَوْا الضَّلَالَةَ have bought⁶ error⁶

بِالْهُدَى for the guidance

وَالْعَذَابِ and punishment

بِالْمَغْفِرَةِ for forgiveness.

فَمَا أَصْبَرَهُمْ How enduring⁷ will they be

عَلَى النَّارِ⁸ on the fire!

ذَلِكَ بِأَنَّ اللَّهَ 176. That is because Allah

رَزَّلَ الْكِتَابَ has sent down⁸ the Book

بِالْحَقِّ with the truth;⁹

وَإِنَّ الَّذِينَ and verily those who

1. *Yashtarûna* = they purchase, buy, sell (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shuran/shurâ*'], to buy, to sell. See *yashtarû* at 2:79, p. 37, n. 5).

2. *Thaman* (pl. *athmân/athminah*) = price, value.

3. *Ya'kulûna* = they eat, consume, devour (v. iii. m. pl. impfct. from '*akala* [*'akl /ma'kal*], to eat. See *kulû* at 2:58, p. 27, n. 1).

4. i.e., Allah will not absolve them from their sins. *Yuzakkî* = he purifies, vindicates, declares just, increases (v. iii. m. s. impfct. in from II of *zakâ* [*zakâ*'], to grow, be pure, just. See at 2:129, p. 61, n. 9).

5. *Ishtaraw* = they bought, purchased, sold (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ*. See a n. 1 above).

6. *Ḍalâlah* = error, wrong way.

7. *Mâ 'aşbara* = how enduring, how very patient! Verb of wonder from *şabara* [*şabr*], to have patience.

8. *Nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzâl*], to come down. See at 2:97, p. 46, n. 5). '*Āyats* 174-176 speak about those of the People of the Book who conceal, alter or misconstrue the truth revealed by Allah, particularly about the coming of the last Prophet and his description given in their Book.

9. i.e., the unbelievers will be duly punished because they disbelieve even after the Book of guidance has come to them with the truth and with all the evidences, and as such their disbelief is with knowledge and on purpose.

اٰخْتَلَفُوْا فِى الْكِتٰبِ disagree¹ about the Book

لِىْ شِقَاقٍ بَعِيْدٍ are in a rift² far away.³

Section (Rukū') 22

۞ لَيْسَ اَلْبِرُّ 177. Piety⁴ is not

اَنْ تُوَلُّوْا وُجُوْكُمْ that you turn⁵ your faces⁶

فِى الْمَشْرِقِ towards the east

وَالْمَغْرِبِ and the west,

وَلَكِنَّ اَلْبِرَّ but piety is in

مَنْ اٰمَنَ بِاللّٰهِ those who believe in Allah

وَالْيَوْمِ الْاٰخِرِ and the Last Day

وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ and the angels and the Book

وَالنَّبِيِّنَّ and the Prophets;

وَمَاۤىۤ اٰتٰى اَلْمَالَ and give money,

عَلٰى حُبِّهِ in spite of love for it,

ذٰوِ الْقُرْبٰى وَالْيَتٰمٰى to relatives⁷ and the orphans,

وَالْمَسْكِيْنَ وَابْنِ السَّبِيْلِ the poor⁸ and the wayfarers⁹

وَالسَّالِيْنَ and the beggars,¹⁰

وَفِىۤ اَلْاَقَابِ and in manumitting slaves;¹¹

وَاَقَامَ الصَّلٰوةَ and perform¹² the prayers

وَمَاۤىۤ اَتٰى الزَّكٰوةَ and pay the zakāh;

وَالْمُوْفُوْىۤ and who fulfil¹³

بِعَهْدِهِمْ their covenant

اِذْ اَعٰهَدُوْا when they make one,

1. i.e. disagree in the matter of altering and misinterpreting the Book, i.e., the *Tawrah*. *Ikhṭalafū* = they disagreed, differed from one another, were at variance (v. iii. m. pl. past from *ikhṭalafa*, form VIII of *khalafa* [khalaf], to follow, to succeed. See at 2:113, p. 54, n. 5).

2. *Shiqāq* (sing. *shiqqah*) = rift, split, fissure, crack. See at 2:137, p. 65, n. 5.

3. *Ba'id* (pl. *bu'adā*) = far away, remote, distant; i.e., they are in a rift and far away from the truth.

4. *Birr* = piety, righteousness, reverence, kindness, charitable gift. The '*āyah*' has in view the Jews and the Christians who used to turn respectively to the west and the east during prayers, each claiming that piety lay in doing so. The '*āyah*' says that true piety lies not in turning to the east or the west but in believing Allah and faithfully following His directives and in the acts and qualities enumerated in this '*āyah*'.

5. *Tuwallā* (*tuwallūna*) = you (all) turn (v. ii. m. pl. impfct. from *wallā*, form II of *waliya*, to be close, to follow; the terminal *nūn* being dropped on account of the particle '*an*' used before the verb. See *wallā* at 2:142, p. 67, n. 2).

6. *Wujūh* (sing. *wajh*) = faces, countenances. See at 2:112, p. 53, n. 7).

7. *Dhawī al-Qurbā* (accusative/genitive of *dhawū al-Qurbā*, sing. *dhū al-qurbā*) = relatives, relations. See *dhī al-qurbā* at 2:83, p. 38, n. 10.

8. *Masākīn* (sing. *maskīn* = poor, humble, miserable. See at 2:83, p. 39, n. 2.

9. *Ibn al-sabil* = wayfarer, traveller.

10. *Sā'ilīn* (accusative/genitive of *Sā'ilān*, sing. *sā'il*) = beggars, petitioners, questioners.

11. *Riqāb* (sing. *raqabah*) = necks, shoulder. In its plural form (*riqāb*) the word means slave; *fi al-riqāb* is a phrase meaning towards or for manumitting slaves.

12. '*Aqāma* = he properly performed, set upright (v. iii. m. s. past in form IV of *qāma*, to get up, stand up. See *yuqīmūna* at 2:3, p. 5, n. 3).

13. *Māfūna* (sing. *māfin*) = those who keep their promise, fulfil their covenant or agreement (active participle from '*awfā*', form IV of *wafā* [wafā'], to be perfect, to fulfil).

وَالصَّابِرِينَ and are patient¹
 فِي الْبَأْسَاءِ وَالضَّرَّاءِ in adversity² and affliction³
 وَجِنَ النَّبَاتِينَ and in the thick of fighting.⁴
 أُولَئِكَ Those are they
 الَّذِينَ صَدَقُوا who speak the truth;⁵
 وَأُولَئِكَ and those people,
 هُمُ الْمُتَّقُونَ they are the godfearing.⁶

178. O you who believe,
 كُتِبَ عَلَيْكُمُ the taking of equal reprisal⁷
 فِي الْقَتْلِ in respect of the murdered⁸ –
 الْحُرِّ بِالْحُرِّ the freeman⁹ for the freeman,
 وَالْعَبْدُ بِالْعَبْدِ the slave¹⁰ for the slave,
 وَالْأُنْثَى بِالْأُنْثَى the female for the female;
 فَمَنْ عَفِيَ لَهُ but if anyone is excused¹¹
 مِنْ أَخِيهِ on behalf of his brother
 شَيْءٌ of a thing,
 فَاتَّبِعْ then the pursuing¹² is to be
 بِالْمَعْرُوفِ according to equity¹³
 وَأَدِّهِ إِلَيْهِ and the payment to him
 بِإِحْسَانٍ is to be made in good grace.
 ذَلِكَ تَخْفِيفٌ This is a mitigation¹⁴

1. *Ṣābirīn* (accusative/genitive of *ṣābirān*, sing. *ṣābir*) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*], to be patient. See at 2:153, p. 73, n. 1).

2. *Ba'sā'* = adversity, distress, difficulty, poverty.

3. *Ḍarrā'* = affliction, suffering, illness, distress.

4. *Ba's* = the thick of fighting, extreme torment.

5. i.e., they are true in their assertion of piety. *Ṣadaqū* = they spoke the truth, proved themselves true (v. iii. m. pl. past from *ṣadaqa* [*ṣadq/ṣidq*]), to speak the truth. See *ṣādiqīn* at 2:23, p. 12, n. 10).

6. *Muttaqīn* (sing. *muttaqīn*) = godfearing, those who are on their guard. Active participle from *ittaqā* = to be on one's guard, to protect oneself, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. Hence *muttaqīn* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See *muttaqīn* at 2:2, p. 4, n. 4). 'Āyahs 2:2 and this 'āyah 2:177 constitute a definition of a godfearing person (*muttaqīn*).

7. *Qisās* = the rule of equal retribution, reprisal, retaliation, equipoise.

8. *Qatīlā* (sing. *qatīl*) = killed, murdered persons (passive participle on the scale of *fu'il* from *qatala*).

9. *Hurr* (pl. m. *ahrār/f. ḥarā'ir*) = freeman

10. 'Abd (pl. 'abīd/'ubdūn/'ibdūn/'ibād) = slave, serf, servant. This part of the 'āyah has to be understood along with 5:45 (*sūrat al-Mā'idah*).

11. 'Ufiya = he is excused, pardoned, forgiven (v. iii. m. s. past passive from 'afā [*'afw/'afū*]), to be effaced, wiped out, obliterated. See 'i'fā at 2:109, p. 52, n. 5).

12. *Ittibā'* = pursuing, following up (form VIII of *tabi'a* [*taba'/tabā'ah*]), to follow. See *ittabā'a* at 2:102, p. 48, n. 1).

13. i.e., of demanding blood-money. *Ma'rūf* = usage, generally recognized or accepted practice, good, beneficial, fairness, equity (passive participle from *arafa* [*ma'rifah/irfān*]), to know).

14. *Takhfīf* = mitigation, reduction, lightening (verbal noun in form II of *khaffa*, to be light, lose weight. See *yukhaffafu* at 2:86, p. 41, n. 1).

مِّن رَّبِّكُمْ وَرَحْمَةً from your Lord and a mercy;
 فَمَنۢ أَغْدَىٰ but whoever transgresses¹
 بَعْدَ ذَٰلِكَ فَلَهُ after that² shall have
 عَذَابٌ أَلِيمٌ an agonizing³ punishment.

وَلَكُمْ 179. And there is for you
 فِي الْفِقَاصِ in the taking of reprisal
 حَيَوَةً [the saving of] life,⁴
 يَا أُولِيَ الْأَلْبَابِ O you men of understanding,
 لَعَلَّكُمْ so that you may
 تَتَّقُونَ be on your guard.⁵

كُتِبَ عَلَيْكُم 180. Prescribed for you is,
 إِذَا حَضَرَ when death approaches⁶
 أَحَدَكُمُ الْمَوْتُ any of you,
 أَن تَرَكَ خَيْرًا if he leaves a fortune,⁷
 الْوَصِيَّةُ the making of bequests⁸
 لِلْوَالِدَيْنِ for the parents
 وَالْأَقْرَبِينَ and the relatives⁹
 بِالْعَدْلِ with justice and equity,¹⁰
 حَقًّا عَلَى الْمُتَّقِينَ as a duty on the godfearing.¹¹

فَمَنۢ بَدَّلَهُ 181. So whoever changes¹² it

1. *I'tadā* = he overstepped, transgressed, crossed the limits, acted outrageously (v. iii. m. s. past in form VIII of 'adā ['adw], to run, speed, gallop. See *ya'tadūna* at 2:61, p. 29, n. 13). Transgression here means taking blood-money and then killing the murderer, or killing the murderer and then extorting blood-money from his kinsfolk.

2. i.e., after excusing or after taking blood-money.

3. *'Alīm* = agonizing, excruciating, extremely painful.

4. Because it will prevent people from fighting and killing one another.

5. *Tattaqūna* = you (all) be on your guard, protect yourselves (v. ii. m. pl. impfct. from *ittaqā*, form VIII of *waqā* [waqy/wiqāyah], to guard, to protect. See at 2:21, p. 11, n. 6; and *muttaqīn* at 2:2, p. 4, n. 4).

6. *Ḥaḍara* = he attended, was present (v. iii. m. s. past from *ḥuḍār*). Here *ḥaḍara* has the sense of coming near, approaching.

7. *Khayr* (pl. *khiyār/akhyār*) = fortune, wealth, property, good thing. See at 2:105, p. 50, n. 3.

8. *Waṣīyyah* (pl. *waṣāyā*) = will, testament, bequest.

9. *Aqrabīn* (pl. of *aqrab* [aqrabūn] in the accusative/genitive) = relatives, relations.

10. *Ma'rūf* = good, beneficial, fairness, equity, usage, generally recognized or accepted practice (passive participle from *'arafa* [ma'rifah/'irfān], to know. See at 2:178, p. 84, n. 13).

11. *Muttaqīn* (pl. in the genitive of *muttaqīn*, active participle from *ittaqā* = to be on one's guard, to protect oneself, form VIII of *waqā* [waqy/wiqāyah], to guard, to protect. Hence *muttaqīn* means one who protects oneself against Allah's displeasure and punishment by scrupulously obeying His injunctions and prohibitions; hence godfearing. See at 2:2, p. 4, n. 4). The injunction of this 'ayah has been superseded by the rules regarding inheritance laid down in 4:11-12 (*sūrat al-Nisā'*) and the right of making bequests is now limited to one-third of one's property.

12. *Baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *baddala*, to change, replace. See at 2:59, p. 27, n. 12).

بَعْدَ مَا سَمِعَهُ after what he had heard¹ of it,

فَإِنَّهَا إِنَّمَا then of course its sin² lies

عَلَى الَّذِينَ يَبَدِّلُونَهَا on those that change³ it.

إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,



عَلِيمٌ All-Knowing.

فَمَنْ خَافَ 182. But he who fears⁴

مِنْ مُّوَصٍّ from a testator⁵

جَنَفًا أَوْ إِثْمًا partiality⁶ or wrong

فَأَصْلَحَ and hence settles⁷

بَيْنَهُمْ between them,⁸

فَلَا إِثْمَ عَلَيْهِ then no sin will lie on him.

إِنَّ اللَّهَ Verily Allah is

عَفُورٌ Most Forgiving,



رَحِيمٌ Most Merciful.

Section (Rukû') 23

يَا أَيُّهَا الَّذِينَ آمَنُوا 183. O you who believe,

كُتِبَ عَلَيْكُم obligatory is made⁹ on you

الصِّيَامُ fasting¹⁰

كَمَا كُتِبَ عَلَى as it was made obligatory on

الَّذِينَ مِنْ قَبْلِكُمْ those before you,¹¹

لَعَلَّكُمْ تَتَّقُونَ that you may be godfearing.



1. *Sami'a* = he heard, listened (v. iii. m. s. past from *sam*/'samâ'/samâ'ah/masma'. See *sami'nâ* at 2:93, p. 44, n. 8).

2. *'Ithm* (pl. *'athâm*) = sin, crime, offence, wrong. See at 2:85, p. 40, n. 2.

3. *Yubaddilûna* = they change, alter, substitute (v. iii. m. pl. impfct. from *baddala*, form II of *badala*. See *baddala* at 2:59, p. 27, n. 12 and at n. 12 on the previous page).

4. *Khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:38, p. 20, n. 3).

5. *Mûşin* = testator. Active participle from *'awşâ*, form IV of *waşâ*.

6. *Janaf* = partiality, deviation, mistake.

7. *'Aşlahâ* = he set right, settled, adjusted (v. iii. m. s. past in form IV of *şalahâ* [*şalâh*/*şulâh*/*maşlahah*], to be good, proper. See *muşlihûna* at 2:11, p. 7, n. 10; and *'aşlahû* at 2:160, p. 75, n. 10).

8. i.e., between the beneficiaries or the parties concerned.

9. *Kutiba* = it is written, put down in writing, inscribed, prescribed, made obligatory (v. iii. m. s. past passive from *kataba* [*katb*/*kitbah*/*kitâbah*], to write).

10. *Şiyâm* = fast, fasting, abstention. Technically it means abstention from food and drinks and sex from early dawn till sunset with intention to fast. *'Āyahs* 183-187 speak about fasting and these should be understood and interpreted together.

11. Such as the followers of Prophets *Mûsâ* and *'Īsâ*, peace be on them.

أَيَّامًا مَعْدُودَاتٍ 184. For days numbered.¹

فَمَن كَانَ مِنكُم

مَرِيضًا أَوْ عَلَى سَفَرٍ ill² or on travel³

فَعِدَّةٌ then a number

مِّنْ أَيَّامٍ أُخَرَ of other days.⁴

وَعَلَى الَّذِينَ

يُطِيقُونَهُ use all their strength⁵ to do it

فِدْيَةٌ is a redemption –⁶

طَعَامُ مَسْكِينٍ the feeding of an indigent⁷;

فَمَن نَّطَوَّعَ but whoever willingly does⁸

خَيْرًا good,⁹

فَهُوَ خَيْرٌ لَهُ that is better for him;

وَأَن تَصُومُوا and that you fast¹⁰

خَيْرٌ لَّكُمْ is better for you,

إِن كُنْتُمْ تَعْلَمُونَ if you are aware [of].¹¹



شَهْرَ رَمَضَانَ 185. The month of Ramadân

الَّذِي is that

أُنزِلَ فِيهِ in which was sent down¹²

الْقُرْآنُ the Qur'ân,

هُدًى لِّلنَّاسِ as guidance for mankind

وَبَيِّنَاتٍ and as clear proofs¹³

مِّنَ الْهُدَى of guidance and Criterion.¹⁴

وَالْفُرْقَانِ

1. *Ma'dūdât* (sing. *ma'dūdah*) = numbered, countable, a few, some. The period is in fact specified in 'āyah 185, i.e., the month of Ramadân. So this 'āyah 183 is to be understood together with 'āyah 185.

2. *Marīḍ* (pl. *marḍā/marādā*) = ill, sick, diseased.

3. i.e., travel up to a prescribed distance which allows reduction in praying (*qashr*).

4. i.e., the same number of days that are not fasted during the month of Ramadân due to illness or travel.

5. *Yuṭīqūna* = they can just do, they exert all their strength to do [see Al-Isfahānī, *Al-Mufradāt*, p. 312] (v. iii. m. pl. impfct. from 'aṭāqa, form IV of ḡaqa [ṭawq], to be able). This provision is for the old and the infirm, just as the previous clause provides for the sick and those on travel.

6. *Fidyah* (pl. *fidyāt/fidan*) = redemption, ransom.

7. i.e., to feed one indigent person for each day not fasted. *Miskīn* (pl. *masākīn*) = poor, indigent. See at 1:177, p. 83, n. 8.

8. *Taṭawwa'a* = he volunteered to do, voluntarily /willingly did (v. iii. m. s. past in form V of ṭā'a [ṭaw'] to obey, be obedient). See at 2:158, p. 74, n. 8.

9. i.e., by increasing the extent of redemption, e.g., by feeding a larger number of indigent persons.

10. *Taṣūmū[na]* = you (all) fast (v. ii. m. pl. impfct. from ṣāma [ṣawm/ṣiyām], to fast, to abstain from food, drink and sex. The terminal *nūn* has been dropped on account of the particle 'an coming before the verb).

11. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima. See at 2:22, p. 12, n. 5).

12. i.e., the beginning of the process of sending down the Qur'ân to the Prophet was made during the month of Ramadân, in a "Blessed Night" (*laylah mubārakah*), the "Night of Power" (*laylat al-qadr*). See 44:3 and 97:1. 'Unzila = it was sent down (v. iii. m. s. past passive from 'anzala, form IV of nazala [nuzāl], to come down, descend). See at 2:4, p. 5, n. 6.

13. *Bayyinât* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Furqân* = criterion, distinguishingment, evidence.

فَمَنْ شَهِدَ مِنْكُمُ
 الشَّهْرَ So whoever of you sights¹
 فَلْيَصُمْهُ the month
 وَمَنْ كَانَ مَرِيضًا shall fast it through;
 أَوْ عَلَى سَفَرٍ but whoever is ill
 فَعِدَّةٌ or on travel,
 مِنْ أَيَّامٍ أُخَرَ then a number²
 of other days –
 يُرِيدُ اللَّهُ Allah intends³
 لَكُمْ الْيُسْرَ for you ease,<⁴
 وَلَا يُرِيدُ لَكُمْ and does not intend for you
 الْعُسْرَ hardship⁵ –
 وَلِتُكْمِلُوا and that you may complete⁶
 أَلْعِدَّةَ the number and
 لِتُكْبِرُوا اللَّهَ proclaim Allah's supremacy⁷
 عَلَى مَا هَدَىٰكُمْ in that He has guided you
 وَلَعَلَّكُمْ and in order that you may
 تَشْكُرُوا express gratitude.⁸

وَإِذَا سَأَلَكَ 186. And if there ask⁹ you
 عِبَادِي عَنِّي My servants about Me,
 قُلْ إِنِّي قَرِيبٌ [tell] I am indeed close by,¹⁰
 أُجِيبُ I respond¹¹ to
 دَعْوَةَ الدَّاعِ the prayer¹² of the supplicant

1. *Shahida* = he saw, witnessed, sighted (v. iii. m. s. past from *shuhûd*, to see, to witness.

2. *'Iddah* = number; legally prescribed period; i.e., whoever is ill or on travel and does not fast, should fast at another time for an equal number of days not fasted during the month of Ramaḍān on account of illness or travel.

3. *Yuridu* = he intends, wishes, desires (v. iii. m. s. impfct. from *'arâda*, form IV of *râda* [rawd], to walk about, search. See *'arâda* at 2:26, p.14, n. 5).

4. *Yusr* = ease, facility.

5. *'Usr* = hardship, difficulty, distress.

6. *Tukmilû[na]* = you (all) complete, make full (v. ii. m. impfct. from *'akmala*, form IV of *kamila/kamula/kamala* [kamâl/kumâf], to be complete, perfect. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

7. *Tukabbirû[na]* = you (all) proclaim supremacy/greatness of, magnify, extol, glorify (v. ii. m. pl. impfct. from *kabbara*, form II of *kabara/kabura* [kabr], to be big, to grow. The terminal *nûn* is dropped here on account of the particle *lâm* (signifying an imperative) used before the verb.

8. *Tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [shukr/shukrân], to thank, express gratitude. See at 2: 52, p. 24, n. 13.

9. *Sa'ala* = he asked, enquired (v. iii. m. s. past) [*su'alla mas'alah/tas'âl*]. See *tas'âlû* at 2:108, p. 51, n. 4.

10. *Qarib* = near, close by, not far away; i.e., close by in knowledge and hearing so that there is no need for intermediaries.

11. *'Ujibu* = I respond, I answer (v. i. impfct. from *'ajaba*, form IV of *jaba* [jawb], to travel, to explore.

12. *Da'wah* = prayer, call, supplication, invocation, appeal.

إِذَا دَعَانِ when he calls¹ on Me.
 فَلْيَسْتَجِيبُوا لِي So let them respond² to Me
 وَلْيُؤْمِنُوا بِي and believe in Me
 لَعَلَّهُمْ so that they may
 يَرْشُدُوا ﴿١٨٧﴾ follow the right course.³
 أُحِلَّ لَكُمْ 187. Lawful is made⁴ for you
 لَيْلَةَ الْفَصْرِ during the night of fasting
 أَلَّفْتُ إِلَىٰ نِسَائِكُمْ to go in⁵ to your wives.
 مِنْ بَاطِنٍ لَكُمْ They are your covering,
 وَأَنْتُمْ لِأَسَائِهِمْ and you are their covering.⁶
 عَلِمَ اللَّهُ أَنَّكُمْ Allah knows that you
 كُنْتُمْ تَخْتَلُون use to betray⁷
 أَنْفُسَكُمْ yourselves;
 فَتَابَ عَلَيْكُمْ Hence He forgave⁸ you
 وَعَفَا عَنْكُمْ and exempted⁹ you.
 فَالْتَقِنُوا بَيْنَهُمْ Now then join¹⁰ them
 وَابْتَغُوا and seek¹¹ for what
 كَتَبَ اللَّهُ لَكُمْ Allah has ordained for you;¹²
 وَكُلُوا وَاشْرَبُوا and eat and drink
 حَتَّىٰ يَبْيُنَ لَكُمْ till distinct becomes¹³ to you
 الْخَيْطُ الْأَبْيَضُ the white thread
 مِنَ الْخَيْطِ الْأَسْوَدِ from the black thread
 مِنَ الْعَجْرِ of the dawn.

1. *Da'â + ni* (originally *nî*) = he called, prayed, supplicated, invoked (v. iii. m. s. past).

2. *Yastajîbû(na)* = they respond, answer, listen to, defer to (v. iii. m. pl. impfct. from *istajâba*, from X of *jâba*. See '*ujîbu* in the previous clause of this '*âyah*, p. 88, n.11). Listening or responding to Allah means believing in Him, refraining from associating any partner with Him and abiding by His injunctions and prohibitions.

3. *Yarshudûna* = they follow the right course, are well guided (v. iii. m. pl. impfct. from *rashada* [*rushd*], to be on the right way).

4. '*Uḥilla* = he or it is made lawful, made permissible (v. iii. m. s. past passive from '*ahalla*, from IV of *halla* [*hall/hill*], to unbind, to solve, to be lawful. See also at 2:173, p. 81, n. 10).

5. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. Initially eating, drinking and having sex were allowed only between sunset and the '*ishâ*' prayer. The '*âyah* modifies the rule and makes these lawful till the break of early dawn.

6. *Libâs* (pl. *albisah*) = clothing, apparel, costume, garment, dress, covering. Husband and wife are each a "covering" to the other in the sense that each is a means of tranquillity to the other and each protects the other from unlawful conduct.

7. *Takhtânûna* = you (all) betray, deceive, dupe (v. ii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous).

8. *Tâba* = he returned, turned to (v. ii. m. s. past [from *tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:37, p. 19, n. 14.

9. '*Afâ* = he effaced, wiped out, obliterated, exempted, relieved (v. iii. m. s. past [from '*afw*'/ *afâ*]).

10. *Bâshirâ* = you (all) join, touch, be in direct contact, have sexual intercourse (v. ii. m. pl. imperative from *bâshara*, form III of *bushara*, to peel, to scrape off, to be delighted).

11. *Ibtaghâ* = you (all) seek, desire, wish for, aspire after (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek, to desire).

12. i.e., of offspring.

13. *Yatabayyana* [*u*] = it becomes distinct, clear, evident (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [*bayân*], to come out, be clear, be evident. See *tabayyana* at 2:109, p. 52, n. 3.

ثُمَّ أَتِمُّوا الصِّيَامَ then complete¹ the fasting

إِلَى الْفَلَاحِ till nightfall;

وَلَا تُنْشِرُوهُمْ and do not go in to them

وَأَنْتُمْ عَاكِفُونَ while you are in isolation²

فِي الْمَسَاجِدِ in the mosques.

تِلْكَ These are

حُدُودُ اللَّهِ the bounds³ set by Allah,

فَلَا تَقْرَبُوهَا so do not go near⁴ them.

كَذَلِكَ يُبَيِّنُ اللَّهُ Thus does Allah make clear⁵

لِلنَّاسِ His revelations⁶ to men

لَعَلَّهُمْ so that they may be

يَتَّقُونَ on their guard.⁷

وَلَا تَأْكُلُوا 188. And do not devour⁸

أَمْوَالَكُمْ your wealth

بَيْنَكُمْ as between yourselves

بِالْبَاطِلِ with injustice⁹

وَتُدْءُوا بِهَا nor make an offer¹⁰ with it

إِلَى الْحُكَّامِ to the adjudicators¹¹

لِتَأْكُلُوا فَرِيقًا in order that you may eat

مِنْ أَمْوَالِ النَّاسِ a part of men's properties

بِالْإِثْمِ sinfully

وَأَنْتُمْ تَعْلَمُونَ and you are aware [of it].

1. *'Atimma* = you (all) complete, make full (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See *'atamma* at 2:124, p. 58, n. 14.

2. *'Ākifān* (sing. *'ākif*) = those in a state of isolation or uninterrupted devotion and prayer (active participle from *'akafa* [*'ukūf*], to cling to, to devote or apply oneself to. See *'ākifān* at 2:125, p. 59, n.6). The reference here is to the act of uninterrupted prayer and devotion in the mosque during the closing days of Ramaḍān. The *'āyah* makes it unlawful for one during such stay in the mosque (*i'itikāf*) to go out and have sexual intercourse with one's wife even during the night.

3. *Ḥudūd* (sing. *ḥadd*) = edges, limits, bounds, borders, boundaries, Allah's injunctions, legal punishment.

4. i.e., do not go near to violating the prohibitions. *Lā Taqrabū* = you (all) do not go near, approach (v. ii. m. pl. imperative {prohibition} from *qaraba* [*qurb* / *maqrabuh*], to go near, approach.

5. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:68, p. 32, n. 7.

6. *'Āyāt* (sing. *'āyah*) = signs, tokens, marks, units of statements in the Qur'ān, revelations

7. i.e., against pitfalls and violation of Allah's injunctions. *Yattaqūna* = they are on their guard, protect themselves (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqāyah*], to guard, to protect. See *tattaqūna* at 2:21, p. 11, n. 6).

8. *Lā Ta'kulū* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl*/*ma'kal*], to eat. See *kulū* at 2:58, p. 27, n.1).).

9. i.e., unlawfully, such as by stealing, usurping, taking forcefully or deceptively. *Bāṭil* = false, baseless, invalid.

10. i.e., of bribe or illegal gratification. (*Lā*)+ *Tudlū* = you (all) do (not) make an offer, cast down, deliver, adduce (v. ii. m. pl. imperative {prohibition}), from *'adlā*, form IV of *dalā* [*dalw*], to drop down).

11. *Ḥukkām* (sing. *ḥākim*) = judges, adjudicators, rulers (active participle from *ḥakama* [*ḥukm*], to pass judgement).

Section (Rukû') 24

189. They ask¹ you
 عَنِ الْآيَةِ about the new moons.²
 قُلْ هِيَ مَوَاقِيتُ Say: They are time-tables³
 لِلنَّاسِ وَالْحَجِّ for men and the pilgrimage.
 وَلَيْسَ آلِزٌ And piety⁴ is not
 بِأَنْ تَأْتُوا الْبُيُوتَ in that you enter⁵ the homes
 مِنْ ظُهُورِهِمَا by the backs⁶ thereof,
 وَلَكِنَّ آلِزٌ but piety is
 مَنْ أَتَى in him who fears Allah.⁷
 وَأْتُوا الْبُيُوتَ Enter your houses
 مِنْ أَبْوَابِهَا by the doors⁸ thereof;
 وَأَتَّقُوا اللَّهَ and fear⁹ Allah
 لَعَلَّكُمْ so that you may
 تَفْلِحُوا be successful.¹⁰
 190. And fight¹¹
 فِي سَبِيلِ اللَّهِ in the way of Allah
 الَّذِينَ يُقَاتِلُوكُمْ those that fight¹² you;
 وَلَا تَمْدُدُوا but do not be aggressive.¹³
 إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like
 الْمُعْتَدِينَ the aggressors.
 191. And kill them
 حَيْثُ نَجَسْتُمُ wherever you find¹⁴ them;

1. *Yas'alûna* = they ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [su'âl/ma'salah/tas'âl], to ask. See *tas'alûna* at 2:134, p. 63, n. 9).

2. *'Ahillah* (sing. *hilâl*) = the new moons, i.e., the cyclic appearance of the new moons.

3. *Mawâqit* (sing. *miqât*) = appointed times, dates, meeting points, deadlines, timetables.

4. *Birr* = piety, righteousness, reverence, kindness, obedience, charitable gift. See 2:177, p. 83, n. 4. This part of the 'ayah disapproves of a practice of some pre-Islamic Arabs who used to enter their homes by the backs thereof after having resolved on pilgrimage or 'umrah but before having performed it.

5. *Ta'tû[na]* = you (all) come, enter, go in (v. ii. m. pl. impfct. from *'atâ* ['aty/ityân/ma'tâh], to come, to arrive. The terminal *nûn* is dropped on account of the particle *'an* coming before the verb. See *'atayta* at 2:145, p. 69, n. 4).

6. *Zuhûr* (sing. *zahr*) = backs, rears, rear sides. See at 2:101, p. 47, n. 6).

7. *Ittaqâ* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqâ* [waqy/wiqâyah], to guard, to protect. See *yattaqûna* at 2:187, p. 90, n. 7).

8. *Abwâb* (sing. *bâb*) = doors, gates, sections.

9. *Ittaqâ* = you (all) be on your guard, beware of, fear (v. ii. m. pl. imperative. See n. 7 above).

10. *Tuflihûna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'afalaḥa*, form IV of *falaḥa* [falḥ], to cleave, split).

11. *Qâtîlû* = you (all) fight (v. ii. m. pl. imperative from *qatala*, form III of *qatala* [qatl], to kill, slay). This 'ayah gives permission for the Muslims to fight on three conditions : (a) that the fighting must be in the "way of Allah", i.e., for the sake of serving the cause of His *dîn*; (b) that the opposite side must be "those that fight you", i.e. they must have started fighting, and (c) that the Muslims must not be the aggressors.

12. *Yuqâtîlûna* = they fight (v. iii. m. pl. impfct. from *qatala*. See no. 11 above).

13. *Lâ ta'tadû* = you (all) do not commit aggression/ transgress /overstep / act outrageously (v. ii. m. pl. imperative from *i'tadâ*, for VIII of *'adâ* ['adw], to speed, race). See *ya'tadûna* at 2:61, p. 29, n. 13)

14. *Thaqiftum* = you (all) find, meet (v. ii. m. pl. past from *thaqifa* [thaqf], to meet, be skilful).

وَأَخْرِجُوهُمْ and drive¹ them out
 مِنْ حَيْثُ from where
 أَخْرَجُوهُمْ they have driven² you out;
 وَالْإِفْسَافَ and persecution³ is
 أَشَدُّ مِنَ الْقَتْلِ worse than killing.
 وَلَا تَقْبَلُواهُمْ And do not fight⁴ them
 عِنْدَ الْمَسْجِدِ الْحَرَامِ by the Sacred Mosque
 حَتَّى يَفْتِنُواكُمْ unless they fight you⁵
 فِيهِ therein;
 فَإِنْ قَاتَلُواكُمْ but if they [so] fight you
 فَاقْتُلُوهُمْ then kill them.
 كَذَلِكَ جَزَاءُ Such is the retribution⁶
 الْكَافِرِينَ of the unbelievers.

فَإِنْ أَنهَوْا 192. But if they give up,⁷
 فَإِنَّ اللَّهَ then of course Allah is
 غَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

وَقَاتِلُوهُمْ حَتَّى 193. And fight them till
 لَا تَكُونَ فِتْنَةً there be no persecution
 وَيَكُونَ الدِّينُ and the worship⁸ becomes
 لِلَّهِ for Allah [Alone].

1. 'Akhrijū = you (all) drive out, turn out, oust, dislodge (v. ii. m. pl. imperative from 'akhraja, form IV of kharaja [kharāj], to go out. See 'akhraja at 2:22, p. 11, n. 12).

2. 'Akhrajū = they drove out, turned out, ousted, dislodged (v. iii. m. pl. past from 'akhraja. See n. 1 above). This 'āyah and the previous 'āyah make it clear that the permission to fight was given after the Makkan unbelievers had already started fighting against the Muslims and had driven them out from their homes.

3. Fitnah (pl. fitan) = persecution, trial, test, intrigue, dissension, discord. See at 2:102, p. 48, n. 7.

4. Lā tuqātīlū = do not fight (v. ii. m. pl. imperative [prohibition], from qātala, form III of qatala [qatl], to kill. See qātīlā at 2:190, p. 91, n. 11).

5. Yuqātīlūna = they fight (v. iii. m. pl. impfct. from qātala. See n. 4 above and at 2:190, p. 91, n. 12).

6. Jazā' = retribution, repayment, recompense, requital.

7. Intahaw = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from intahā, form VIII of nahā [nahw/nahy], to forbid, ban).

8. Dīn (pl. adyān) = religion, faith, creed, worship. Here the sense is that of worship and sincere submission to Allah (See Al-Baḥr, II, p. 246; Tafsīr al-Jalālayn on the 'āyah).

فَإِنْ أَنْتَهُاْ So if they give up¹

فَلَا تُدْرِكُونَ then let there be no hostility²

إِلَّا عَلَى except against

الظَّالِمِينَ the transgressors.³

الشَّهْرِ الْحَرَامِ 194. The sacred⁴ month

يَ الشَّهْرِ الْحَرَامِ is for the sacred month,

وَالْحُرُمَاتِ and the sacred things⁵

وَصَاصٍ counterpoise [one another].⁶

فَمَنْ أَغْدَى So whoever makes an attack⁷

عَلَيْكُمْ on you

فَأَعْدُوا عَلَيْهِ بِمِثْلِ attack⁸ him similarly

مَا أَغْدَى عَلَيْكُمْ as he made the attack on you.

وَاتَّقُوا اللَّهَ And be afraid of⁹ Allah

وَأَعْلَمُوا أَنَّ اللَّهَ and know that Allah is

مَعَ الْمُتَّقِينَ with the godfearing.¹⁰

وَأَنفِقُوا 195. And expend¹¹

فِي سَبِيلِ اللَّهِ in the way of Allah;

وَلَا تُفْسِدُوا and do not throw¹²

بِأَيْدِيكُمْ yourselves¹³ with your hands

إِلَّا لِّلْهَنَكةٖ to destruction.¹⁴

وَأَحْسِنُوا And be generous;¹⁵

1. *Intahaw* = see n.7 on the previous page.

2. '*Udwan* = hostility, hostile action, aggression, enmity. See at 2:85, p. 40, n.3.

3. *Zālimin* (accusative /genitive of *zālimūn*, sing. *zālim*) = transgressors, wrong-doers (active participle of *zalama* [*ẓalm*], to transgress, do wrong. See at 2:35, p. 19, n.5). Here "transgressors" mean those who do not give up and continue fighting.

4. *Harām* = sacred, inviolate, forbidden.

5. *Hurumāt* (sing. *ḥurmah*) = sacred things, forbidden things.

6. *Qiyās* = the rule of equal retribution, reprisal, retaliation, equipoise, counterpoise. See at 2:178, p. 84, n. 7.

7. *I'tadā* = he committed aggression, did a hostile act, overstepped (v. iii. m. s. past in form VIII of '*adā* ('*adw*), to run, to speed. See at 2:178, p. 85, n. 1).

8. *I'tadā* = you (all) make an attack (v. ii. m. pl. imperative from *i'tadā*).

9. *Ittaqū* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

10. *Muttaqin* (accusative/genitive of *muttaqān*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*. See n. 9 above and at 2:2, p. 4, n. 4). The '*ayah* sets the rules of guidance for the Muslims in case the unbelievers commit an aggression on them during the sacred months or in the sacred precincts, directing them to counterattack the aggressors at the same time and in the same place as equal retribution (*qiyās*).

11. '*Anfiqū* = you (all) expend, spend, lay out (v. ii. m. pl. imperative from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up, to be spent).

12. *Lā+ tulqū* = do not throw, throw away, cast (v. ii. m. pl. imperative from '*alqa*, form IV of *laqiya* [*liqa* /*luqyān/luqan*], to meet, encounter).

13. The object of "throw", i.e. "yourselves", is silent here. See *Tafsīr al-Bayḍāwī*, 1, p.109; also *Tafsīr al-Jalālayn*). The meaning is: Do not ruin yourselves by not spending in the way of Allah, i.e. *jihād*, or by not joining it.

14. *Tahlukah* = ruin, destruction.

15. '*Ahsinū* = you (all) be generous, be good (v. ii. m. pl. imperative from '*aḥsana*, form IV of *ḥasuna* [*ḥusn*], to be good, handsome).

إِنَّ اللَّهَ يُحِبُّ verily Allah loves
 الْمُتَعَبِّينَ the generous.¹
 وَأَتِمُّوا 196. And perform fully²
 الْحَجَّ وَالْعُمْرَةَ لِلَّهِ hajj and 'umrah for Allah.
 فَإِنْ أُخْصِرْتُمْ But if you are barred,³
 فَمَا اسْتَيْسَرَ then make whatever is easy⁴
 مِنْ أَهْدَى of the sacrifice;⁵
 وَلَا تَحْلِقُوا and do not shave⁶
 رُءُوسَكُمْ your heads
 حَتَّى يَبْلُغَ أَهْدَى till the sacrifice reaches⁷
 مَحَلَّهُ its slaughtering place;⁸
 فَمَنْ كَانَ مِنْكُمْ مَرِيضًا but if any of you is ill
 أَوْ بِهِ أَذًى or has on him an ailment⁹
 مِنْ رَأْسِهِ at his head,
 فَفِدْيَةٌ then the redemption¹⁰ is
 مِنْ صِيَامٍ أَوْ صَدَقَةٍ of fasting or charitable gift¹¹
 أَوْ نُسُكٍ or making a sacrifice.¹²
 فَإِذَا أَمِنْتُمْ And when you are in safety,¹³
 فَمَنْ تَمَنَّعَ then whoever prefers¹⁴
 بِالْعُمْرَةِ being on 'umrah
 إِلَى الْحَجِّ till the hajj,
 فَمَا اسْتَيْسَرَ then make whatever is easy

1. *Muhsinîn* (accusative /genitive of *muhsinîn*, sing. *muhsin*) = those who do right things, beneficent, charitable, generous (active participle from *'ihsân*, form IV of *hasuna* [*husn*], to be handsome, to be good. See at 2:58, p. 27, n. 11)

2. *'Atimmâ* = you (all) complete, make full, perform fully (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:187, p. 90, n. 1. See also *'atamma* at 2:124, p. 58, n. 14). This and the succeeding *'âyahs* till *'ayah* 203 describe the rules of performing *hajj* and *'umrah* during the time of peace as well as of war.

3. i.e., if you are barred by an enemy from going to the Ka'ba or entering Makka. *'Uḥṣirtum* = you were barred, beleaguered, besieged, blockaded, restrained, contained, encircled (v. ii. m. pl. past passive from *'ahṣara*, form IV of *ḥaṣara* [*ḥaṣr*], to surround, blockade).

4. *Istaysara* = it became easy, comfortable (v. iii. m. s. past in form X of *yasira* [*yasar/yusr*], to be easy. See *yusr* at 2:185, p. 88, n. 4).

5. *Hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.

6. *Lâ+ taḥliqû* = you (all) do not shave (v. ii. m. pl. imperative [prohibition] from *ḥalaqa* [*ḥalq*], to shave).

7. *Yabluḡha(u)* = he or it reaches, arrives at, comes to, matures, ripens, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulāḡh*], to reach).

8. i.e., the animal is sacrificed. *Mahill* = the place of sacrifice, i.e., the Ka'ba precinct, the valley of Minâ or, if besieged, the place of besieger.

9. *'Adhan* = ailment, injury, trouble, offence.

10. *Fidyah* (pl. *fidyât* / *fidan*) = redemption, ransom. See at 2:184, p. 87, n. 6).

11. *Ṣadaqaḥ* (pl. *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms.

12. *Nusuk* = sacrifice, ritual, especially during the pilgrimage.

13. *'Aminum* = you (all) became safe, were secure (v. ii. m. pl. past from *'amina* [*amn/amân*], to be safe).

14. *Tamatta'a* = he preferred, enjoyed, relished (v. iii. m. s. past in form V of *mata'a* [*mat'/muta'*], to take away). Technically *tamattu'* means performing *'umrah* and *hajj* in one go during the sacred months, but relinquishing the state of *'ihrâm* after performing *'umrah* but again assuming the state of *'ihrâm* for performing *hajj*.

وَمِنَ الْهَدْيِ of the sacrifice;

فَمَن لَّمْ يَجِدْ but he that cannot find [it],¹

فَصِيَامٌ ثَلَاثَةِ أَيَّامٍ shall fast three days

فِي الْحَجِّ during the *hajj*

وَسَبْعَةٍ and seven [days]

إِذَا رَجَعْتُمْ² when you all have returned,²

تِلْكَ شَعْرَةٌ كَافَّةٌ that is ten in full.

ذَلِكَ لِمَن This is for the one

لَمْ يَكُنْ أَهْلَهُ whose family are not

حَاضِرِينَ dwellers³ by

الْمَسْجِدِ الْحَرَامِ the Sacred Mosque.

وَاتَّقُوا اللَّهَ And be afraid⁴ of Allah

وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah is

سَدِيدُ الْعِقَابِ severe⁵ in retribution.⁶

Section (Rukû') 25

197. The pilgrimage is

أَشْهُرٌ مَّعْلُومَاتٌ during well-known⁷ months.

فَمَن So whoever

وَصَّاهُ فِيهَا makes incumbent⁸ therein

الْحَجَّ the pilgrimage

فَلَا رَفَثَ shall not enjoy sex,⁹

وَلَا سُوفَ nor indulge in sins,¹⁰

1. i.e., cannot find the means or the animal for making the sacrifice. *Yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujād*], to find).

2. *Raja'tum* = you (all) returned, came back (v. ii. m. pl. past from *raja'a* [*rujā'*], to come back. See *yarji'ūna* at 2:18, p. 10, n. 4).

3. *Hādirī[n]* (accusative /genitive of *hādirān*, sing. *hādir*) = dwellers, residents, present (active participle from *ḥadara* [*ḥudār*], to be present, to be settled). The rule laid down here is for non-residents of Makka and does not apply to the residents thereof. Offering a sacrifice is incumbent on non-resident pilgrims performing (a) *hajj* of *tamattu'*, i.e., performing 'umrah and *hajj* in one go but relinquishing the state of *ihrām* after performing 'umrah but assuming the state of *ihrām* again for performing *hajj*, or (b) *hajj* of *qiran*, i.e., performing 'umrah and *hajj* in one go but remaining in the state of *ihrām* all through.

4. *Ittaqū* = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:189, p. 91, n. 9).

5. *Shaddīd* (pl. *ashiddā'*/*shiddād*) = severe, hard, stern, rigorous, strong, forceful, intense. See 'ashadd at 2:74, p.35, n. 2.

6. 'Iqāb = punishment, retribution, infliction of punishment.

7. *Ma'lûmât* (f. sing. *ma'lûmah*) = known, fixed, determined; also, as noun, known facts, data, information). The months of *hajj* are the 10th, the 11th and the first 13 days of the 12th month of the lunar calendar.

8. i.e., formally resolves on by making *niyyah* and putting on *ihrām*. *Faraḍa* = made incumbent, determined, imposed, undertook the duty of, decreed (v. iii. m. s. past from *fard*).

9. *Rafath* = obscenity, indulging in the satisfaction of desires, going in to one's wife for sexual enjoyment. See at 2:187, p. 89, n. 5.

10. *Fusûq* = sinfulness, iniquity, outrage. See *fâsiqûn* at 2:99, p. 47, n. 3; and *fâsiqîn* at 2:26, p. 14, n. 7.

وَلَا جِدَالَ¹ nor engage in quarrelling¹
 فِي الْحَجِّ during the *hajj*;
 وَمَا تَقَعَّلُوا and whatever you do
 مِنْ خَيْرٍ of good
 يَعْلَمُهُ اللَّهُ Allah knows it.
 وَتَسَرَّوْا And take provisions along,²
 فَإِنَّ خَيْرَ الزَّادِ but the best of provisions³
 التَّقْوَى is godfearliness;⁴
 وَاتَّقُونِ and be afraid⁵ of Me,
 يَتَأُولَى الْآلَتِيبِ O you men of perception.⁶

﴿١٧﴾

لَيْسَ عَلَيْكُمْ جُنَاحٌ 198. No sin⁷ will be on you
 أَنْ تَسْتَعْتُوا فَضْلًا that you seek⁸ a bounty
 مِنْ رَبِّكُمْ of your Lord.
 فَإِذَا أَقَضْتُمْ So when you have emerged⁹
 مِنْ عَرَفَاتٍ from 'Arafat
 فَادْكُرُوا اللَّهَ then remember¹⁰ Allah
 عِنْدَ أَمْنَمْرِ الْحَرَامِ at the Sacred Spot¹¹ –
 وَادْكُرُوهُ and remember Him
 كَمَا هَدَيْتُكُمْ as He has guided you,
 وَإِنْ كُنْتُمْ for indeed you had been
 مِنْ قَبْلِهِ before it
 لِمَنِ الضَّالِّينَ of those gone astray.¹²

﴿١٨﴾

1. *Jidāl* = quarrel, quarrelling, dispute, disputing.

2. *Tazawwadū* = you (all) take along provisions, be supplied with provisions (v. ii. m. pl. imperative from *tazawwada*, form V *zāda* [zawad], to make provisions).

3. *Zād* (pl. *azwād/azwidah*) = provisions, supplies.

4. *Taqwā* = godfearliness, devoutness, piety. The best of provisions is godfearliness because it protects one from being involved in sins, renders one's *hajj* and other deeds exclusively for the sake Allah, making way for Allah's pleasure and the accumulation of merits that are the real provisions for the hereafter.

5. *Ittaqū + ni* (originally *nī*) = You (all) be on your guard, protect yourselves, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:24, p. 12, n. 12).

6. *Albāb* (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence.

7. *Junāh* = sin, fault, misdemeanor. See 2:158, p. 74, n. 7.

8. *Tabtaghū* [na] = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. impfct. from *ibtagħā*, the terminal *nūn* being dropped on account of the particle 'an used before the verb; form VIII of *bagħā* [bugħā]), to seek, to desire. See *ibtagħū* at 2:187, p. 89, n. 11.

9. *'Afaqtum* = you (all) emerged, moved out with force, streamed, overflowed, became prolix (v. ii. m. pl. past in form IV of *fāḍa* [fayḍ/fayḍān], to overflow, inundate).

10. *Udhkurū* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [dhikr/tadhkār], to remember. See at 2:40, p. 20, n. 10).

11. *Al-mash'ar al-haram* = the sacred spot, i.e. Muzdalifah, a valley between 'Arafat and Minā.

12. *Ḍāllīn* (accusative/ genitive of *ḍāllūn*, sing. *ḍāll*) = those who go astray by abandoning monotheism and the "straight path" enunciated by Allah. (Active participle from *ḍalla* [ḍalāl/ḍalālah], to go astray, to stray, to err. See at 1:7, p. 3, n. 7).

تُمْ أَفِيضُوا 199. Then emerge¹
 مِنْ حَيْثُ أَفَاضَ whence emerge
 النَّاسُ the people
 وَاسْتَغْفِرُوا اللَّهَ and seek² Allah's forgiveness.
 إِنَّ اللَّهَ Verily Allah is
 غَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

فَإِذَا أَقَضَيْتُمْ 200. Then when you finish³
 تَمَنِّىكُمْ your rituals and worship,⁴
 فَادْكُرُوا اللَّهَ remember Allah
 كَذِكْرِكُمْ as the remembering of yours
 آبَاءَكُمْ of your fathers⁵
 أَوْ أَشَدَّ or a more intensive⁶
 ذِكْرًا remembrance.
 فَمِنْ النَّاسِ But among men is such
 مَنْ يَقُولُ رَبَّنَا as says [only]: "Our Lord,
 مَا آتِنَا فِي الدُّنْيَا give us in this world";
 وَمَا لَهُ and he will not have
 فِي الْآخِرَةِ in the hereafter
 مِنْ خَلْقٍ any portion.⁷

وَمِنْهُمْ مَنْ يَقُولُ 201. And of them who say:
 رَبَّنَا آتِنَا "Our Lord, give us

1. 'Afidû = you (all) emerge, move out, overflow (v. ii. m. pl. imperative from 'afâda, form IV of fâda [fayd/faydân]), to overflow, inundate. See 'afaqtum at 2:198, p. 96, n. 9).

2. Istaghfirû = you (all) seek forgiveness (v. ii. m. pl. imperative from istaghfara, form X of ghafara [ghafir/maghfirah/ghufrân]), to forgive.

3. Qaḍaytum = you finished, completed, accomplished, concluded, carried out, executed, performed, effectuated, discharged, decided, determined, decreed (v. ii. m. pl. past from qaḍâ [qaḍâ]), to finish, to settle. See qaḍâ at 2:117, p. 55, n. 9).

4. Manâsik (sing. mansik) = rites rituals, ceremonies, ways and formalities of worship. See at 2:128, p. 61, n. 5.

5. The pre-Islamic Arabs used sing the glory of their forefathers after having completed the formalities of ḥajj. This 'āyah asks to substitute that practice by the practice of singing the glory and praise of Allah in a more intensive form.

6. Ashadd = more intense, more intensive, stronger (relative of shaddid. See at 2:74, p. 35, n. 2).

7. Khalâq = portion, merit. See at 2:102, p. 49, n. 2.

This section of the 'āyah points out the folly of seeking only worldly benefits and favours from Allah. The right course, as pointed out in the next 'āyah, is to seek Allah's favours and mercy for both worldly and spiritual benefits and His forgiveness and eternal bliss for the life in the hereafter. This should be done especially on such rare and solemn occasions as ḥajj and 'umrah.

فِي الدُّنْيَا حَسَنَةً in this world good
وَفِي الْآخِرَةِ حَسَنَةٌ and in the hereafter good
وَقِنَا and save us¹ from
عَذَابَ النَّارِ the punishment of the fire."

أُولَئِكَ لَهُمْ 202. Such ones will have

نَصِيبٌ a dividend²

فِيمَا كَسَبُوا for what they earned;³

وَاللَّهُ and Allah is

سَرِيعُ الْحِسَابِ quick⁴ in taking account.

وَاذْكُرُوا اللَّهَ 203. And remember Allah

فِي أَيَّامٍ مَّعْدُودَاتٍ during days numbered;⁵

فَمَنْ تَعَجَّلَ but whoever hurries⁶ off

فِي يَوْمَيْنِ in two days

فَلَا إِثْمَ عَلَيْهِ will have no sin on him;

وَمَنْ تَأَخَّرَ and whoever lingers on,⁷

فَلَا إِثْمَ عَلَيْهِ no sin will be on him,

لِمِثْقَلِ ذَرَّةٍ for such as fear⁸ Allah.

وَاتَّقُوا اللَّهَ And beware⁹ of Allah

وَاغْلُظُوا أَنْفُسَكُمْ and know¹⁰ that you shall

إِلَيْهِ تُحْشَرُونَ to Him be all mustered up.¹¹



1. *Qi* + *nā* = save us, protect us. (v. ii. m. s. imperative from *waqā* [waqy/wiqāyah], to save, to protect).

2. i.e., merits and happiness in this world and in the hereafter. *Naṣīb* (pl. *nuṣub* /*anṣībā'* /*anṣibah*) = share, share of profits, dividend.

3. *Kasabā* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [kasb], to gain, to earn. See *kasabium* at 2:134, p. 63, n.8).

4. *Sarī'* = Quick, fast, swift, prompt, expeditious, rapid.

5. *Ma'dūdāt* (sing. *ma'dūdah*) = numbered, countable, a few, some. See at 2:184, p. 87, n. 1). The *'āyah* speaks about the stay at Minā after the tenth day of *Dhū al-Hijjah* (*Yawm al-Naḥr*). This stay, as mentioned later on in the *'āyah*, may be for two or three days (*Ayyām al-Tashriq*). During this period one should, besides performing the rite of throwing stones at the appointed spots, remember Allah and pray as much as possible for His forgiveness and mercy.

6. *Ta'ajjala* = he hurried, hastened, rushed, speeded (v. iii. m. s. past in form V of *'ajala* [*'ajal'*/*ajalah*], to hurry, to hasten).

7. i.e., lingers on till the third day. *Ta'akhkhara* = he delayed, lagged behind, tarried, lingered (v. iii. m. s. past in form V from the root *'akhr*).

8. i.e., these rules are for those who fear Allah and perform *hajj* in all sincerity and submission to Him. *Ittaqā* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqā* [waqy/wiqāyah], to guard, to protect. See at 2:189, p. 91, n. 6).

9. *Ittaqā* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* [waqy/wiqāyah], to guard, safeguard. See at 2:24, p. 12, n. 12).

10. *I'lamū* = you (all) know, be aware of (v. ii. m. pl. imperative from *'alima* [*'ilm*], to know. See *yu'lamūna* at 2:13, p. 8, n. 6).

11. i.e., on the Day of Resurrection. *Tuḥsharūna* = you (all) are mustered, gathered, assembled, brought together, rallied (v. ii. m. pl. impfct. passive from *ḥashara* [*ḥashr*], to gather).

204. And of men is such one

وَيُعْجِبُكَ قَوْلُهُ as impresses¹ you his talk

فِي الْحَيَاةِ الدُّنْيَا about the worldly life

وَيَشْهَدُ اللَّهُ and he calls to witness² Allah

عَلَى مَا فِي قَلْبِهِ about what is in his heart,

وَهُوَ أَلَدُّ but he is the fiercest³

الْخِصَامِ in disputing.⁴

205. And as he turns away

سَعَى فِي الْأَرْضِ he hastens⁵ through the land

لِيُفْسِدَ فِيهَا to create mischief⁶ therein

وَيُهْلِكَ الْحَرْثَ and to destroy⁷ the crops⁸

وَالنَّسْلَ and cattle.⁹

وَاللَّهُ لَا يُحِبُّ And Allah does not like

الْفَسَادَ mischief-making.¹⁰

206. And if it is said to him:

اتَّقِ اللَّهَ "Fear¹¹ Allah",

أَخَذَتْهُ الْعِزَّةُ arrogance¹² makes him stick

بِالْإِثْمِ to sinning.¹³

فَعَسَىٰ So enough for him¹⁴ will be

جَهَنَّمَ وِلَسَ Hell; and evil¹⁵ indeed is

أَلِيَّهَا that resting place.¹⁶

1. *Yu'jibu* = he impresses, amazes, pleases, delights (v. iii. m. s. impfct. from '*a'jaba*, form IV of '*ajiba* ['*ajab*], to wonder, to marvel). This and the following two '*ayahs* speak about some of the characteristics of the hypocrites (*munāfiqūn*). One such *munāfiq* was Al-'Akhnas ibn Sharīq at Madina whose conduct was exactly as it is described in this and the following '*ayah*. He used to show himself up as a Muslim and was impressive in his talk, but secretly he carried on hostilities against the Muslims and destroyed their crops and cattle.

2. *Yush-hidu* = he calls as witness, cites as witness (v. iii. m. s. impfct. from '*ashhada*, form IV of '*shahida* [*shuhûd*], to witness.

3. '*Aladd* (pl. *ludd*) = most quarrelsome, fiercest, most stubborn, most obstinate.

4. *Khiṣām* = controversy, dispute, feud, quarrel, altercation.

5. *Sa'a'a* = he ran, hurried, speeded, moved quickly (v. iii. m. s. past from *sa'y*, to run, to move quickly).

6. *Yufsiḍa* [*u*] = he creates mischief, spoils, destroys, undermines, ruins, corrupts (v. iii. m. s. impfct. from '*afsada*, form IV of '*fasada* [*fasād*], to be bad, spoil).

7. *Yuhlika* [*u*] = he destroys, he ruins (v. iii. m. s. impfct. from '*ahlaka*, form IV of '*halaka* [*halk/hulk/tahlukah*], to destroy). See *tahlukah* at 2:195, p. 93, n. 14.

8. *Harth* = tilling, tilth, cultivation, plantation, arable land, crops.

9. *Nasl* = offspring, progeny, descendants.

10. *Fasād* = mischief-making, decay, corruption, depravity.

11. *Ittaqi* = fear, be afraid of, beware, be on your guard (v. ii. m. s. imperative from *ittaqa*, form VIII of *waqa* [*wayq / wiqāyah*], to guard, to protect). See *ittaqa* at 2:24, p. 12, n. 12.

12. '*Izzah* = power, strength, honour, fame, renown, pride, arrogance, self-respect.

13. '*Ithm* (pl. '*āthām*) = crime, offence, wrong, sin, sinning. See at 2:85, p. 40, n. 2.

14. *Hasb* = reckoning, sufficiency, enough.

15. *Bi's* = evil, wretched.

16. *Mihād* = bed, resting place.

وَمِنْ النَّاسِ 207. And of men there is

يَشْرِي نَفْسَهُ such one as sells¹ himself

بِابْتِغَاءٍ seeking²
مَرْضَاتِ اللَّهِ the pleasure³ of Allah.

وَاللَّهُ رَءُوفٌ And Allah is Most Gracious⁴
بِالْعِبَادِ to the servants.

يَا أَيُّهَا الَّذِينَ 208. O you who
آمَنُوا believe,

ادْخُلُوا فِي الْإِسْلَامِ enter⁵ into Islam⁶
كَأَفَّةً in toto;⁷

وَلَا تَتَّبِعُوا and do not follow⁸

خُطُوبَ the footsteps⁹ of satan.

الشَّيْطَانِ Verily he is for you

إِنَّهُ لَكُمْ a patent¹⁰ foe.¹¹
عَدُوٌّ مُبِينٌ

فَإِنْ زَلَلْتُمْ 209. But if you slide off¹²

مِنْ بَعْدِ مَا even after that

جَاءَكُمْ there have come to you

الْبَيِّنَاتُ the clear proofs,¹³

فَاعْلَمُوا أَنَّ اللَّهَ then know that Allah is

عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.



هَلْ يَنْظُرُونَ إِلَّا 210. Do they wait¹⁴ but for

أَنْ يَأْتِيَهُمُ اللَّهُ that Allah comes to them

1. *Yashri* = he sells, buys, purchases, barter (v. iii. m. s. impfct. from *sharā* [*shiran* / *shirā*], to sell, vend, buy). See *sharaw* at 2:102, p. 49, n. 3. The 'ayah has reference to such persons as sacrifice all their earthly possessions and interests for the sake of Allah, like *Shuhayb ibn Sinān* who was barred by the unbelieving Qurayash leaders from migrating to Madina unless he surrendered to them all his earnings and savings made at Makka and he did so for making them let him migrate to Madina. See *Al-Tafsīr al-Kabīr*, V, 222.

2. *Ibtighā'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *bagħā* [*bughā'*], to seek. See *ibtighā'* at 2:187, p. 89, n. 11).

3. *Marḍāt* (sing. *marḍāh*) = pleasures, means of affording satisfaction.

4. *Ra'ūf* = most gracious, benevolent, compassionate, kind, merciful (active participle in the scale of *fa'āl*, signifying intensity of the attribute from *ra'afu/ra'ufa* [*ra'fah/ra'afah*], to show mercy. See at 2:143, p. 68, n. 6).

5. *Udkhulū* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhūl*], to enter. See at 2:58, p. 27, n. 1).

6. *Silm* = Islam.

7. i.e., abide by and practise all the injunctions and prohibitions of Islam. *Kāffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [*kaff*], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition.

8. *Lā + tattabi'ū* = you (all) do not follow (v. ii. m. pl. imperative [prohibition] from *ittaba'a*, form VIII of *tabi'a* [*taba'/taba'ah*], to follow.

See at 2:168, p. 79, n. 8).

9. *Khutuwāt* (sing. *khufwah*) = footsteps, steps. See at 2:168, p. 79, n. 9).

10. *Mubīn* = patent, manifest, obvious, evident, clear. See at 2:168, p. 79, n. 10.

11. *'Aduww* (pl. *a'dā'*) = enemy, foe, adversary.. See at 2:97, p. 46, n. 4.

12. *Zalatum* = you (all) slipped, stumbled, slid off, made a mistake (v. ii. m. pl. past from *zalla* [*zall*], to slip. See *'azalla* at 2:36, p. 19, n. 6).

13. i.e., the Qur'ān, *sunnah* and Islam. *Bayyināt* (sing. *bayyinah*) = clear proofs, indisputable evidences. See at 2:87, p. 41, n. 6.

14. *Yanzurūna* = (*yantazirūna*) = they (all) wait, await, look on expectantly (v. iii. m. pl. impfct. from *nazara* [*nazar/manzar*], to see).

فِي ظِلِّهِ مِنَ السَّمَاءِ in the shades¹ of the clouds²
وَالْمَلَائِكَةِ and the angels [too],
وَفُضِيَ الْأَمْرُ and the matter was settled?³
وَإِلَى اللَّهِ And to Allah
يُرْجَعُ shall be referred back⁴
الْأُمُورُ all the affairs.⁵

Section (Rukû') 26

سَلْ 211. Ask

بَنِي إِسْرَءِيلَ the Children of Isrâ'il

كَمْ ءَاتَيْنَهُمْ how many We gave⁶ themمِنْ ءَايَةٍ بَيِّنَةٍ of a clear⁷ sign;⁸وَمَنْ يَبْدِلْ and whoever changes⁹

نِعْمَةَ اللَّهِ Allah's grace.

مِنْ بَعْدِ مَا جَاءَتْهُ after that it had come to him,

فَإِنَّ اللَّهَ then Allah indeed is

شَدِيدُ الْعِقَابِ severe¹⁰ in punishing.¹¹زُيِّنَ 212. Embellished¹²لِلَّذِينَ كَفَرُوا for those who disbelieve¹³

الْحَيَاةَ الدُّنْيَا is this worldly life,

وَيَسْخَرُونَ and they deride¹⁴

مِنَ الَّذِينَ ءَامَنُوا at those who believe;

1. *Zulal* (sing. *zullah*) = shades, canopies, tents.2. *Ghamām* (pl. *ghamām*) = clouds. See at 2:57, p. 26, n. 10.3. *Qaḍiya* = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *qaḍā* [*qaḍā*]), to settle, to decide. See *qaḍā* at 2:117, p. 55, n. 9). The reference here is to the Day of Judgement. See 39:75 (last *āyah* of *sūrat al-Zumar*).4. *Turja'u* = she or it is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujā'*], to return). See *yarji'āna* at 2:18, p. 10, n. 4.5. *'Umūr* (sing. *'amr*) = affairs, matters, issues, concerns.6. *'Ātaynā+hum* = we gave + them (v. i. pl. past from *'ātā*, form IV of *'atā* [*ityān/aty/ma'tah*], to come, to bring).7. *Bayyinah* (pl. *bayyināt*) = clear, clear proof, obvious, manifest. See *bayyināt* at 2:209, p. 100, n. 13.8. *'Āyah* (pl. *'āyāt*) = sign, evidence, proof, revelation, unit of the Qur'ānic text. See at 2:106, p. 50, n. 6. The clear signs mentioned here mean the miracles that Allah caused to happen at the hands of their Prophets as well as the revelations contained in the *Torah* and the *Injil*.9. *Baddala* = he changed, altered, substituted, exchanged (v. iii. m. s. past in form II of *badala*, to change, to replace). See at 2:181, p. 85, n. 12. Allah's "grace" means here Islam and changing it means to be ungrateful and turn unbeliever (see 14:28). It also means tampering with Allah's revelations, particularly those contained in the *Torah* and the *Injil* about the coming of the last Prophet and the covenant to follow him. (See Al-Ṭabarī, *Tafsīr*, II, 332-333; *Al-Baḥr al-Muḥīṭ*, II, 350-351).10. *Shadīd* (pl. *ashiddā'*/*ishidād*) = severe, hard, stern, rigorous, strong, forceful, intense. See at 2:196, p. 95, n. 5.11. *'Iqāb* = punishment, retribution, infliction of punishment. See at 196, p. 95, n. 6.12. *Zuyyina* = he or it is embellished, decorated, decked, adorned, beautified, ornamented (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to decorate, adorn).13. *Kafarū* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kuf'r*], to cover, to hide. See at 2: 6, p. 6, n. 1).14. *Yaskharūna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride).

وَالَّذِينَ اتَّقَوْا¹ but those who fear Allah
فَوْقَهُمْ shall be above² them
يَوْمَ الْقِيَامَةِ on the Day of Resurrection;
وَاللَّهُ يَرُدُّ and Allah bestows³
مَنْ يَشَاءُ on whomsoever He will
بِغَيْرِ حِسَابٍ⁴ without calculation.⁴

كَانَ النَّاسُ 213. Mankind was
أُمَّةً وَاحِدَةً a single community,⁵
فَبَعَثَ اللَّهُ النَّبِيِّينَ then Allah sent⁶ the Prophets
مُؤْتَمِرِينَ as deliverers of glad tidings⁷
وَمُذْمِرِينَ and as warners;⁸
وَأَنزَلَ مَعَهُمْ and He sent down with them
الْكِتَابَ بِالْحَقِّ the Book with the truth
لِيَحْكُمَ that He (or it) might judge⁹
بَيْنَ النَّاسِ between the people
فِيمَا اخْتَلَفُوا فِيهِ about what they differed¹⁰ in.
وَمَا اخْتَلَفَ فِيهِ And there did not differ in it
إِلَّا الَّذِينَ أُوتُوهُ save those who were given it,
مِنْ بَعْدِ مَا جَاءَتْهُمْ after there had come to them
الْبَيِّنَاتُ the clear signs,¹¹
بَيْنَهُمْ being hostile,¹² one to another;
فَهَدَى اللَّهُ but Allah guided

1. *Ittaqaw* = they were on their guard, they protected themselves, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [waqy/wiqāyah], to guard, to protect See at 2:103, p. 49, n. 5.

2. i.e., the godfearing and righteous people will be above the unbelievers in position and rewards on the Day of Resurrection even though the latter ridicule them and look down on them in this worldly life. *Fawq* = above, over, on top.

3. *Yarzuqu* = he provides, provides with the means of subsistence, bestows (v. iii. m. s. impfct. from *razaqa*. See *razaqnā* at 2:3, p. 5, n. 4.

4. *Ḥisāb* = calculation, accounting, appraisal, reckoning.

5. '*Ummah* (pl. '*umam*) = community, people, nation, generation, species, class, category, one in whom all the good qualities are combined. This term has been used in the Qur'ān in at least ten shades of meaning (see Al-Firūzābādī, *Bayān* etc., II, 79-80). Mankind was a single community of faith, i.e. in Islam and *tawḥīd*. Subsequently they deviated from the true path and differed in their faiths and beliefs. So Allah sent Prophets and Messengers to guide them to the true *dīn*.

6. *Ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'ath*, to send, to raise. See *ba'athnā* at 2:56, p. 26, n. 6).

7. i.e., the good tidings of salvation and of the life of eternal bliss in paradise for the believer and the righteous. *Mubashshirīn* (plural, accusative/genitive of *mubashshirān*, sing. *mubashshir*) = bearer or deliverer of good tidings (active participle from *bashshara*, to announce or propagate glad tidings. See *bashīr* at 2:119, p. 56, n. 9 and *bashshir* at 2:155, p. 73, n. 12).

8. i.e., against the consequences of sin and the punishment awaiting the sinner in the hereafter. *Mundhirīn* (accusative/genitive of *mundhirān*, sing. *mundhir*) = warners, (active participle from '*andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhūr*], to dedicate, to make a vow. See *nadhīr* at 2:119, p. 56, n. 10).

9. *Ikhtalafū* = they disagreed, differed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to follow, to succeed. See *yakhtalifūna* at 2:176, p. 83, n. 1).

10. *Bayyināt* = clear signs, indisputable evidences. see at 2:209, p. 100, n. 13.

12. *Baghy* = envy, hostility, transgression, outrage.

الَّذِينَ آمَنُوا those who believed,
 لِمَا اخْتَلَفُوا فِيهِ about what they differed in,
 مِنَ الْحَقِّ بِإِذْنِهِ to the truth by His leave;
 وَاللَّهُ يَهْدِي and Allah guides
 مَنْ يَشَاءُ whomsoever He will
 إِلَى صِرَاطٍ مُسْتَقِيمٍ to a straight¹ path.
 ﴿١٧٤﴾
 214. Or do you think²
 أَن تَدْخُلُوا الْجَنَّةَ that you will enter paradise
 وَلَمَّا and there has not yet
 يَأْتِكُمْ come upon you
 مَثَلُ الَّذِينَ passed away³ before you?
 خَلَوْا مِن قَبْلِكُمْ They had afflicted⁴ them
 أَلْيَأْسَاءُ الْفِتْرَةِ dire poverty⁵ and distress⁶
 وَذُرُّوهُ and they were convulsed⁷
 حَتَّى يَقُولَ so much so that there said
 الرَّسُولُ وَالَّذِينَ the Messenger and those who
 آمَنُوا مَعَهُ believed with him:
 مَتَى نَصْرُ اللَّهِ "When is the help of Allah?"
 أَلَا إِنَّا نَصْرُهُ Ah! Verily the help of Allah
 قَرِيبٌ ﴿١٧٥﴾ is close by.

1. *Mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma*). The "straight path" means the way specified by the Qur'ān and the Prophet. It is the way of *tawhīd* (monotheism) and of Islam. See at 1:6, p. 2, n. 3. See also at 2:142.

2. *Ḥasibtum* = you (all) calculated, reckoned, took into account, considered, thought, deemed (v. ii. m. pl. past from *ḥasaba* [*ḥasb/ḥisāb*], to count, to calculate).

3. *Khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalā* [*khalū/khalā*], to be empty, vacant, alone; figuratively, to go out of sight, hence to pass away. See at 2:14, p. 8, n. 8).

4. *Massa* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [*mass/musis*], to feel, to touch. See *tamussu* at 2:80, p. 37, n. 8).

5. *Ba'sā'* = adversity, distress, difficulty, poverty. See at 2:177, p. 84, n. 2.

6. *Ḍarrā'* = affliction, suffering, illness, distress. See at 2:177, p. 84, n. 3.

7. *Zulzilū* = they were convulsed, shaken, trembled, rocked (v. iii. m. pl. past passive from *zalzala* [*zalzalah/zilzāl*]). The 'ayah is a reminder to the Muslims that the way of the faith and the truth is not always easy and smooth and that at all times the followers of the truth have been faced with trials and tribulations. It also highlights the fact that the attainment of the highest bliss of paradise requires supreme perseverance and struggles.

يَسْأَلُونَكَ 215. They ask¹ you about
 مَاذَا يَنْفِقُونَ what they should spend.²
 قُلْ مَا أَنْفَقْتُمْ Say: "Whatever you spend³
 مِنْ خَيْرٍ of wealth,⁴
 فَلِلَّهِ وَلِذِينَ that is to be for parents
 وَالْأَقْرَبِينَ and the near relatives,⁵
 وَالْيَتَامَى وَالسَّكِينِ the orphans and the indigent,
 وَأَيْنَ السَّبِيلِ and the wayfarer.⁶
 وَمَا تَقَعَّلُوا And whatever you do
 مِنْ خَيْرٍ of good,
 فَإِنَّ اللَّهَ Allah indeed is
 بِمَا عَمِلْتُمْ All-Aware of it.

كُتِبَ عَلَيْكُمُ 216. Enjoined⁷ on you
 الْقِتَالُ is the fighting,
 وَهُوَ كُرْهُ لَكُمْ and it is loathsome⁸ to you.
 وَعَسَى أَنْ تَكْرَهُوا And maybe that you detest⁹
 شَيْئًا وَهُوَ خَيْرٌ لَكُمْ a thing but it is good for you;
 وَعَسَى أَنْ تُحِبُّوا and maybe that you like¹⁰
 شَيْئًا a thing
 وَهُوَ شَرٌّ لَكُمْ but it is bad¹¹ for you;
 وَاللَّهُ يَعْلَمُ and Allah knows,
 وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.¹²

1. *Yas'alūna* = they ask, they inquire (v. iii. m. pl. impfct. from *sa'ala* [*sa'āl/mas'alah/tas'āl*], to ask. See at 2:189, p. 91, n. 1).

2. i.e., in charity. *Yunfiqūna* = they spend, disburse, expend (v. iii. m. pl. impfct. from '*anfaqa*', form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See '*anfiqū* at 2:195, p. 93, n. 11).

3. '*Anfaqtum* = you (all) spent, disbursed, laid out (v. ii. m. pl. past from '*anfaqa*', form IV of *nafaqa*. See the previous note).

4. *Khayr* = good, good thing, wealth, property, benefit, charity. See at 2:180, p. 85, n. 7.

5. '*Aqrabina* (accusative/genitive of '*aqrabūn*, sing. '*aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).

6. *Ibn al-sabil* = wayfarer, traveller. See at 2:177, p. 86, n. 9.

7. *Kutiba* = it is written, prescribed, ordained, made obligatory, imposed (v. iii. m. s. past passive from *kataba* [*kaṭib/kitābah*], to write. See *yaktubūna* at 2:79, p. 37, n. 3). The fighting enjoined is that which is for the sake of Allah and His *dīn*.

8. *Kurh* = loathsome, loathing, disgust, aversion, detestation, hatred, abhorrence, repugnance.

9. *Takrahū* [*na*] = you (all) detest, dislike, loathe, abhor, hate (v. ii. m. pl. impfct. from *kariha* [*kurh/karāhah/karāhiyah*], to detest. The terminal *nān* is dropped on account of the particle '*an* coming before the verb).

10. *Tuḥibbū* [*na*] = you (all) like, love (v. ii. m. pl. impfct. from *ḥabba* [*ḥubb*], to love, to like. The terminal *nān* is dropped on account of the particle '*an* coming before the verb. See *yuhibbūna* at 2:165, p. 77, n. 12).

11. *Sharr* (pl. *ashrār*) = bad, evil, wicked, mischievous. As elative it means worse, worst.

12. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from '*alima* [*'ilm*], to know. See at 2:184, p. 87, n. 11).

Section (Rukū') 22

- يَسْأَلُونَكَ 217. They ask you
 عَنِ الشَّهْرِ الْحَرَامِ about the sacred¹ month –
 يَقَاتِلَ فِيهِ fighting therein.
 قُلْ يُقَاتِلُ فِيهِ Say : "Fighting therein
 كَبِيرٌ is a grave thing;²
 وَصَدُّ but preventing³
 عَنِ سَبِيلِ اللَّهِ from Allah's way
 وَكُفْرٌ بِهِ and disbelief⁴ in Him,
 وَالْمَسْجِدِ الْحَرَامِ and from the Holy Mosque,
 وَإِخْرَاجِ أَهْلِهِ and expulsion⁵ of its people
 مِنْهُ from it
 أَكْبَرُ عِنْدَ اللَّهِ are graver⁶ in Allah's sight.
 وَالْفِتْنَةُ And persecution⁷
 أَكْبَرُ مِنَ الْقَتْلِ is graver than killing.
 وَلَا يَزَالُونَ And they shall not cease⁸
 يُقَاتِلُونَكُمْ fighting⁹ you
 حَتَّى يَرْجُوكُمْ till they bring you back¹⁰
 عَنْ دِينِكُمْ from your religion,
 إِنْ أَسْتَطَاعُوا if they were able to;¹¹
 وَمَنْ يَرْتَدِدْ but whoever falls back¹²
 مِنْكُمْ of you
 عَنْ دِينِهِ from his religion

1. *Harām* (pl. *ḥurum*) = sacred, sacrosanct, inviolable, inviolate, interdicted, forbidden, prohibited, unlawful. See at 2:194, p. 93, n. 4. The sacred months are Rajab, Dhū al-Qa'dah, Dhū al-Hijjah and Muḥarram. Fighting was prohibited during these months. The 'āyah has reference to a reconnoitring expedition sent by the Prophet to Nakhlah, near Tā'if, in the course of which the Muslim party attacked and killed a person of a Makkah caravan on the first day of Rajab, mistaking it to be the last day of Jamādī II. The incident gave rise to some misgivings which are allayed in this 'āyah.

2. *Kabīr* = big, great, enormous, grave thing.

3. *Ṣadd* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance.

4. *Kufr* = disbelief, unbelief, ungratefulness, infidelity. See *kafarū* at 2:212, p. 101, n. 11.

5. *Ikhrāj* = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurāj*], to go out, to come out. See at 2:85, p. 40, n. 7).

6. *Akbar* = bigger, greater, graver, more serious. Also, the greatest, sublime.

7. *Fitnah* (pl. *fitan*) = trial, temptation, subjecting to temptation or trial, persecution, especially to compel one to renounce one's faith, discord, dissension. (See at 2:191, p. 92, n. 3). The acts mentioned here are all graver and more serious than violation of a sacred month; and all these were done by the unbelieving Quraysh of Makka to the Muslims.

8. *Lā yazālūna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zāla* [*zawāl*], to go away, disappear). This verb pertains to an act or situation already in operation; and as the text here pertains to the Nakhlah expedition which took place before the battle of Badr, the 'āyah shows that the Makkans had already declared war and commenced fighting the Muslims, which they would not cease unless they attained their objective.

9. *Yuqātīlūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qātala*, form III of *qatala* [*qatl*], to kill. See at 2:191, p. 26, n. 5).

10. *Yaruddūna* = they send or bring back (v. iii. m. pl. impfct. from *radda* [*radd*], to put back).

11. *Istaqā'ū* = they were able to, were capable of (v. iii. m. pl. past from *istatā'a*, form X of *istā'a* [*taw'*], to obey. See *taṭawwa'a* at 2:184, p. 87, n. 8).

12. *Yartaddī[u]* = he takes himself back, withdraws, falls back, reverts to, retrogresses, gives up (his belief), apostatises (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send or bring back).

يَمُتْ and dies
 وَهُوَ كَافِرٌ while he is an unbeliever –
 فَأُولَٰئِكَ then such people,
 حِطَّتْ أَعْمَلُهُمْ their deeds shall fall through¹
 فِي الدُّنْيَا in this world
 وَالْآخِرَةِ and the hereafter;
 وَأُولَٰئِكَ and such people shall be
 أَصْحَابُ النَّارِ the inmates² of the fire;
 هُمْ فِيهَا they in there
 سَيَبْقَوْنَ will remain for ever.³

إِنَّ الَّذِينَ 218. Verily those who
 آمَنُوا believe
 وَالَّذِينَ هَاجَرُوا and those who migrate⁴
 وَجَاهَدُوا and fight⁵
 فِي سَبِيلِ اللَّهِ in the way of Allah –
 أُولَٰئِكَ يَرْجُونَ such people have hope⁶ for
 رَحْمَتِ اللَّهِ Allah's mercy.
 وَاللَّهُ And Allah is
 عَفُورٌ Most Forgiving,
 رَحِيمٌ Most Merciful.

يَسْتَأْذِنُكَ 219. They ask you

1. i.e., their good deeds shall carry no merit for them and shall be of no avail to them in the hereafter. *Ḥabībat* = she or it was lost, went wrong, was of no avail, fell through, was futile (v. iii f. s. past from *ḥabata* [*hubāt*], to come to nothing).

2. *Aṣḥāb* (sing. *ṣaḥīb*) = companions, comrades, associates, holders, possessors, addicted or given to. Figuratively inmates, dwellers. See at 2:81, p. 38, n. 5.

3. *Khālīdūn* (sing. *khālīd*) = living or remaining forever, everlasting, eternal, perpetual (active participle from *khalada* [*khulād*], to live or remain for ever. See at 2:81, p. 38, n. 6.

4. *Hājarā* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr/hijrān*], to emigrate).

5. *Jāhadū* = they fought, struggled hard, endeavoured, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to endeavour, to strive).

6. *Yarjūna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajā* [*rajā'*], to hope).

Āyahs 217 and 218, though general and universal in their implications, have a special relevance to the situation immediately preceding the battle of Badr which took place in mid-Ramaḍān, 2 H. The Nakhlah incident had taken place shortly before it, in Jamādi II/Rajab of the same year. *Āyah* 217 justifies the action of the Muslims at Nakhlah in view of the hostile and wrongful acts of the unbelieving Quraysh and points out that they would not cease their fighting against the Muslims unless they achieved their object of forcing the latter to abandon Islam. Then in *āyah* 218 a reassurance is given of the mercy of Allah to those who believe, migrate and fight in the way of Allah. Belief (*īmān*) is the foundation of all good deeds; and migration and fighting in the way of Allah are the two most meritorious deeds. Migration (*hijrah*) in its true sense means migration to Allah and His Prophet, from sins and evil ways to belief, righteousness and adherence to the Qur'ān and *sunnah*; and fighting in the way of Allah means not simply fighting in the battlefield, but also peacefully struggling and striving for vindicating the truth and justice. As the English word "fighting" is applicable to both armed and peaceful struggles and endeavours, so the term *jihād* in Islamic parlance applies to both types of struggles and strivings in the way of Allah.

عَنِ الْخَمْرِ وَالْمَيْسِرِ about wine¹ and gambling.²

قُلْ فِيهِمَا Say: "There is in the two

إِنَّهُمَا كَبِيرٌ a grave³ sin,⁴

وَمَنْعُهُ لِلنَّاسِ and uses⁵ for men;

وَإِنَّهُمَا أَكْبَرُ but their sin is graver

مِنْ نَّفْعِهِمَا than their usefulness.⁶

وَيَسْأَلُونَكَ And they ask you

مَاذَا يُنْفِقُونَ what they should spend.⁷

قُلِ الْعَفْوَ Say: "The surplus".⁸

كَذَلِكَ يُبَيِّنُ اللَّهُ Thus does Allah elucidate⁹

لَكُمْ الْآيَاتِ for you the revelations¹⁰

لَمَّا كُنْتُمْ so that you

تَتَفَكَّرُونَ may reflect¹¹ –

فِي الدُّنْيَا 220. About this life

وَالْآخِرَةِ and the hereafter.

وَيَسْأَلُونَكَ And they ask you

عَنِ الْيَتَامَى about the orphans.¹²

قُلْ إِصْلَاحُهُمْ Say: "Improving for them"¹³

حَيْرٌ is the best thing;

وَإِنْ تَخَاطَبُوهُمْ and if you merge¹⁴ them,

فَأَخْوَانَكُمْ they are your brethren;

وَاللَّهُ يَعْلَمُ الْمُفْسِدَ and Allah knows the spoiler¹⁵

مِنَ الْمُصْلِحِ from the promoter.¹⁶

1. *Khamr* (pl. *khumûr*) = wine, intoxicating liquor, alcoholic beverages.

2. *Maysir* = gambling, game of chance.

3. *Kabîr* = big, great, enormous, grave thing. See at 2:217, p. 105, n.2.

4. *Ithm* (pl. *âthâm*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13.

5. *Manâfi'* (sing. *manfa'ah*) = uses, benefits.

6. *Naf'* = use, usefulness, benefit, profit. This part of the *âyah* should be understood along with 4:43 and 5:90 which together constitute a total prohibition of wine and all types of gambling.

7. i.e., in charity. *Yunfiqûna* = they spend, disburse, expend (v. iii. m. pl. impfct. from *'anfuqa*, form IV of *nafuqa* [*nafuq*], to be spent, to be used up. See at 2:215, p. 104, n. 2).

8. i.e., out of the surplus of the needs of one's own and family. *'Afw* = surplus, pardon, effacement, boon, favour. See *'afâ* at 2:187, p. 89, n. 9.

9. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be plain, clear). See at 2:187, p. 90, n. 5).

10. *Âyât* (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:151, p. 72, n. 4; and 2:99, p. 47, n. 2).

11. *Tatafakkarûna* = you (all) reflect, ponder, meditate, think over, contemplate, consider (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect, to think).

12. *Yatâmâ* (sing. *yatim*) = orphans. See at 2:220, p. 107, n. 12.

13. *Islâh* = to put in order, to set right, to improve, to reform, to promote (verbal noun in form IV of *ṣalaha* [*ṣalâh/ṣulâh*], to be good). The *'âyah* is a guidance to those who are in charge of orphans. It enjoins them to look after and promote the interest of the orphans by suitably managing and investing their assets.

14. i.e., in joint living and joint management of property. *Tukhâlâtû(na)* = you associate, mix, blend, merge (v. ii. m. pl. impfct. from *khâlata*, form III of *khalata* [*khalâ*], to mix; the terminal *nûn* is dropped on account of the particle *'in* coming before the verb).

15. *Mufsid* (pl. *mufsidûn*) = spoiler, trouble-maker (active participle from *'afsada*, form IV of *fasada* [*fasâd/fusâd*], to be bad. See *mufsidân* at 2:12, p. 8, n. 1).

16. *Muṣliḥ* (pl. *muṣliḥûn*) = one who improves /promotes, reformer, mender (active participle from *'aṣlaha*, form IV of *ṣalaha* [*ṣalâh/ṣulâh*], to be good, right. See *muṣliḥûn* at 2:11, p. 7, n. 10).

وَوَسَّاهُ And if Allah were to will
لَأَغْصَبَكُمْ He could have worried¹ you.
إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ All-Wise.

وَلَا تَنْكِحُوا 221. Do not marry²
الْمُشْرِكَاتِ polytheist women³
حَتَّى يُؤْمِنَ till they believe;⁴
وَلَأَمَةٌ مُؤْمِنَةٌ surely a believing slave maid
خَيْرٌ مِّنْ مُّشْرِكَةٍ is better than an idolatress
وَلَوْ أَغْبَسَكُمْ even if she impresses⁵ you;
وَلَا تَنْكِحُوا nor give in marriage⁶ to
الْمُشْرِكِينَ the polytheists⁷
حَتَّى يُؤْمِنُوا till they believe.⁸
وَلَعَبْدٌ مُّؤْمِنٌ Surely a believing male slave
خَيْرٌ مِّنْ مُّشْرِكٍ is better than a polytheist
وَلَوْ أَغْبَسَكُمْ even if he impresses⁹ you.
أُولَئِكَ يَدْعُونَ Such ones invite¹⁰
إِلَى النَّارِ to the fire
وَاللَّهُ يَدْعُو and Allah invites¹¹
إِلَى الْجَنَّةِ to the paradise
وَالْمَغْفِرَةِ and forgiveness,
بِإِذْنِهِ by His grace;¹²

1. (la +) 'A'nata (+kum)= he put to hardship, distressed, harassed, worried (v. iii. m. s. past in form IV of 'anita ['anat], to be in distress or hardship).

2. *Lâ Tankihû* = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaha* [nikâh], to marry).

3. *Mushrikât* (fem., sing. *mushrikah*) = polytheist women, idolatresses (active participle from *'ashraka*, to set or make a partner, to associate, to give a share, form IV of *sharaka* [shirk/shirkah/sharikah], to share, to be a partner).

4. *Yu'minna* = they (fem.) believe (v. iii. f. pl. impfct. from *'âmana*, form IV of *'amina* [amânah], to be faithful, to be safe See *yu'minûna* at 2:3, p. 5, n. 1; and 2:126, p. 64, n. 4)).

5. *'A'jabat* = she impressed, pleased, delighted (v. iii. f. s. past from *'a'jaba*, form IV of *'ajiba* ['ajab], to wonder, to be amazed. See *Yu'jibu* at 2:204, 99, n. 1).

6. *Lâ Tunkihû* = (you all) do not give in marriage (v. ii. m. pl. imperative {prohibition} from *'ankaḥa*, form IV of *nakaha*. See n. 2 above).

7. *Mushrikîn* (accusative /genitive of *mushrikân*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*. See n. 3 above).

8. *Yu'minû(na)* = they believe (v. iii. m. pl. impfct. from *'âmana*. See n. 4 above. The terminal *nûn* is dropped on account of the particle *ḥattâ* coming before the verb.

9. *'A'jaba* = he impressed, pleased, delighted (v. iii. m. s. past in form IV of *'ajiba*. See n. 5 above).

10. *Yad'ûna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [du'â'], to call, to summon. See *da'â* at 2:186, p. 89, n. 1)).

11. i. e., through the Qur'ân and His Prophet.

12. *'Idhn* = permission, leave, grace, will.

وَيَسِّرُ and He makes clear¹
 آيَاتِهِ لِلنَّاسِ His revelations² for mankind
 لَعَلَّهُمْ in order that they may
 يَتَذَكَّرُوا bear in mind.³

Section (Rukû') 28

وَسْأَلُونَكَ 222. They ask you
 عَنِ الْمَحِيضِ about menstruation.⁴
 قُلْ هُوَ أَذًى Say: "It is a trouble;⁵
 فَأَعْرِضُوا so isolate yourselves⁶ from
 النِّسَاءِ فِي الْمَحِيضِ women in menstruation
 وَلَا تَقْرُبُوهُنَّ and do not approach⁷ them
 حَتَّى يَطْهُرْنَ until they become clean.⁸
 فَإِذَا تَطَهَّرْنَ Then when they attain purity⁹
 فَأُولُوهُنَّ مِنْ حَيْثُ Allah has commanded you.
 أَمَرَكُمُ اللَّهُ Verily Allah loves¹⁰
 إِنَّ اللَّهَ يُحِبُّ the repentantly turning ones¹¹
 وَيُحِبُّ and He loves
 الْمُتَطَهِّرِينَ those who clean themselves.¹²

223. Your wives are
 حَرْثٌ لَكُمْ your cultivating ground.¹³

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān], to be plain, clear). See at 2:219, p. 107, n. 9).

2. *Āyāt* (sing. *āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:09, p. 107, n. 10).

3. *Yataadhakkarūna* = they bear in mind, remember (v. iii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/tadhkār], to remember. See *udhkurū* at 2:198, p. 96, n. 10).

4. *Mahid* = menstruation, monthly period.

5. *'Adhan* = ailment, injury, trouble, harm, annoyance. See at 2:196, p. 94, n. 9.

6. *I'tazilū* = you (all) isolate yourselves, seclude yourselves, keep away (v. ii. m. pl. imperative from *i'tazala*, form VIII, of *'azala* [ʾazl], to set aside, to isolate). The term here is an indirect expression for abstaining from sexual intercourse.

7. *Lā taqrabū* = (you all) do not go near, do not approach (v. ii. m. pl. imperative [prohibition] from *qaraba* [qurb / maqrabah], to go near, approach. See at 2:187, p. 90, n. 4). It is an indirect expression here meaning to refrain from sexual intercourse.

8. *Yat-hurna* = they become clean, attain ceremonial purity (v. iii. f. pl. impfct. from *ṭahura* [ṭahr/ṭahārah], to be clean, pure. See *ṭahirā* at 2:125, p. 59, n. 14).

9. *Taṭahharna* = they attained cleanliness/purity, purified themselves, became ceremonially clean (v. iii. f. pl. past from *ṭaṭahhara*, form V of *ṭahura*. See the previous note).

10. *Yuḥibbu* = he loves, likes (v. iii. m. s. impfct. from *ḥabba* [ḥubb], to love, like. See *yuḥibbūna* at 2:165, p. 77, n. 12).

11. *Tawwābīn* (accusative/genitive of *tawwābū*, sing. *tawwāb*) = those turning from sins, the repentant, the penitent (active participle from *tāba* [tawb/tawbah/matāb], to repent, to turn from sins. See *tāba* at 2:187, p. 89, n. 8).

12. *Mutaṭahhirīn* (accusative/genitive of *mutaṭahhirīn*, sing. *mutaṭahhir*) = those who make/keep themselves clean, attain ceremonial purity (active participle from *ṭaṭahhara*, see n. 9 above).

13. *Harth* = tilling, tilth, cultivation, plantation, arable land, cultivating ground, tillage, crops. See at 2:205, p. 99, n. 8.

فَاَنۡتَوۡا حَرَٰثَكُمۡ So go to your cultivating field
 اَنۡتَوۡا حَرَٰثَكُمۡ as you wish;¹
 وَاقۡدِمُوۡا and send on in advance²
 لِّنۡفُسِكُمۡ for yourselves;³
 وَاتَّقُوا اللّٰهَ and beware⁴ of Allah
 وَاعۡلَمُوۡا اَنۡكُمۡ and know⁵ that you are
 مُلۡكُوۡهُ going to meet⁶ Him.
 وَبَشِّرِ And give good tidings⁷
 اَلۡمُؤۡمِنِيۡنَ to the believers.
 ﴿٢٢٤﴾
 وَلَا تَجۡعَلُوۡا لِلّٰهِ 224. And do not set⁸ Allah
 عَرۡصَةً as a shield⁹
 لِّاَيۡتِنَا كُنۡهٖ for your oaths¹⁰
 اَنۡ تَبۡرُوۡا against your being dutiful,¹¹
 وَتَقۡنُوۡا and your acting righteously¹²
 وَتُصۡلِحُوۡا and making peace¹³
 بَیۡنَ النَّاسِ between men.
 وَاللّٰهُ سَمِیۡعٌ And Allah is All-Hearing,
 عَلِیۡمٌ All-Knowing.
 ﴿٢٢٥﴾ لَا يُؤۡخِذُكُمۡ اللّٰهُ 225. Allah will not blame¹⁴ you
 بِاللَّغۡوِ for loose utterance¹⁵
 فِیۡ اَیۡمٰتِكُمۡ in your oaths;
 وَلَٰكِنۡ یُّؤۡخِذُكُمۡ but He will take you to task

1. This permission is conditioned by the directive in the previous 'ayah: "go to them in such wise as Allah has commanded you". Hence copulation in the anus is forbidden.

2. *Qaddimû* = (you all) send on in advance, send forward, set ahead, provide (v. ii. m. pl. imperative from *qaddama*, form II of *qadama/qadima* [qadm /qudm], to precede, to arrive).

3. i.e., provide for yourselves for the life in the hereafter by acting according to Allah's injunctions and prohibitions.

4. *Ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:203, p. 98, n. 9).

5. *'Ilamû* = you (all) know, be aware of (v. ii. m. pl. imperative from '*ilima* ['ilm], to know. See at 2:203, p. 98, n. 10).

6. *Mulâqû* [n] (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqa*, form III of *laqiya* [liqā /luqyān/luqy/luqyah/luqan], to meet, to encounter. The terminal *nân* is dropped on account of the genitive construction with *hu*).

7. *Bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [bishr/bushr], to rejoice, be happy. See at 2:155, p. 73, n. 12).

8. *Lâ taj'alû* = (you all) do not set, put, make, appoint (v. ii. m. pl. imperative {prohibition} from *ja'ala* [ja'l], to put, to make. See at 2:22, p. 12, n. 3).

9. '*Urqah* = target, that which is exposed to something, shield.

10. i.e., do not make oaths in the name of Allah for not doing a good thing. '*Aymân* (sing. *yamin*) = oaths, oaths of allegiance, right hands or sides.

11. *Tabarrû* (na) = you (all) be dutiful, devoted, kind (v. ii. m. pl. impfct. from *barra* [birr], to be dutiful). The terminal *nân* is dropped on account of the particle '*an* coming before the verb).

12. *Tattaqû* (na) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*. See n. 4 above. The terminal *nân* is dropped).

13. *Tuṣliḥû* (na) = you (all) make peace, settle, put in order (v. ii. m. pl. impfct. from '*aṣlaḥa*, form IV of *ṣalaḥa* [ṣalāḥ/ṣulāḥ/maṣlaḥah], to be good, right. The terminal *nân* is dropped).

14. *Yu'akkidhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from '*akkadha*, form III of '*akkadha* ['akkdh], to take, to get).

15. *Laghw* = loose talk, thoughtless utterance.

فَبِمَا كَسَبَتْ قُلُوبُكُمْ for what your hearts acquire.¹

وَاللَّهُ عَزُورٌ Allah is Most Forgiving,

حَلِيمٌ Most Forbearing.

لَّذِينَ 226. For those who

يُؤْلَوْنَ swear abstention²

مِنْ نِسَائِهِمْ from their wives

رَبِصٌ is a watch-and-wait³

أَرْبَعَةِ أَشْهُرٍ of four months.⁴

فَإِنْ فَأَوْ So if they return,⁵

فَإِنَّ اللَّهَ then verily Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

وَأِنْ عَزَمُوا 227. But if they resolve on⁶

الطَّلَاقِ divorce,

فَإِنَّ اللَّهَ سَمِيعٌ then Allah is All-Hearing,

عَلِيمٌ All-Knowing.

وَالْمُطَلَّقَاتُ 228. And divorced women⁷

يَرْبِصْنَ أَنْفُسِهِنَّ shall wait⁸ with themselves

ثَلَاثَةَ قُرُوءٍ for three menstrual periods,⁹

وَلَا يَحِلُّ لهنَّ and it is not lawful¹⁰ for them

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [kasb]), to gain. See at 2:141, p. 66, n. 11).

2. *Yûlûna* = they swear abstention, [technically, swearing by one not to have sexual relation with one's wife], (v. iii. m. pl. impfct. from *âlâ*, form IV of *âlâ* [alw]), not to do, neglect to do).

3. *Tarabbuṣ* = to watch and wait, to lie in wait, to wait for an opportunity, to lay in ambush, probationary term, watch and wait period (verbal noun in form V of *rabaṣa* [rabṣ]), to wait, to be on the lookout).

4. *Ashhur* (sing, *shahr*) = months.

5. i.e., if they give up their oath of abstention and resume normal relationship with their wives. *Fâ'û* = they returned, went back (v. iii. m. pl. past from *fâ'a* [fay]), to return).

6. *'Azamû* = they resolved on, determined, made up their mind, decided (v. iii. m. pl. past from *'ajama* ['azm/'azimah]), to resolve, to decide).

7. *Muṭallaqât* (sing. *muṭallaqah*) = divorced women (passive participle from *ṭallaqa*, to set free, to let loose, to divorce, form II of *ṭalaqa*).

8. i.e., they shall wait before remarrying. *Yatarabbuṣna* = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbuṣa*, form V of *rabaṣa*. See n. 3 above).

9. *Qurû'* (sing. *qur'*) = periods between menstruations or menstruations; the term bears two meanings. The waiting period prescribed here is applicable to women whose marriage has been consummated. Those whose marriage has not been consummated before being divorced have no waiting period (see 33:49). For widowed ladies the waiting period is four months and ten days (see 2:234). For ladies having menopause and those who have not as yet had any menstruation the waiting period is three months; and for pregnant women the waiting period is until they deliver the foetus (see 65:4).

10. *Yahillu* = he or it is lawful, allowed, permitted (v. iii. m. s. impfct. from *halla* [hill]), to be allowed).

أَنْ يَكْتُمْنَ that they conceal¹
 مَا خَلَقَ اللَّهُ what Allah has created²
 فِي أَرْحَامِهِمْ in their wombs,³
 إِنْ كُنْ يُؤْمِنُ if they use to believe⁴
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.
 وَيُعْوَظُهُمْ And their husbands⁵ are
 أَحَقُّ more entitled
 بِرَدِّهِمْ to take them back
 فِي ذَلِكَ during that [period],
 إِنْ أَرَادُوا إِصْلَاحًا if they desire reconciliation.⁶
 وَفَرَأَ And they (wives) have rights
 مِثْلَ الَّذِي عَلَيْهِمْ like that over them,
 بِالْمَعْرُوفِ according to equity;⁷
 وَلِلرِّجَالِ عَلَيْهِنَّ but men have above them
 دَرَجَةٌ a degree⁸ [of advantage].
 وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,
 حَكِيمٌ All-Wise.

Section (Rykhû') 29

الطَّلَاقُ مَرَّتَيْنِ 229. Divorcing is twice;
 فَمَا كُنْ بِمَعْرُوفٍ then to retain⁹ with equity
 أَوْ تَشَاءُ بِإِحْسَانٍ or to release¹⁰ with goodness.¹¹
 وَلَا يَحِلُّ لَكُمْ And it is not lawful¹² for you
 أَنْ تَأْخُذُوا بِمَا آتَا that you take¹³ out of what

1. *Yaktumna* = they (fem.) conceal, keep secret, secrete, hide, suppress (v. III. f. pl. impfct. from *katama* [katm/kitmân], to hide. See *yaktumâna* at 2:174, p. 81, n. 14).

2. *Khalaqa* = he created, made, originated (v. III. m. s. past from *khalq*, to create.. See at 2:21, p. 11, n. 4; and *khalq* at 2:164, p. 76, n. 6).

3. *Arhâm* (sing. *rahim/rihm*) = wombs, uterus.

4. *Yu'minna* = they (fem.) believe (v. III. f. pl. impfct. from 'amana, form IV of 'amuna/amina [amânah], to be faithful, to be safe. See at 2:221, p. 108, n. 4).

5. *Bu'âlah* (sing. *bu'l*) = husbands. It is to be noted that while the word *zawj* means either husband or wife, *bu'l* means specifically husband, i.e., the male partner.

6. *Iṣlâḥ* = to put in order, adjust, settle, to make peace, to bring about agreement, conciliate, reconciliation (verbal noun in form IV of *ṣalaha* [ṣalâḥ /ṣulâḥ /maṣlahaḥ], to be good, to be right. See *aṣlahā* at 2:182, p. 86, n. 7).

7. *Ma'rûf* = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from 'araḥa [ma'rifah/irfân], to know, to recognize. See at 2:180, p. 85, n. 10).

8. *Darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, stage.

9. *'Imṣāk* = to retain, to hold, to hold fast, to grasp, to keep, to detain, to abstain, to refrain. Verbal noun in form IV of *masaka* [mask], to grab, to hold.

10. *Tasrîḥ* = to release, to discharge, to let go to dismiss, to disband, to send (to pasture). Verbal noun in form II of *sarahā/sariḥa* [surâḥ], to go away, to move freely.

11. *'Iḥsân* = to act rightly or nicely, charity, generosity, benevolence, friendliness, goodness. Verbal noun in form IV of *ḥasana* [ḥusn], to be nice, handsome, good. See at 2:83, p. 38, n. 9.

12. *Yahillu* = it is lawful, permitted, allowed (v. III. m. s. impfct. from *halla* [hill], to be allowed. See at 2:228, p. 111, n. 10).

13. *Ta'khudhû(na)* = you (all) take, receive (v. II. m. pl. impfct. from 'akhadha ['akhdh], to take. The terminal *nân* is dropped on account of the particle 'an coming before the verb.

عَاتِيَهُنَّ you have given them (wives)

شَيْئًا anything;

إِلَّا أَنْ خَافَا except if the two fear¹

أَلَّا يُعَيِّبَا that they cannot observe²

حُدُودَ اللَّهِ the limits set by Allah.

فَإِنْ خِفْتُمْ So if you fear³

أَلَّا يُعَيِّبَا that the two cannot observe

حُدُودَ اللَّهِ the limits⁴ set by Allah,

فَلَا جُنَاحَ عَلَيْهِمَا there is no sin⁵ on the two

فِي أَنْفُسِهِمَا in what she redeems herself⁶

بِهَا with.

تِلْكَ These are

حُدُودَ اللَّهِ the limits set by Allah,

فَلَا تَعْتَدُوهُمَا so do not transgress⁷ them.

وَمَنْ يَتَعَدَّ And whoever transgresses⁸

حُدُودَ اللَّهِ the limits set by Allah,

فَأُولَئِكَ هُمْ such are the ones

الْمُتْلِفُونَ committing wrong.⁹

فَإِنْ طَلَّقَهَا 230. Then if he divorces her

فَلَا تَحِلُّ she will not be lawful¹⁰

لَهُ مِنْ بَعْدُ for him thereafter

حَتَّى تَنْكِحَ unless she marries¹¹

1. *Yakhâfâ*(ni) = the two fear, are afraid of (v. iii. m. dual, impfct form *khâfa* [khawf], to fear. The terminal *nûn* is dropped on account of the particle 'an coming before the verb. See *khâfa* at 2:182, p. 86, n. 4).

2. *Yuqîmâ*(ni) = the two observe, perform, make right or correct, straighten, reside (v. iii. m. dual, impfct. from 'aqâma, form IV of *qâma* [qawmah/qiyâm], to get up, to stand. The terminal *nûn* is dropped on account of the particle 'an ['an+lâ] coming before the verb. See 'aqâma at 2:177, p. 83, n. 12).

3. *Khiftum* = you (all) feared, were afraid of (v. ii. m. pl. past from *khâfa*. See n. 1 above).

4. *Hudûd* (sing. *hadd*) = edges, borders, boundaries, borderlines, bounds, limits, Allah's injunctions, legal punishment. See at 2:187, p. 90, n. 3.

5. *Junâh* = sin, fault, misdemeanour. See at 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. *Iftadat* = she ransomed/redeemed herself, freed herself, sacrificed (v. iii. f. s. past from *iftadâ*, form VIII of *fadâ* [fidan/fidâ], to redeem, to ransom. See *tufâdû* at 2:85, p. 40, n. 5; and *fidyah* at 2:196, p. 94, n. 10).

7. *Lâ ta'tadû* = you (all) do not transgress / go beyond the limits / cross / overstep / surpass/ act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadâ*, form VIII of 'adâ ['adw], to speed, to race. See at 2:190, p. 91, n. 13).

8. *Yata'adda* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addâ*, form V of 'adâ. See n. 7 above).

9. *Zâlimûn* (sing. *zâlim*) = transgressors, wrong-doers, unjust. (Active participle from *zâlama* [zâlm/zulm], to do wrong. See at 2:91, p. 44, n. 4).

10. *Tahillu* = she or it is lawful /allowed (v. iii. f. s. impfct. from *halla* [hill], to be allowed. See 2:229, p. 112, n. 12).

11. *Tankihâ*(u) = she marries (v. iii. f. s. impfct. from *nakaḥa* [nikâḥ], to marry, to get married. See *lâ tankihû/tunkihû* at 2:221, p. 108, ns. 2 and 6).

رَوْحًا شَرِيرًا. a husband other than him.

فَإِنْ طَلَّقَهَا Then if he¹ divorces her,

فَلَا جُنَاحَ عَلَيْهَا no sin will be in the two²

أَنْ يَرْجِعَا that they revert to each other³

إِنْ طَنَّا if the two think for certain⁴

أَنْ يُبَيِّنَا that they can observe⁵

حُدُودَ اللَّهِ the limits set by Allah.

وَتِلْكَ حُدُودُ اللَّهِ These are Allah's ordinances⁶

يُبَيِّنُهَا that He makes clear⁷

لِقَوْمٍ يَعْلَمُونَ for a people who know.⁸

وَاِذَا طَلَّقْتُمْ 231. And if you divorce⁹

النِّسَاءَ the wives

فَلَمَنَ and they mature¹⁰

أَجَلَهُنَّ their term (of abstinence),¹¹

فَأَمْسِكُوهُنَّ بِعُرُوبٍ then keep¹² them with equity

أَوْ سَرِّحُوهُنَّ بِعُرُوفٍ or set them free with equity;

وَلَا تُسْكِرُوهُنَّ and do not detain¹³ them

ضِرَارًا adversely¹⁴

لِتَعْلُدُوا that you may assail [them].¹⁵

وَمَنْ يَعْمَلْ ذَلِكَ And whoever does that

فَقَدْ ظَلَمَ نَفْسَهُ indeed wrongs himself.

وَلَا تَتَّخِذُوا And do not take up

1. i.e., the husband whom she marries after her divorce from her previous husband divorces her after due consummation of the marriage.

2. i.e., the previous husband and the divorced woman.

3. *Yatarâja'a*(ni) = they (two) revert to each other/ fall back (v. iii. m. dual, impfct. from *tarâja'a*, form VI of *raja'a* [rujâ'], to return, to come back). The terminal *nûn* is dropped on account of the particle 'an coming before the verb. See *raja'a* 'tum at 2:196, p. 95, n. 2).

4. *Zannâ* = they (two) think/ think for certain / are sure (v. iii. m. dual, past from *zanna* [zann], to think, to believe. See *yazunnûna* at 2:78, p. 37, n. 1).

5. *Yuqimâ*(ni) = they (two) observe. See at 2:229, p. 112, n. 2.

6. *Hudûd* (sing. *hadd*) = edged, boundaries, limits, Allah's ordinances / injunctions. See at 2:229, p. 113, n. 4.

7. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [bayân], to be plain, clear). See at 2:221, p. 109, n. 1).

8. *Ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from 'alima [ilm], to know. See at 2:144, p. 69, n. 1).

9. *Tallaqtum* = you (all) divorced, let loose, released, set free (v. ii. m. pl. past from *tallaqa*, form II of *talâqa* [tulâq/talâq], to be free).

10. *Balaghna* = they (fern.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [bulâgh], to reach. See *yablughu* at 2:196, p. 94, n. 7).

11. '*Ajal* = appointed term, appointed time. Here, the period of abstinence prescribed for divorced women. See 2:228, p. 111, n. 9.

12. '*Amsikû* = you (all) hold, grasp, keep (v. ii. m. pl. imperative from *masaka* [mask], to grasp. See '*imsâk* at 2:229, p. 112, n. 10).

13. *Lâ tumsikû* = you (all) do not detain, retain, hold, hold on, withhold (v. ii. m. pl. imperative {prohibition} from '*amsaka*, form IV of *masaka*. See n. 12 above).

14. '*Dirâran* = adversely, to disadvantage, detrimentally, harmfully.

15. i.e., to make them pay for their release. *Ta'tadû*(na) = you (all) assail, assault, commit excesses, act outrageously (v. ii. m. pl. impfct. from *i'tadâ*, form VIII of '*adâ* [adw], to speed, to race. See *lâ ta'tadû* at 2:229, p. 113, n. 7)

آتَيْنَاكَ اللَّهُ هُورًا 1
 وَأَذْكُرُوا 2
 بِمَنَّا اللَّهُ عَلَيْكُمْ 3
 وَمَا أَرْزَلْ 4
 عَلَيْكُمْ مِنَ الْكِتَابِ 5
 وَالْحِكْمَةِ 6
 يُعْطِيكُمْ بِهِ 7
 وَانْقُوا اللَّهَ 8
 وَاعْلَمُوا أَنَّ اللَّهَ 9
 يَكُنْ فِي شَيْءٍ عَالِمٌ 10



Section (Rukû') 30

وَإِذَا طَلَّقْتُمْ 232. And when you divorce
 النِّسَاءَ the wives 7
 فَلَمَّا جَاءَهُنَّ 8
 فَلَا تَعْصُوهُنَّ 9
 أَنْ يَنْكِحْنَ أَزْوَاجَهُنَّ 10
 إِذَا تَرَائَوْا بَيْنَهُمْ 11
 بِالْعُرْفِ 12
 ذَلِكَ يُوعَظُ بِهِ 13
 مَنْ كَانَ مِنْكُمْ 14
 يُؤْمِنُ بِاللَّهِ 15
 وَالْيَوْمِ الْآخِرِ 16

1. **Huzuw** = disdain, contempt, derision, scorn, jest, mockery. See at 2:67, p. 32, n. 4.

2. **Udhkurâ** = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [dhikr/hadhkâr]), to remember. See at 2:198, p. 96, n. 10).

3. **'Anzala** = he sent down (v. iii. m. s. past in for IV of *nazala*). See at 2:170, p. 80, n. 3).

4. **Hikmah** (pl. *hikam*) = wisdom, sagacity. Here it means the teachings and instructions of the Prophet (*sunna*), i.e., non-Qur'anic *waḥy* to him, apart from the Book – the Qur'ân. See at 2:129, p. 61, n. 8.

5. **Ya'izu** = he admonishes, warns, exhorts, advises (v. iii. m. s. impct. from *wa'aza* [wa'iz] = to admonish, to preach).

6. **Ittaqu** = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:223, p. 110, n. 4).

7. **Nisâ'** (sing. *imra'ah*) = women, wives.

8. **Balaghna** = they (fem.) mature, bring to completion, attain majority, come of age, reach (v. iii. f. pl. past from *balagha* [bulāgh], to reach. See at 2:231, p. 114, n. 10).

9. **Lâ ta'dulû** = you (all) do not hinder, prevent, (v. ii. m. pl. imperative {prohibition} from *'adala* ['adl], to prevent).

10. **Yankihna** they (fem.) marry, get married (v. iii. f. pl. impct. from *nakaha* [nikâh], to marry. See *tankihna* at 2:230, p. 113, n. 11).

11. **Tarâdaw** = they agree, are satisfied, come to terms (v. iii. m. pl. past in form VI of *raḍiya* [riḍan/riḍwân/marḍâh], to agree, to be satisfied).

12. **Ma'rûf** = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from *'arafa* [ma'rifah/'irfân], to know, to recognize. See at 2:128, p. 46, n. 7). **Bi al-ma'rûf** = with fairness, in the appropriate manner.

13. **Yû'azu** = he or it is advised, counselled, admonished, exhorted (v. iii. m. s. impct. passive from *wa'aza* [wa'iz/'izah], to admonish, to exhort. See n. 5 above).

ذَٰلِكُمْ This is
 أَزْكَاكَ the more befitting¹ for you
 وَأَطْهَرَ and the more purifying.²
 وَاللَّهُ يَعْلَمُ And Allah knows
 وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.

233. وَالْوَالِدَاتُ 233. And the mothers³
 يُرْضِعْنَ أَوْلَدَهُنَّ shall suckle⁴ their children⁵
 حَوْلَيْنِ كَامِلَيْنِ for two years⁶ in complete,
 لِمَنْ أَرَادَ for such as intend⁷
 أَنْ يُكْمِلَ الرِّضَاعَةَ to complete⁷ the suckling;⁸
 وَعَلَى الْوَالِدِ the father⁹
 رِزْقُهُ shall be their¹⁰ sustenance¹¹
 وَكِسْوَتُهُنَّ and their clothing¹²
 بِالْمَعْرُوفِ according to equity¹³ –
 لَا تُكَلَّفُ نَفْسٌ لَا تُكَلَّفُ نَفْسٌ no one shall be burdened¹⁴
 إِلَّا وَسْعَهَا except up to one's capacity¹⁵ –
 لَا تُضَارَّ وَالِدَةٌ لَا تُضَارَّ وَالِدَةٌ nor shall a mother be hurt¹⁶
 بِوَلَدِهَا on account of her child,
 وَلَا مَوْلَاؤُهُ nor any father
 بِوَلَدِهِ on account of his child;
 وَعَلَى الْوَارِثِ and on the successor¹⁷
 مِثْلَ ذَٰلِكَ shall be the like of this.

1. 'Azkā = purer, cleaner, more befitting (elative of zakī). See yuzakkī at 2:151, p. 72, n. 5.

2. 'Aṭhar = cleaner, purer, more unblemished (elative of ṭahir). See ṭahīrā at 2:125, p. 59, n. 14.

3. Wālidāt (sing. wālidah) = mothers.

4. Yurḍī'na = they (fem.) suckle, give suck (v. iii. f. pl. impfct. from raḍa'a [raḍ' /raḍā'/radā'ah], to suckle, breast-feed).

5. 'Awlād (sing. walad) = children, offspring, descendants.

6. Hawlayn (accusative /genitive of hawlān, sing. hawl, pl. aḥwāl) = two years (hawl also means might, power).

7. 'Arāda = he intended, desired, wanted, had in mind, purposed (v. iii. m. s. past in form IV of rāda [rawd], to walk about. See at 2:26, p. 14, n. 5; and yurīdu at 2:185, p. 88, n. 3).

8. Raḍā'ah = suckling, breast-feeding.

9. Al-mawlād lahu = father (a technical term).

10. i.e., the suckling mothers'.

11. Rīzq (pl. arzāq) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See ruzāqnā at 2:172, p. 81, n. 2).

12. Kiswah (pl. kusan/kisan/kisūwin) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment.

13. Ma'rūf = known, well-known, generally recognized, universally accepted, fairness, equity (passive participle from 'arafa [ma'rifah/'irfān], to know, to recognize. See at 2:232, p. 115, n. 12. Bi al-ma'rūf = with fairness, in the appropriate manner.

14. Tukallafu = she or it is made to bear, burdened, loaded, charged, put to trouble, commissioned, entrusted (v. iii. f. s. impfct. passive, from kallafa, form II of kalifa [kalaf], to be fond of, to be keen).

15. Wus' = capacity, ability, capability, faculty, power. See wāsi' at 2:115, p. 55, n. 4).

16. Tuḍārru = she is hurt, prejudiced, harmed, damaged, injured (v. iii. f. s. impfct. passive from ḍarra, form III of ḍarra [ḍarr], to harm, to hurt). See ḍārrīn and yaḍurru at 2:102, p. 48, ns. 11 and 13).

17. Wārith (pl. warathah) = successor, heir, inheritor (active participle from waritha [wirth /irth/irthah/wirathah/rithah/turāth], to inherit).

فَإِنْ أَرَادَ إِفْسَالًا 1 Then if they want¹ weaning²
 عَنْ رَضَاعِ مَنَّهُمَا 3 by mutual consent³ of the two,
 وَتَشَاوُرٍ 4 and consultation,⁴
 فَلَا جُنَاحَ عَلَيْهِمَا 5 no sin⁵ will lie on them;
 وَلَئِنْ أَرَدْتُمْ 6 and if you desire⁶
 أَنْ تَسْتَزِعُوا 7 to seek foster suckling⁷
 أَوْلَدَكُمْ 8 for your children,
 فَلَا جُنَاحَ عَلَيْكُمْ 9 there will be no sin on you
 إِذَا سَلَّمْتُمْ 10 if you pay up⁸
 مَّا آتَيْتُمْ 9 what you have given⁹
 بِالْعُرْفِ 10 according to equity.
 وَأَنْتُمْ أَعْلَمُ 11 And beware¹⁰ of Allah
 وَأَعْلَمُ أَنَّ اللَّهَ 12 and know that Allah is
 بِمَا تَعْمَلُونَ بَصِيرٌ 13 All-Seeing¹¹ of what you do.

وَالَّذِينَ 234. And those who
 يُتَوَفَّوْنَ مِنْكُمْ 12 die¹² of you
 وَيَذَرُونَ أَزْوَاجًا 13 and leave behind¹³ wives,
 يَرْتَضْنَ 14 they shall wait¹⁴
 بِأَنْفُسِهِنَّ 15 with themselves
 أَرْبَعَةَ أَشْهُرٍ وَعَشْرًا 16 for four months and ten days;
 فَإِذَا بَلَغْنَ 17 then when they complete
 أَجَلَهُنَّ 18 their appointed term

1. 'Arādā = they (two) desired, wanted, intended (v. iii. m. pl. past in form IV of *rāda* [rawd], to walk about, to move about. See 'arāda at 2:233, p. 116, n. 7).

2. Fiṣāl = weaning, to wean.

3. Tarādīn = mutual consent (verbal noun in form VI of *raḍiya* [riḍan/riḍwān/marḍāh], to be satisfied. See tarādīn at 2:232, p. 115, n. 11).

4. i.e., consultation and deliberation on the welfare of the child. Tashāwur = consultation, deliberation, to take counsel (verbal noun in form VI of *shāra* [shawr], to look nice).

5. Junḥ = sin, fault, misdemeanour. See at 2:229, p. 113, n. 5; 2:198, p. 96, n. 7; and 2:158, p. 74, n. 7.

6. 'Aradtum = you (all) desired, wanted, intended (v. ii. m. pl. past from 'arāda. See n. 1 above). The address here is to all the parties concerned.

7. Tastarḍī'ū(na) = you (all) seek foster suckling (v. ii. m. pl. impfct. from *istarḍā'a*, form X of *raḍā'a/raḍī'a* [raḍ'/raḍā'/raḍā'ah], to suck. The terminal *nān* is dropped on account of the particle 'an coming before the verb).

8. Sallamtum = you (all) handed over, surrendered, delivered, submitted, paid up. (v. ii. m. pl. past from *sallama*, form II of *salima* [salāmah/salām], to be safe, to be faultless. See 'aslama at 2:212, p. 53, n. 6).

9. 'Ātaytum = you (all) gave, offered, granted, brought (v. ii. m. pl. past from 'atā, from IV of 'atā [itayān/aty/ma'tāh], to come, to bring, to give or offer. See at 2:111, p. 101, n. 6). "If you pay up what you have given" means "if you pay up the mother for the period she has suckled on the basis of what you give to the wet nurse according to equity." See Ibn Kathīr, *Tafsīr*, I, 418.

10. Ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (waqy/wiqāyah), to guard, safeguard. See at 2:231, p. 115, n. 6).

11. Baṣīr = All-Seeing, All-Observing. So all our intentions, sayings and deeds are known to Him.

12. Yutawaffawna = they die (v. iii. m. pl. impfct. passive from *tawaffiya*, to die).

13. Yadharrūna = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root).

14. Yatarabbaṣna = they (fem.) wait, wait and watch, lie in wait (v. iii. f. pl. impfct. from *tarabbaṣa*, form V of *rabaṣa* [rabṣ], to wait, to watch. See at 2:228, p. 111, n. 8).

فَلَا جُنَاحَ عَلَيْكُمْ there shall be no sin on you

فِيمَا فَعَلْنَ regarding what they do¹

فِي أَنْفُسِهِنَّ about themselves²

بِالْمَعْرُوفِ in the appropriate manner.³

وَاللَّهُ And Allah is

بِمَا تَعْمَلُونَ All-Aware⁴ of what you do.



وَلَا جُنَاحَ 235. Nor shall any sin be

عَلَيْكُمْ on you

فِيمَا عَرَّضْتُم بِهِ in that you give indication⁵

مِنْ خُطْبَةِ النِّسَاءِ of courtship⁶ to the women

أَوْ أَكْنَئْتُمْ or harbour⁷ [it]

فِي أَنْفُسِكُمْ within yourselves.

عَلِمَ اللَّهُ أَنَّكُمْ Allah knows that you

سَدَّكُمْ عَنْهُنَّ shall talk about⁸ them;

وَلَكِنْ لَا تَوَاعِدُوهُنَّ but do not make them swear⁹

سِرًّا in secret¹⁰

إِلَّا أَنْ تَقُولُوا but that you may say

قَوْلًا مَعْرُوفًا conventional words;

وَلَا تَقْرِرُوا nor resolve¹¹ on

عُقْدَةَ النِّكَاحِ the contract¹² of marriage

حَتَّى يَسْلُغَ الْكِتَابُ till the prescript¹³ matures¹⁴

أَجَلَهُ its term.

وَاعْلَمُوا أَنَّ اللَّهَ And know that Allah

1. *Fa'alna* = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fi'la/fa'l*], to do, to act).

2. i. e., if they marry, take other husbands.

3. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity (passive participle from *'arafa* [*ma'rifah /irifân*], to know, to recognize. See at 2:233, p. 116, n. 13). *Bi al-ma'rûf* = with fairness, in the appropriate manner.

4. *Khabîr* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'il* from *khābara* [*khubr /khibrah*], to know, to experience, to be acquainted.

5. *'Arāqum* = you (all) gave indication, intimated, alluded, hinted, exposed (v. ii. m. pl. past from *'arraqa*, form II of *'aruqa /'araqa* [*'ard*], to be broad, to be visible, to appear).

6. *Khitbah* = courtship, engagement, betrothal.

7. *'Aknantum* = you (all) kept secret, hid, concealed, harboured (v. ii. m. pl. past in form IV of *kanna* [*kann /kunân*], to hide, to contain).

8. *Tadhkurûna* = you (all) mention, talk about, remember (v. ii. m. pl. impfct. from *dhakara* [*dhikr /tadhkâr*], to remember, to speak).

9. i.e., do not say to the woman: "Give your pledge or promise me that you shall not marry anyone else except me" (Ibn Kathîr, *Tafsîr*, 1, 322). *Lâ Tuwâ'idû* = you (all) do not make (one) promise/swear/ take an oath; do not arrange/appoint (v. ii. m. pl. imperative {prohibition} from *wâ'ada*, form III of *wa'ada* [*wa'd*], to promise. See *wâ'adnâ* at 2:51, p. 24, n. 8).

10. *Sirran* = in secret, secretly, surreptitiously.

11. *Lâ ta'zimû* = you (all) do not resolve, determine, decide, make up your mind (v. ii. m. pl. imperative {prohibition} from *'azama* [*'azm /'azimah*], to resolve, to decide. See *'azamâ* at 2:227, p. 111, n. 6).

12. *'Uqdah* (pl. *'uqad*) = knot, tie, compact, covenant, contract.

13. i.e., the prescribed period of waiting. See 2:228 and 2:234.

14. *Yablughu(u)* = he or it reaches, matures, brings to completion, comes of age, attains puberty (v. iii. m. s. impfct. from *balagha* [*bulûgh*], to reach. The last letter has taken *fathah* because of the particle *hattâ* coming before the verb. See at 2:196, p. 94, n. 7; and *balaghna* at 2:232, p. 115, n. 8).

يَعْلَمُ knows

مَا فِي أَنْفُسِكُمْ what is within yourselves.

فَاذْكُرُوهُ So beware¹ of Him;

وَاعْلَمُوا أَنَّ اللَّهَ

عَفُورٌ Most Forgiving,

حَلِيمٌ Most Forbearing.²

Section (Rukū') 31

لَا جُنَاحَ عَلَيْكَ 236. No sin will be on you

إِنْ طَلَقْتِ الزَّوْجَ if you divorce the wives

مَا لَمْ تَمْسُوهُنَّ you have not yet touched³أَوْ تَفْرِضُوا لَهُنَّ nor have fixed⁴ for themفَرِيضَةً a due;⁵وَمَعْرُوفٌ but pay them as gratification⁶عَلَى الْوُسْعِ on the affluent⁷قَدَرُهُ according to his means⁸وَعَلَى الْمَقْتَرِ and on the straitened⁹

قَدَرُهُ according to his means –

مَتَاعًا بِالْمَعْرُوفِ a gratification¹⁰ in equity,حَقًّا عَلَى الْمُحْسِنِينَ as of duty on the righteous.¹¹

وَإِنْ طَلَقْتُمُوهُنَّ 237. And if you divorce them

مِنْ قَبْلِ before

أَنْ تَمْسُوهُنَّ that you have touched them

1. *Ihḍharū* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/hadhār*], to be cautious. See *ḥadhār* at 2:19, p. 10, n.11).

2. *Ḥalīm* = Most Forbearing, Most Clement, Most Indulgent.

3. *Tamassū(na)* = you (all) touch/feel (v. ii. m. pl. impfct. from *masa* [*mass/masīs*], to touch. The terminal *nūn* is dropped on account of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4). The term "touching" here is a polite expression meaning cohabitation.

4. *Tafriḍū(na)* = you (all) impose, make incumbent, make obligatory, prescribe, fix, enjoin, decree, ordain (v. ii. m. pl. impfct. from *faraḍa* [*fard*], to decree. The terminal *nūn* is dropped on account of the particle *lam* coming before the previous verb which governs this verb too). See *faraḍa* at 2:197, p. 95, n. 8.

5. *Farīḍah* (pl. *farā'id*) = something obligatory, religious duty; here *mahr*, dower, bridal money.

6. *Matti'ū* = you (all) make (some one) enjoy, give as compensation/gratification (v. ii. m. pl. imperative from *matta'a*, form II of *mata'a* [*mat' /mut'ah*], to carry away, to take away. See '*umatti'u* at 2:126, p. 60, n. 6).



7. *Māsi'* = rich, wealthy, affluent, man of means, well-to-do person. Active participle from '*awsa'a* (to be rich), form IV of *wasi'a/wasu'a* [*wasā'ah/sa'h*], to be wide, to be well-to-do. See *wus'* at 2:233, p. 116, n. 15.

8. *Qadar* (pl. *aqdār*) = extent, scope, capacity, quantity, grade, divine decree.

9. *Muqtir* = person of straitened circumstances, straitened, poor, impecunious, ill-provided, indigent. Active participle from '*aqṭara*, to live in straitened circumstances, to be poor, form IV of *qatara* [*qatr/qutūr*], to be stingy.

10. *Matā'* (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life. See *matti'u* at n. 6 above.

11. *Muḥsinīn* (accusative /genitive of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, beneficent, charitable (active participle from '*aḥsana*, form IV of *ḥasana* [*ḥasn*], to be handsome, to be good. See at 2:58, p. 27, n. 11).

وَقَدْ فَرَضْتُمْ and you have already fixed¹
 لَهُنَّ فَرِيضَةً for them a due,²
 فَبِصْفٍ then [pay] a half³
 مِمَّا قَضَيْتُمْ of what you have fixed
 إِلَّا أَنْ يَعْفُوَ except that they waive [it]⁴
 أَوْ يَعْفُوا or there waives⁵ [it]
 الَّذِي يَدْرُو the one in whose hand is
 عَقْدُ الْكِتَابِ the contract⁶ of marriage;
 وَأَنْ تَمُوتَا and that you give up is
 أَقْرَبُ لِلتَّقْوَى nearer to godfearliness;⁷
 وَلَا تَنْسُوا and do not forget⁸
 الْفَضْلَ بَيْنَكُمْ the kindness⁹ between you.
 إِنَّ اللَّهَ Verily Allah is
 بِمَا تَعْمَلُونَ of what you do
 بَعِيرٌ  All-Observant.¹⁰
 حَافِظُوا عَلَى 238. Keep up¹¹
 الصَّلَاةِ the prayers,
 وَالصَّلَاةِ وَالْزَكَاةِ and the middle¹² prayer,
 وَقُومُوا لِلَّهِ and stand¹³ before Allah
 قَانِتِينَ  in humility and obedience.¹⁴
 فَإِنْ خِفْتُمْ 239. And if you are in fear,¹⁵
 فَوَلَا أَوْرُكًا then afoot¹⁶ or mounted;¹⁷
 فَإِذَا أَمِنتُمْ then when you be secure

1. *Farāḍtum* = you fixed, made incumbent, made obligatory (v. ii. m. pl. past from *faraḍa*. See *tafrīḡū* at 2:136, p. 119, n. 4

2. *Farīḍah* (pl. *farā'id*) = something obligatory, a due, here *mahr*, dowry, bridal money. See 2:136, p. 119, n. 5.

3. *Nisf* (pl. *nusus*) = half, middle.

4. *Ya'fūna* = they (fem.) waive, forgo, excuse, exempt, efface, obliterate (v. iii. f. pl. impfct from '*afā*' [*afw/afā*']), to be effaced. See '*afā*' at 2:187, p. 89, n. 9).

5. *Ya'fū* = he waives, forgoes, excuses, exempts, effaces, gives up (v. iii. m. s. impfct. from '*afā*'. See the previous note.

6. i.e., the husband forgoes his half and gives the full amount to the divorced wife. '*Uqdah* (pl. '*uqad*') = knot, tie, compact, covenant, contract. See at 2:235, p. 118, n. 12.

7. *Taqwā* = godfearliness, devoutness, piety. See *ittaqā* at 2:203, p. 98, n. 8.

8. *Lā tansaw* = you (all) do not forget (v. ii. m. pl. imperative [prohibition] from *nasya* [*nasy/nisyān*], to forget).

9. *Faḍl* (pl. *fuḍūl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:90, p. 43, n. 3.

10. So nothing remains unknown to Him and you are accountable to Him for everything you do or fail to do.

11. *Hāfiẓū* = you (all) keep up, maintain, sustain, preserve, observe, uphold, be watchful (v. ii. m. pl. imperative from *hāfiẓa*, to keep up, maintain, form III of *hafiẓa* [*hifẓ*], to preserve).

12. *Wustā* (fem. pl. *wasat*; mas. *awsat*, pl. *awāsīt*) = middle, central. The "middle" prayer is generally interpreted as the '*usr*' or late afternoon prayer, which is exactly the middle prayer with two prayers both before and after it in a day. This is an instance of the mention of something special of a category which is mentioned first, i.e., *salāt*.

13. *Qūmū* = you (all) stand, stand up (v. ii. m. pl. imperative form *qāma* [*qawmah/qiyām*], to stand up, to get up. See '*aqāma*' at 2:177, p. 83, n. 12).

14. *Qānītūn* (accusative/genitive of *qānītān*, sing. *qānīt*) = obedient, humble, submissive (active participle from *qanata* [*qunūt*], to be obedient).

15. i.e., of being attacked by an enemy. *Khifṭum* = you (all) feared, dreaded (v. ii. m. pl. past from *khāfa* [*khawf* / *mukhāfah* / *khifāh*], to fear. See at 2:229, p. 47, n. 3).

16. *Rijāl* (sing. *rājil*) = on foot, walking.

17. *Rukbān* (sing. *rakīb*) = mounted, riding

فَاذْكُرُوا اللَّهَ
كَمَا عَلَّمَكُمْ
مَا لَمْ تَكُونُوا
عَلَمُونَ in the know of.²

وَالَّذِينَ 240. And those who
يَتَوَفَّوْنَ مِنْكُمْ die³ of you
وَيَذَرُونَ أَزْوَاجًا
وَصِيَّةً shall make a will⁵
لِأَزْوَاجِهِمْ for their wives
مَتَاعًا إِلَى الْحَوْلِ for maintenance⁶ up to a year⁷
غَيْرَ مُخْرَجٍ without ouster;⁸
فَإِنْ خَرَجَ but if they leave [home],⁹
فَلَا جُنَاحَ عَلَيْكَ no sin shall be on you
فِي مَا قَعَلْتُمْ in respect of what they do¹⁰
فِي أَنْفُسِهِمْ about themselves
مِنْ مَعْرُوفٍ of an approved thing.¹¹
وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,
حَكِيمٌ All-Wise.

وَالْمُطَلَّقَاتِ 241. For the divorced women
مَتَّعٌ maintenance shall be given
بِالْمَعْرُوفِ according to equity,¹²

1. i.e., through His Messenger. 'Allama = he taught, informed, instructed (v. iii. m. s. past, in form II of 'alima ['ilm], to know. See at 2:31, p. 17, n. 3).

2. *Ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:216, p. 104, n. 12; and 2:184, p. 87, n. 11).

3. i.e., who are approaching death. *Yutawaffawna* = they die (v. iii. m. pl. impfct. passive from *tuwaffiya*, to die. See 2:234, p. 117, n. 12).

4. *Yadharūna* = they leave, leave behind, leave alone (v. iii. m. pl. impfct. from *wadhr*. Only the imperfect and imperative verbs are formed from this root. See at 2:234, p. 117, n. 13).

5. *Waṣīyyah* (pl. *waṣāyā*) = will, bequest, testamentary disposition, directive.

6. *Matā'* (pl. *amti'ah*) = gratification, object of delight, pleasure, enjoyment, necessities of life, maintenance. See at 2:236, p. 119, n. 10).

7. *Ḥawl* (pl. *aḥwāl*) = year, might, power. See *ḥawlayn* at 2:233, p. 116, n. 6.

8. i.e., maintenance and residence, without ousting from the home. *'Ikhrāj* = = expulsion, ousting, ouster, driving out, bringing out (form IV of *kharaja* [*khurāj*], to go out, to come out. See at 2:217, p. 105, n. 5; and 2:85, p. 40, n. 7). The directive in this 'ayah has been superseded by the rules of succession laid down in 'ayah 4:12.

9. *Kharajna* = they (fem.) went out, came out, left (v. iii. f. pl. past from *kharaja* [*khurāj*], to go out. See *kharajat* at 2:149, p. 71, n. 1).

10. i. e., if they marry, take other husbands or conduct themselves according *shari'ah*. *Fa'alna* = they (fem.) did, they acted (v. iii. f. pl. past from *fa'ala* [*fī 'lfa'l*], to do, to act. See at 2:234, p. 118, n. 1).

11. *Ma'rūf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, approved by *shari'ah* (passive participle from 'arafa/arifa [*ma'rifah* / 'irfān], to know, to recognize. See at 2:234, p. 118, n. 2).

12. *Bi al-ma'rūf* = with fairness, in the appropriate manner, according to equity.

حَقًّا as of a duty

عَلَى الْمُتَّقِينَ upon the godfearing.¹



كَذَلِكَ 242. Thus

يُبَيِّنُ اللَّهُ لَكُمُ Allah makes clear² for you

آيَاتِهِ His revelations³

لَعَلَّكُمْ تَعْقِلُونَ so that you may understand.⁴



Section (Rukû') 32

أَلَمْ تَعْلَمْ 243. Do you not know⁵

إِلَى الَّذِينَ خَرَجُوا of those who set out⁶

مِنْ دِيَارِهِمْ from their habitations⁷ –

وَهُمْ أَوْفٌ and they were in thousands –

حَدَرَ الْمَوْتِ for fear⁸ of death

فَقَالَ لَهُمُ اللَّهُ and Allah said to them:

مُوتُوا "You all die",⁹

ثُمَّ أَحْيَاهُمْ then He gave them life?¹⁰

إِنَّ اللَّهَ لَذُو فَضْلٍ Verily Allah is Full of Grace

عَنِ النَّاسِ to mankind

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَشْكُرُونَ do not express gratitude.¹¹



وَقَاتِلُوا 244. And fight

1. *Muttaqîn* (accusative /genitive of *muttaqîn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqâ*, form VIII of *waqa* [*waqy* / *wiqāyah*], to protect, to guard. See at 2:194, p. 93, n. 10).

2. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:230, p. 114, n. 7; and 2:221, p. 109, n. 1).

3. *Āyât* (sing. *āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

4. *Ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aql*], to be endowed with reason. See *ya'qilûna* at 1:170, p. 80, n. 6).

5. *Tarâ* = you see, look at, think of, consider, know (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see. When preceded by the particle *lam*, the imperfect verb gives the sense of a past tense. The expression here means: Did you not/ do you not know? The address is to the Muslims through the Prophet. The *āyah* calls attention to the incident of a devastating plague afflicting the Jews of old who attempted to flee from the pestilence but were caused to die and were subsequently restored to life by Allah in response to the prayer of their prophet. The allusion to this incident is made for encouraging the Muslims to fight in the way of Allah (*jihād*), which is mentioned in the following *āyah*, and to always remember that life and death is in the Hand of Allah Alone.

6. *Kharajû* = they (all) went out, left, emerged, set out (v. iii. m. pl. past from *kharaja* [*khurāj*], to go out. See *kharajna* at 2:240, p. 55, n. 9).

7. *Diyyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries.

8. *Hadhar* = caution, watchfulness, fear. See at 2:19, p. 10, n. 11.

9. *Mâtû* = you (all) die, be lifeless (v. ii. m. pl. imperative from *māta* [*mawt*], to die).

10. *Ahyâ* = he gave life, revived (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See *yastahyî* at 2:26, p. 14, n. 1).

11. *Yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See *tashkurûna* at 2:185, p. 88, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah
وَأَعْلَمُوا أَنَّ اللَّهَ
سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.³

مَنْ ذَا الَّذِي 245. Who is it that
يُقْرِضُ اللَّهَ lends⁴ to Allah
قَرْضًا حَسَنًا a handsome⁵ loan;
فَيَضْعِفَهُ لَهٗ so He redoubles⁶ it for him

كَثِيرَةً many a redoubling.⁷
وَاللَّهُ يَضِصُّ And Allah constricts⁸
وَيَبْطِطُّ and stretches out,⁹
وَالِلَّهِ and to Him
تَرْجَعُونَ you shall all be taken back.¹⁰

أَلَمْ تَرَ إِلَى 246. Do you not know¹¹
أَلَمَلٍ مِنْ بَنِي إِسْرَءِيلَ of the host¹² of Banû Isrâ'îl
مِنْ بَنِي مُوسَى after Mūsâ,

إِذْ قَالُوا when they said
لِنَبِيِّهِمْ to a Prophet¹³ unto them:
"أَبْعَثْ لَنَا مَلِكًا " Raise up¹⁴ for us a king,
نُقَاتِلْ we shall fight
فِي سَبِيلِ اللَّهِ in the way of Allah."
قَالَ He said:

1. *Sabīl* (pl. *subul/asbilah*) = way, path, road, means. "In the way of Allah" means for the sake of His *dīn* (Islam) and all it stands for.

2. *I'tamū* = you (all) know, be aware of (v. ii. m. pl. imperative from '*alima*' [*'ilm*], to know. See at 2:223, p. 110, n. 5; and 2:203, p. 98, n. 10).

3. i.e., all your sayings and doings, whether open or secret, are known to Allah.

4. *Yuqriḍu* = he lends, loans (v. iii. m. s. impfct. from '*aqraḍa*, to lend, form IV of *qaraḍa* [*qarḍ*], to cut, to sever). Lending to Allah means to spend in "His way", i.e., to promote His *dīn*, in support of the "fighting in the way of Allah" and for all approved charitable purposes.

5. *Ḥasan* = handsome, good, nice, beautiful. It is handsome or good because it is given out of the goodness of heart. Technically *qarḍ ḥasan* means a loan given without expecting any worldly benefit from it and without stipulating any date of repayment.

6. i.e., Allah will redouble it many times in merits and rewards. *Yuḍā'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *ḍā'afa*, form III from *ḍa'afa* [*ḍa'f/ḍi'*]), to double, redouble).

7. '*Ad'āf*' (sing. *ḍi'f*) = double, multiple.

8. *Yaqbiḍu* = he holds, seizes, grasps, arrests, constricts (v. iii. m. s. impfct. from *qabaḍa* [*qabḍ*], to seize).

9. i.e., Allah gives restricted or unrestricted wealth, means of livelihood and other graces to whomsoever He wills. *Yabsuṭu* = he stretches, stretches out, unfolds, spreads, spreads out, extends, expands (v. iii. m. s. impfct. from *basaṭa* [*basṭ*], to spread).

10. i.e., on the Day of Judgement. *Turja'ūna* = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from *raja'u* [*rujū'*], to return. See *turja'u* at 2:210, p. 101, n. 4).

11. See at 2:243, p. 122, n. 5.

12. *Mala'* = crowd, gathering, host, grandees, council of elders.

13. Said to be either Samuel or Yūsha' (Joshua) or Sham'un.

14. *Ib'ath* = you send, dispatch, raise up, bring on (v. ii. m. s. imperative, from *ba'atha* [*ba'th*], to send, to revive, resurrect. See at 2:129, p. 61, n. 6; also see *ba'athnā* at 2:56, p. 26, n. 6).

هَلْ عَسَيْتُمْ "Might it be¹ on your part,
 إِنْ كُنْتُمْ if decreed² on you is
 عَلَيْكُمْ الْقِتَالُ the fighting,
 أَلَّا تَقْتُلُوا that you would not fight?"³
 قَالُوا They said:
 وَمَا لَنَا "What is the matter with us
 أَلَّا نَقْتُلُ that we shall not fight"⁴
 فِي سَبِيلِ اللَّهِ in the way of Allah
 وَقَدْ أُخْرِجْنَا while we have been ousted⁵
 مِنْ دِيَارِنَا from our homes⁶
 وَأَبْنَاءِنَا and our children?"
 فَلَمَّا كُتِبَ But when decreed
 عَلَيْهِمُ الْقِتَالُ on them was the fighting
 تَوَلَّوْا they turned away⁷
 إِلَّا قَلِيلًا مِنْهُمْ except a few of them.
 وَاللَّهُ عَلِيمٌ And Allah is All-Aware
 بِالظَّالِمِينَ of the wrong-doers.⁸

247. And there said to them
 نَبِيُّهُمْ إِنَّ اللَّهَ has indeed sent⁹ for you
 طَالُوتَ مَلِكًا Tālūt (Saul) as king."
 قَالُوا They said:

1. 'Asaytum = it might be on your part ('asā, followed by 'an = it might be, it could be that, probably, perhaps).

2. Kutiba = it is written, decreed, enjoined, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from kataba [katb/kitābah], to write. See at 2:216, p. 38, n. 7).

3. Tuqâtīlā(na) = you (all) fight, battle (v. ii. m. pl. impfct. from qātala, form III of qatala [qatl], to kill. The terminal nūn is dropped on account of the particle 'an ('an+lā) coming before the verb. See yuqâtīlāna at 2:217, p. 105, n. 9).

4. Nuqâtīla(u) = we (all) fight (v. i. m. pl. impfct. from qātala. See n. 3 above).

5. 'Ukhrijnā = we were ousted, driven out, expelled, dislodged (v. i. m. pl. impfct. passive from 'akhruja, from IV of khuraja [khurāj], to go out. See 'ikhrāj at 2:240, p. 121, n. 8).

6. Diyār (sing. dār) = houses, homes, habitations, lands, regions, countries. See at 2:243, p. 122, n. 7).

7. Tawallaw = they turned away, desisted, refrained from (v. iii. m. pl. past from tawallā, form V of waliya [waly], to be near, be next. See at 2:137, p. 65, n.3; and tawallaytum at 2:83, p. 39, n. 5).

8. i.e., those who disobey Allah's commandments and refrain from fighting in His way when ordered to do so. Zālimīn (accusative / genitive of zālimūn, sing. zālim) = transgressors, wrong-doers. Active participle of ḡalama [ḡalm/ḡulm], to transgress, do wrong. See at 2:193, p. 93, n. 3; and 2:35, p. 19, n.5).

9. Ba'atha = he sent, dispatched, raised, delegated (v. iii. m. s. past from ba'ath, to send. See at 2:213, p. 102, n. 6).

أَنَّى يَكُونُ لَهُ "How could it be for him
 أَلَمْ نُلْقِ الْكَلِمَةَ عَلَيْكَ the kingship¹ over us
 وَنَحْنُ أَحَقُّ while we are more entitled²
 بِالْمُلْكِ مِنْهُ to the kingship than he,
 وَمَمْ يُؤْتِ and he has not been given
 سَعَةً مِنَ الْمَالِ any amplitude² of wealth?"
 قَالَ إِنَّ اللَّهَ He said: "Verily Allah
 اصْطَفَىٰ عَبْدَكَ has chosen³ him over you
 وَزَادَهُ and has increased⁴ him
 بَسَاطَةً فِي الْوِلْدَانِ in the extent⁵ of knowledge
 وَالْجِسْمِ and stature;⁶
 وَاللَّهُ يُؤْتِي الْمُلْكَ and Allah gives the kingship
 مَنْ يَشَاءُ to whosoever He will.
 وَاللَّهُ وَاسِعٌ Allah is All-Reaching,⁷
 عَلِيمٌ All-Knowing.⁸

وَقَالَ لَهُمْ 248. And there said to them
 نَبِيُّهُمْ their Prophet:
 "إِنَّ آيَةَ مُلْكِهِ " The sign⁹ of his kingship is
 أَنْ يَأْتِيَكُمْ that there shall come to you
 الْكَفُّورُ the chest,¹⁰
 فِيهِ سَكِينَةٌ wherein will be tranquillity¹¹
 مِنْ رَبِّكُمْ from your Lord

1. i.e., how could he be king over us? *Mulk* = rule, dominion, sovereignty, kingship, royalty. see at 2:107, p. 51, n. 1.

2. They said so because they had among them those who were descendants of kings.

3. *Sa'ah* = wideness, spaciousness, profusion, abundance, plenitude, amplitude, affluence.

3. *Istafā* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafā* [*ṣafw/ṣufūw/ṣafā*]), to be clear. See at 2:132, p. 62, n. 9; and *iṣṭafaynā* at 2:130, p. 62, n. 4).

4. *Zāda* = he increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd/ziyādah*).

5. *Baṣṭah* = extent, expanse, breadth, vastness, abundance, magnitude. See *yubsutu* at 2:245, p. 123, n. 9.

6. *Jism* (pl. *ajsām*) = body, physique, shape, form, stature, mass, matter.

7. i.e., in mercy and grace. *Wāst'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasī' a/wasū'a* [*wasā'ah*], to be wide. See at 2:115, p. 55, n. 4).

8. i.e., about the needs and welfare of His servants and about the propriety of the object of His grace.

9. '*Āyah* (pl. '*āyât*) = sign, evidence, mark, proof, revelation, unit of the Qur'ānic text, miracle. See at 2:211, p. 101, n. 8).

10. i.e., the chest in which Mûsa kept the *Tawrâh* and which was made to reappear along with other relics as a sign of Allah's having selected Tālūt as king over the Isrâ'īlites. *Tābūt* (pl. *tawābīt*) = chest, box, case, coffin, sarcophagus.

11. *Sakīnah* (pl. *sakā'in*) = peace of mind, tranquillity.

وَبَقِيَّةٌ مِمَّا and the remainder¹ of what
 تَرَكَ there left behind²
 عَالِ مُوسَى the progeny of Mûsâ
 وَعَالِ هَارُونَ and the progeny of Hârûn,
 حَامِلَةً الْمَلَائِكَةَ there carrying³ it the angels.
 إِنَّ فِي ذَلِكَ Indeed therein is
 لَآيَةً لَّكُمْ a sure sign for you,
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



Section (Rukû') 33

249. Then when Tâlût set out⁴

بِالْجُودِ قَالَ with the troops⁵ he said:
 إِنَّكَ اللَّهُ مُبْتَلِيٌّ "Verily Allah will test⁶ you
 بِنَهْرٍ with a river.⁷

فَمَنْ شَرِبَ مِنْهُ So whoever drinks⁸ of it

فَلَيْسَ مِنِّي shall not be of me;⁹

وَمَنْ لَمْ يَطْعَمْهُ and who does not taste¹⁰ it,

فَإِنَّهُ he shall be of me,

إِلَّا مَنِ اغْتَرَفَ save the one who scoops¹¹

غُرْفَةً يَدِيهِ a scoop¹² with his hand."

فَشَرِبُوا مِنْهُ But they drank¹³ of it

إِلَّا قَلِيلًا مِّنْهُمْ except a few of them.

فَلَمَّا جَاوَزَهُ So when he crossed¹⁴ it -

1. *Baqiyyah* (pl. *baqâiyâ*) = remainder, residue, remnant.

2. *Taraka* = he left, left behind, abandoned, gave up, renounced, passed over (v. iii. m. s. past from *tark*, to leave).

3. *Tahmilu* = she carries, bears, holds (v. iii. f. s. impfct. from *hamala/hamila* [*haml*], to carry).

4. *Faşala* = he set out, moved away, started, separated, severed (v. iii. m. s. past from *faşl*, to separate). Tâlût set out from Bayt al-Maqdis.

5. *Junûd* (sing. *jund*) = troops, soldiers, army.

6. *Mubtalîn* = tester, one who is going to put to test, going to try (active participle from *ibtalâ*, form VIII of *balâ* [*balw/balâ*], to test, to try). See *ibtalâ* at 2:124, p. 58, n. 12; and *nabluwanna* at 2:154, p. 73, n. 6.

7. A river between Palestine and Jordan.

8. *Shariba* = he drank, sipped, drenched (v. iii. m. s. past from *shurb/mashrab*. See '*ushribû*' at 2:93, p. 44, n. 10).

9. i.e., of my followers and adherents.

10. *Yat'amu* = he tastes, eats, relishes (v. iii. m. s. impfct. from *ta'imu* [*ta'm*], to taste).

11. *Ightarafa* = he scoops, ladles, takes a handful (v. iii. m. s. past in form VIII of *gharafa* [*gharf*], to scoop, to spoon, to ladle).

12. *Ghurfa* (pl. *ghirâf*) = handful, the amount of water scooped with one hand.

13. *Sharibû* = they drank (v. iii. m. pl. past from *shariba*. See n. 8 above).

14. *Jâwaza* = he crossed, walked past, passed over, exceeded, surpassed (v. iii. m. s. past in form III of *jâza* [*jawâz/majâz*], to pass, to be allowed).

هُوَ وَالَّذِينَ he and those who

ءَامَنُوا مَعَهُ believed¹ with him –

فَقَالُوا they said:

لَا طَاقَةَ لَنَا الْيَوْمَ "No power² have we today

بِجَالُوتَ وَجُنُودِهِ with Goliath and his hosts."

قَالَ الَّذِينَ There said those who

يَطْمَئِنُّونَ believed with certitude³

أَنَّهُمْ مُلْقَاوُ اللَّهِ that they would meet⁴ Allah:

كَمْ مِنْ فِئَةٍ "How many a band⁵

قَلِيلَةٍ small in number

غَلَبَتْ فِيهِ كَثِيرَةٌ vanquished⁶ a numerous host

بِإِذْنِ اللَّهِ by Allah's leave;

وَاللَّهُ مَعَ and Allah is with

الْمُصْبِرِينَ the persevering ones."⁷

وَلَمَّا بَرَزُوا 250. And as they emerged⁸

بِجَالُوتَ وَجُنُودِهِ against Goliath and his army

فَقَالُوا رَبَّنَا they said: "Our Lord,

اُنزِلْ عَلَيْنَا صَبْرًا pour out⁹ on us patience

وَكُنِّتْ أَقْدَامَنَا and make firm¹⁰ our feet,

وَأَنْصُرْنَا and give us victory¹¹

عَلَى الْقَوْمِ over the infidel people."

الْمُكْفِرِينَ



1. i.e., those who believed and passed the test of the river. It is said that of the huge army who had originally accompanied the king only three hundred and some ten to twenty soldiers passed the test of the river. See Ibn Kathîr, *Tafsîr*, 1, 446-447; *Bukhârî*, nos. 3957 - 3959.

2. *Ṭāqah* = power, ability, capacity, strength.

3. i.e. the learned and wise ones of them who had had unflinching faith. *Yazunnûna* = they suppose, conjecture, think; also, they firmly believe, have conviction (v. iii. m. pl. impfct. from *zanna* [*zann*], to firmly believe, to suppose. It is one of many words in Arabic that bear almost opposite senses. See at 2:78, p. 37, n. 1; and 2:46, p. 22, n. 14).

4. *Mulâqâ(n)*, (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [*liqâ*/*luqyân*/*luqy*/*luqyah*/*luqan*], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:233, p. 110, n. 6).

5. *Fî'ah* (pl. *fî'ât*) = party, group, band, class.

6. *Ghalabat* = she triumphed, overpowered, overcame, defeated, vanquished, gained victory, won (v. iii. f. s. past from *ghalaba* [*ghalb*/*ghalabah*], to defeat).

7. *Ṣâbirîn* (pl. of *ṣâbir* in the accusative/genitive) = the patient, the persevering, the steadfast, the forbearing. Active participle from *ṣabara* [*ṣabr*] to be patient. See at 2:177, p. 84, n. 1; and 2:153, p. 73, n.1). The '*âyah* emphasizes the fact that victory comes from Allah and not from the hugeness of number. The next '*âyah* spells out the three-fold prayer which a believer should make when confronting the forces of unbelief and evil; e.g., prayer to Allah for the bestowal of unlimited patience, for making one's stand against the enemy firm and unfaltering and for help and victory.

8. *Barazû* = they came out, appeared, came to the view, emerged (v. iii. m. pl. past from *baraza* [*burâz*], to come into view).

9. '*Afrigh* = pour out, empty, unload (v. ii. m. s. imperative from '*afraḡha*, form IV of *faragha*/*farigha* [*farâḡh*/*furâḡh*], to be empty).

10. *Thabbit* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [*thabât*/*thubût*], to stand firm).

11. *Unsur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [*naṣr*/*nuṣûr*], to help, to give victory. See *yuṣārîna* at 2:123, p. 88, n.11).

فَهَرَّوْهُمْ 251. So they routed¹ them

بِإِذْنِ اللَّهِ by Allah's leave;

وَقَتَلَ دَاوُدُ and Dâud killed²

جَالُوتَ Goliath

وَعَزَّاهُ اللَّهُ and Allah gave³ him

الْمُلْكَ the kingdom

وَالْحِكْمَةَ and the wisdom,⁴

وَعَلَّمَهُ and imparted him knowledge⁵

مِمَّا يَشَاءُ of what He willed.

وَلَوْلَا And had there not been

دَفَعَ اللَّهُ النَّاسَ Allah's repulsing⁶ the people,⁷

بَعْضَهُم بِبَعْضٍ some by means of the others,⁸

لَفَسَدَتْ spoiled would have been⁹

الْأَرْضُ the earth;

وَلَكِنَّ اللَّهَ but Allah is

ذُو فَضْلٍ Full of Grace

عَلَى الْعَالَمِينَ upon all the beings.



بَلَاكَ 252. These are

آيَاتُ اللَّهِ the revelations¹⁰ of Allah

نَتْلُوكَ عَلَيْكَ We recite¹¹ them unto you

بِالْحَقِّ in truth;

وَأِنَّكَ and you indeed are

لَمِنَ الْمُرْسَلِينَ one of the Messengers.¹²



1. *Hazamû* = the routed, put to flight, vanquished, defeated (v. iii. m. pl. past from *hazama* [hazm], to put to flight)

2. *Qatala* = he killed, slew (v. iii. m. s. past from *qatl*, to kill. Dâud was in the army of Tâlût).

3. *'Âtâ* = he gave, bestowed, granted (v. iii. m. s. past from *'âtâ*, form IV of *'atâ* [ityân/aty/ma'tâh], to come. See *'ataytum* at 2:253, p. 117, n. 9). Dâud was given the kingdom after the death of Tâlût (Saul) and Samuel.

4. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means *nubuwwah* or prophethood.

5. *'Allama* = he taught, instructed, imparted knowledge (v. iii. m. s. past in form II of *'alima* ['ilm], to know. See at 2:239, p. 121, n. 1).

6. *Daf'* = to push away, driving off, dislodging, repelling, warding off, repulsing.

7. i.e., the wrong-doing and evil ones.

8. i.e., the believing and righteous who fight in the way of Allah.

9. *Fasadat* = she became bad/ rotten/ spoiled/ corrupt/unsound/perverted/ vitiated/depraved (v. iii. f. s. past from *fasada* [fasâd/fusâd], to be bad. See *muhsid* at 2:220, p. 107, n. 15).

10. *'Âyât* (sing. *'âyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:242, p. 122, n. 3; 2:221, p. 109, n. 2; and 2:09, p. 107, n. 10).

11. *Natlû* = we recite, read, read aloud (v. i. pl. impfct. from *talâ* [tilâwah], to recite. See *yatlû* at 2:151, p. 72, n. 3).

12. *Mursalîn* (accusative /genitive of *mursalân*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. In form IV this verb means to send out, to dispatch).

Part [juz'] III

بَلَاكَ الرُّسُلُ 253. These Messengers,

فَضَّلْنَا We have given precedence¹

بَعْضَهُمْ عَلَى بَعْضٍ to some over the others.

مِنْهُمْ مَنْ Among them are those

كَلَّمَ اللَّهُ whom Allah spoke² to;

وَرَفَعَ بَعْضَهُمْ and He raised³ some of them

دَرَجَاتٍ in ranks;⁴

وَأَنبَايَنَا and We gave

عِيسَى ابْنَ مَرْيَمَ 'Isâ, son of Maryam,

الْبَيِّنَاتِ the clear evidences,⁵

وَأَيَّدْنَاهُ and aided⁶ him

بِرُوحِ الْقُدُسِ with Rûh Al-Quds [Jibrîl].⁷

وَلَوْ شَاءَ اللَّهُ And were Allah to will,

مَا there would not have

أَقْتَتَلَ fought with one another⁸

الَّذِينَ مِنْ بَعْدِهِمْ those who came after them,

مِنْ بَعْدِ مَا جَاءَهُمْ after there had come to them

الْبَيِّنَاتِ the clear evidences.

وَلَكِنْ اخْتَلَفُوا But they differed;⁹

فَعَمِيهِمْ so among them were

مَنْ آمَنَ those that believed;

وَمِنْهُمْ and among them were

1. *Faḍḍalnâ* = we gave precedence, preferred (v. i. pl. past from *faḍḍala*, form II of *faḍala* [*faḍl* /*faḍûl*]). to excel, surpass, to be in excess. See *faḍḍaltu* at 2:122, p. 58, n. 3).

2. *Kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kalama* [*kalm*]), to injure, to wound. In its form II the verb means to speak. See *yukallimu* at 2:118, p. 56, n. 1). The reference here is to such Prophets as 'Ādam, Mūsā and Muḥammad, peace be on them (See *Al-Baḥr al-Muḥîṭ*, II, 600).

3. *Rafa'a* = he raised, elevated, lifted, made high (v. iii. m. s. past from *raf'*, to lift. See *rafu'nâ* at 2:93, p. 44, n. 6; and *yurfa'u* at 2:127, p. 60, n. 9).

4. *Darajât* (sing. *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See *darajah* at 2:228, p. 112, n. 8. The reference is here to such Prophets as Idrîs, Ibrâhîm and Muḥammad, peace be on them, particularly the last mentioned, whom Allah favoured by sending down to him the Qur'ân, the lasting miracle, besides other miracles, and by making him the Final Prophet and the Leader of all the Prophets.

5. *Bayyinât* (sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:209, p. 100, n. 13). The reference is to the miracles given by Allah to 'Isâ, peace be on him, as well as to the Book sent down on him.

6. *'Ayyadnâ* = we aided, supported, backed, confirmed, corroborated (v. i. pl. past from *'ayyada*, form II from *'ada* [*'ayd*], to be strong. See at 2:87, p. 41, n. 7).

7. *Rûh al-Quds* (the spirit of holiness) is a special name of the angel Jibrîl, bearer of Allah's *waḥy* to His Prophets (see 2:97). He is also called simply *al-Rûh* (the spirit), as in 97:4; and *al-Rûh al-Amîn* (the faithful spirit), as in 26:193. The meaning of Allah's aiding 'Isâ with Jibrîl means that he was given *waḥy* and a scripture, besides other help at different stages of his life; and the whole emphasis on him is to denounce the conduct of those who deny his Prophethood (see 2:87, p. 41, ns. 7 and 8).

8. *Iqtatala* = he fought with one another, combated each other (v. iii. m. s. past in form VIII of *qatala* [*qatl*]), to kill. See *qatala* at 2:251, p. 128, n. 2).

9. *Ikhtalafu* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*]), to come after. See *yakhtalifûna* at 2:176, p. 83, n. 1).

مَن كَفَرَ those that disbelieved.
 وَبِوَسَاءِ اللَّهِ And were Allah to will
 مَا they would not have
 أَقْتَلُوا fought amongst themselves;¹
 وَلَكِنَّ اللَّهَ يَفْعَلُ but Allah does
 مَا يُرِيدُ what He intends.²

Section (Rukū') 34

يَا أَيُّهَا الَّذِينَ آمَنُوا 254. O you who believe,
 أَنْفِقُوا مِمَّا رَزَقْنَاكُمْ We have bestowed⁴ on you
 مِنْ قَبْلِ أَنْ يَأْتِيَ before that there comes
 يَوْمٌ a day⁵
 لَا بَيْعَ فِيهِ no trading⁶ shall be therein,
 وَلَا خُلَّةٌ nor any friendship⁶
 وَلَا شَفَعَةً nor any intercession.⁷
 وَالْكَافِرُونَ And the unbelievers,⁸
 هُمُ الظَّالِمُونَ they are the wrong-doers.

اللَّهُ 255. Allah,⁹
 لَا إِلَهَ there is no deity¹⁰
 إِلَّا هُوَ except He,
 الْحَيُّ the Ever-Living,

1. *Iqtatalū* = they fought amongst themselves (v. iii. m. pl. past from *iqatala*, form VIII of *qatala* [*qatl*], to kill. See *iqatala* at p. 129, n. 8).
2. *Yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form '*arāda*, for IV from *rāda* [*rawd*], to walk about. See at 2:185, p. 88, n.3).
3. '*Anfiqū* = you (all) expend, spend, lay out (v. ii. m. pl. imperative from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be used us, to be spent. See at 2:195, p. 93, n. 11). The spending here means spending in the way of Allah and for approved charities, particularly the paying of the obligatory *zakāh* on surplus property.
4. *Razaqnā* = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 2:172, p. 81, n. 2).
5. i.e., the Day of Judgement.
6. *Bay'* (pl. *buyū'* / *buyū'āt*) = selling or buying, trading. The word *bay'* is especially appropriate here in that none shall be able to get any benefit (e.g., forgiveness) on that day in lieu of all the riches or wealth he might intend to dispose of.
7. i.e., worldly friendship with any particular individual or group of individuals will not be of any avail, for no friend will come to the aid of his friend on the Day of Judgement. *Khullah* (pl. *khulal*) = friendship.
8. i.e., none will be able to intercede for another without Allah's permission. *Shafā'ah* = intercession, advocacy, mediation. The word is derived from *shaf'*, meaning either part of a pair and is so meant because of the joining of one to another to speak on behalf of the latter. See at 2:123, p. 58, n. 10; and 2:48, p. 23, n. 10.).
9. "Unbelievers" here has the special sense of those who do not believe in Allah's injunctions in that they do not abide by them, such as not paying the obligatory *zakāh*.
10. This '*āyah*' is called '*āyat al-Kursiy*' or the '*āyah of the Chair*'. It emphasizes monotheism, particularly in respect of worshipping (*tawhīd al-'ulūhiyyah*) and contains a sublime description of Allah. It is the greatest '*āyah*' in the Qur'ān (see Muslim, no. 810, *Musnad*, II, 221; V, 58, 141, 142). As Ibn Kathīr points out, this '*āyah*' consists of ten independent sentences (Ibn Kathīr, *Tafsīr*, I, 455-459), each of immense significance.
10. '*Ilāh*' (pl. '*ālihah*') = deity, one worthy to be worshipped.

الْقَيُّومُ the Ever-Alert.

لَا تَأْخُذُهُ There never grips¹ Him

سِنَةٌ somnolence,²

وَلَا نَوْمٌ nor sleep.

لَهُ To Him belongs

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth.³

مَنْ ذَا الَّذِي Who can there be

يَشْفَعُ عِنْدَهُ that can intercede⁴ with Him

إِلَّا بِإِذْنِهِ except by His leave?

يَعْلَمُ He knows⁵

مَا بَيْنَ أَيْدِيهِمْ what is in their front⁶

وَمَا خَلْفَهُمْ and what is in their rear;⁷

وَلَا يُحِيطُونَ and they cannot comprehend⁸

شَيْءٍ مِنْ عِلْمِهِ anything of His Knowledge

إِلَّا بِمَا شَاءَ except of what He wills.

وَسِعَ كُرْسِيُّهُ His foot-stool⁹ encloses¹⁰

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth;

وَلَا يَئُودُهُ and it fatigues¹¹ Him not

حِفْظُهُمَا the sustaining of the two;

وَهُوَ الْعَلِيُّ and He is the Exalted,

الْعَظِيمُ the Sublime.

1. *Ta'khudhu* = she or it takes, seizes, grabs, takes hold of, grips (v. iii. f. s. impfct. from '*akhadha* ['akhdh], to take. See *ta'khudhū* at 2:229, p. 112, n. 13).

2. *Sinah* = somnolence, slumber, sleepiness, sluggishness, drowsiness, lethargy.

3. The sentence declares Allah's absolute and exclusive mastery and dominion over the entire universe and all that it contains, animate or inanimate. Note the phrase "whatever is in the earth". It conceives the earth as a container. Indeed our globe with its atmospheric belt and the gravitational zone around it constitute a container. If the atmospheric belt and the gravitational zone are removed, nothing can continue to stay on the surface of the earth or under its surface. The phrase "in the earth" is thus very appropriate and significant. It occurs many times in the Qur'ān. To translate it as "on the earth", as some does, is not quite correct.

4. *Yashfa'u* = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'u* [shaf], to subjoin, add. See *shafā'ah* at 2:254, p. 130, n. 7).

5. *Ya'lamu* = he knows, is aware of (v. iii. m. s. impfct. from '*alima* ['ilm], to know. See *ya'lumāna* at 2:102, p. 49, n. 4).

6. *Bayna 'aydihim* [lit. between their hands] is an idiomatic expression meaning "before or in front of them", i.e., what they can see and perceive, in their presence, in their possession.

7. *Khalf* = behind, rear. "What is in their rear" means what is unknown and unseen to them. This includes their future as well as that which they themselves conceal, one from another. See *khalf* at 2:66, p. 31, n. 10.

8. *Yuhitāna* = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. form '*ahāta*, form IV of *hāta* [hawī ḥīṭah / ḥiyāṭah], to surround, to guard, to watch).

9. *Kursiyy* (pl. *karāsīy/karāsīn*) = foot-stool, pedestal, chair. *Kursiyy* is distinct from *al-'Arsh* mentioned at some 20 places in the Qur'ān. See for instance 40:7, 40:15, 43:82, 81:20 and 85:15.

10. *Wasi'a* = he or it encloses, encompasses, holds., accommodates, contains, comprises (v. iii. m. s. past from *wasā'h/sa'h*), to be wide).

11. *Ya'ādu* = he or it fatigues, weighs down, tires, bends (v. iii. m. s. impfct. from '*āda* ['awd], to bend, to weigh down).

- لَا إِكْرَاهَ 256. No compulsion¹ is there
 فِي الدِّينِ in the matter of the religion.²
 قَدَبَيِّنَ Distinct has already become³
 أَنْزَلْنَا مِنْ أَلْفٍ guidance⁴ from error.⁵
 فَمَنْ يَكْفُرْ So whoever disbelieves⁶
 بِالنَّاطِقَاتِ in the false gods⁷
 وَيُؤْمِنُ بِاللَّهِ and believes in Allah
 فَقَدْ اسْتَمْسَكَ does indeed hold fast⁸
 بِالْعُرْوَةِ الْوُثْقَى to a grip⁹ most secure.¹⁰
 لَا تَنْفَعُهَا It shall not crack.¹¹
 وَاللَّهُ سَمِيعٌ And Allah is All-Hearing,
 عَلِيمٌ All-Knowing.
- اللَّهُ 257. Allah is
 وَلِيُّ the Guardian-Protector¹²
 الَّذِينَ آمَنُوا of those who believe.
 يُخْرِجُهُمْ He brings them out¹³
 مِنَ الظُّلُمَاتِ from the darkness¹⁴
 إِلَى النُّورِ to the light.¹⁵
 وَالَّذِينَ كَفَرُوا But those who disbelieve,
 أَوْلِيَائِهِمْ their patron-friends
 النَّاطِقَاتِ are the false gods.
 يُخْرِجُوهُمْ They bring them out

1. *Ikrâh* = compulsion, coercion, use of force (verbal noun in form IV of *kariha* [*kurh* /*karh* /*karâhah* / *karâhiyah*], to detest. See *kurh* and *takrahû* at 2:216, p. 104, ns. 8 and 9).

2. i.e., in making one embrace the religion.

3. i.e., the way of life enunciated by the Qur'ân is so distinctly ennobling and enlightening than the life of error and disbelief that anyone exercising good sense will be attracted to the former and there will be no need to use force to make him embrace it. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn*/*bayân*], to be clear, evident. See at 2:109, p. 52, n. 3).

4. *Rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See *yarshudûna* at 2:186, p. 89, n. 3.

5. *Ghayy* = error, transgression, offence.

6. *Yakfur* (u) = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [*kufr* /*kufrân* / *kufâr*], to disbelieve. See *kafarû* at 2:212, p. 101, n. 11).

7. *Tâghût* = false god/gods, Satan (used for both singular and plural).

8. *Istamsaka* = he took or got hold of, held fast, caught, grasped, grabbed, clutched, seized, clung (v. iii. m. s. past in form X of *masaka* [*mask*], to grab. See 'amsikû at 2:231, p. 114, n. 12)).

9. 'Urwah (pl. 'uran) = grip, hold, handle, tie, support, bond, loop.

10. *Wuthqâ* (fem. of *awthaq*, elative of *wathîq*) = more/most firm, strong, secure.

11. *Infiṣâm* = to have a crack, be cracked/ split/ cleft. (verbal noun in form VII of *faṣama* [*faṣm*], to cause to crack).

12. *Walîyy* (pl. *awliyâ'*) = guardian-protector, legal guardian, protector, patron, patron-friend, sponsor, near relative. See at 2:120, p. 57, n. 6).

13. *Yukhriju* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurâj*], to go out. See 'ukhrinjâ at 2:246, p. 124, n. 5).

14. i. e., the darkness of unbelief and sins. *Zulumât* (sing. *zulmah*) = darkness, gloom. See at 2:17, p. 9, n. 11.

15. i.e., the light of faith and of Islam, of right conduct and right guidance.

مِنَ النُّورِ from the light
إِلَى الظُّلُمَاتِ to the darkness.
أُولَئِكَ Such ones are
أَصْحَابُ النَّارِ the inmates¹ of the fire.
هُمْ فِيهَا They in there
يُخَلَّدُونَ will remain forever.²

Section (Rukû') 35

أَلَمْ تَرَ 258. Have you not thought
إِلَى الَّذِي حَاجَّ of the one who controverted³
إِبْرَاهِيمَ فِي رَبِّهِ Ibrâhîm about his Lord
أَنَّ مَالَهُ اللَّهُ in that Allah had given him
الْمُلْكَ the kingdom?
إِذْ قَالَ إِبْرَاهِيمُ When Ibrâhîm said:
رَبِّيَ الَّذِي "My Lord is the One Who
يُحْيِي وَيُمِيتُ gives life⁴ and causes death"⁵
قَالَ he said:
أَنَا أَحْيِي وَأُمِيتُ "I give life⁶ and cause death."⁷
قَالَ إِبْرَاهِيمُ Ibrâhîm said:
فَإِنَّ اللَّهَ "But verily Allah
يَأْتِي بِالشَّمْسِ brings⁸ the sun
مِنَ الْمَشْرِقِ from the east.
قَاتِلِهَا Bring it then

1. 'Aṣḥāb (sing. ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:217, p. 106, n. 2).

2. Khālidūn (sing. khālid) = living or remaining forever, everlasting (active participle from khālada [khalūd], to live or remain for ever. See at 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

3. Ḥajja = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of hajja, to overcome, to convince, to perform the ḥajj). See tuḥājjiḥūna at 2:139, p. 65, n. 9). The reference here is to Namrūdḥ, the despotic king of ancient Iraq (Babylon) who was puffed up with the power and kingdom given to him by Allah and disputed with and tortured Ibrâhîm on account of his propagation of monotheism and the worship of Allah Alone.

4. Yuḥyī = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from 'aḥyā, form IV of ḥayiya [ḥayāh], to live. See 'aḥyā at 2:243, p. 122, n. 10).

5. Yumitu = he causes death, puts to death (v. iii. m. s. impfct. from 'amāta, form IV of māta [mawt], to die).

6. 'Uḥī = I give life, bring to life (v. i. s. impfct. from 'aḥyā, form IV of ḥayiya. See n. 4 above).

7. 'Umitu = I cause death, put to death (v. i. s. impfct. from 'amāta, form IV of māta. See n. 5 above).

8. Ya'tī = he comes, arrives (v. iii. m. s. impfct. from 'atā [itayān] aty/ma'tāh), to come. This verb, followed by the particle bi means to bring, come up with, produce, bring forward, accomplish). Here it means Allah causes the sun to rise from the east.

مِنَ الْمَغْرِبِ from the west.
 فَبُهِتَ Hence dumb-founded¹ was
 الَّذِي كَفَرَ the one who disbelieved.
 وَاللَّهُ لَا يَهْدِي And Allah does not guide²
 الْقَوْمَ الظَّالِمِينَ the transgressing people.³
 ﴿٢٥٩﴾
 أَوْ كَالَّذِي 259. Or like the one who
 مَرَّ عَلَى قَرْيَةٍ passed⁴ by a town,⁵
 وَهِيَ خَاوِيَةٌ and it was fallen⁶
 عَلَى عُرُوشِهَا on its roofs.⁷
 قَالَ أَنَّى He said: "How and when can
 يُحْيِيَ هَذِهِ اللَّهُ Allah give it life⁸
 بَعْدَ مَوْتِهَا after its death?"
 فَأَمَّا نُهُ اللَّهُ So Allah made him die
 وَمِائَةَ عَامٍ a hundred years,
 ثُمَّ بَعَثَهُ then He raised⁹ him up.
 قَالَ He [Allah] said:
 كَمْ لَبِثْتَ "How long did you stay?"¹⁰
 قَالَ لَبِثْتُ يَوْمًا He said: "I stayed¹¹ a day
 أَوْ بَعْضَ يَوْمٍ or part of a day."
 قَالَ بَلْ لَبِثْتَ He said: "Nay, you remained
 وَمِائَةَ عَامٍ a hundred years.

1. *Buhita* = he was dumb-founded, astonished, bewildered, perplexed, startled, rendered speechless (v. iii. m. s. past passive from *bahata* [*bahī*] to be astonished).

2. *Yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady/hudan/hidāyah*], to guide, to lead. See at 2:142, p. 67, n. 5).

3. *Ẓālimin* (accusative /genitive of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:246, p. 124, n. 8).

4. *Marra* = he passed by, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murūr/mamarr*]). The incident related here refers to the city of Bayt al-Maqdis after its destruction by Bukhtnaṣr (Nebuchadnezzar). The person alluded to has been variously identified by the commentators; but it is not the identity of the individual but the lesson imparted by the 'āyah which is important.

5. i.e., Bayt al-Maqdis.

6. *Khāwiyah* (mas. *khāwin*, active participle from *khawā* [*khawā*/'*khawan*]) = fallen, empty, vacant, desolate.

7. '*Urūsh* (sing. '*arsh*/'*arish*) = roofs. As an idiomatic expression *khāwin 'alā 'urūshihi* means completely devastated.

8. *Yuhyī* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from '*aḥyā*, form IV of *ḥayiya* [*ḥayāh*], to live. See 2:257, p. 133, n. 4; and 2:243, p. 122, n. 10).

9. *Ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:213, p. 102, n. 6).

10. *Labitha* = you stayed, remained, lingered, persisted (v. ii. m. s. past from *labitha* [*labith, lubith/lubāth*], to remain).

11. *Labithu* = I stayed, remained, lingered, persisted (v. i. m. s. past from *labitha*. See note 10 above).

فَاقْظِرْ إِلَى So look at

طَعَامِكَ وَشَرَابِكَ your food¹ and your drink,²

لَمْ يَنْسِنَهُ they have not changed,³

وَأَنْظِرْ إِلَى جَمَارِكَ and look at your donkey –

وَلِنَجْعَلَكَ and that We may set you⁴

آيَةً لِلنَّاسِ as a sign for mankind –

وَأَنْظِرْ إِلَى الْعِظَامِ and look at the bones,⁵

كَيْفَ نُنْشِزُهُمْ how We reanimate⁶ them

ثُمَّ نَكْوِهُمُ لَحْمًا and clothe⁷ them with flesh."

فَلَمَّا تَبَيَّنَ لَهُ So when it was clear⁸ to him

قَالَ أَعْلَمُ he said: " I [now] know⁹

أَنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ that Allah is over everything

قَدِيرٌ ﴿٢٦٠﴾ All-Powerful."

وَإِذْ قَالَ إِبْرَاهِيمُ 260. And when Ibrâhîm said:

رَبِّ ارْنِي كَيْفَ "My Lord, show me how

تُحْيِي الْمَوْتَى you give life¹⁰ to the dead."

قَالَ He said:

أَوَلَمْ تُؤْمِنْ "Do you not then believe?"

قَالَ بَلَى وَلَكِنْ He said: "O yes; but that

يُظْمِئُ قَلْبِي assured may be my heart."¹¹

قَالَ فَخُذْ He [Allah] said: "So take¹²

أَرْبَعَةً مِنَ الطَّيْرِ four of the birds,¹³

1. *Ṭa'ām* (pl. *aṭ'imah*) = food, diet, meal.

2. *Sharāb* (pl. *ashribah*) = drink, beverage. See *sharibû* at 2:249, p. 126, n. 13.

3. *Yatasannah* = he or it changes, stales, becomes impaired by the lapse of time (v. iii. m. s. impfct. in form V from *sanah*). Preceded by the particle *lam*, an imperfect verb gives the sense of a past tense.

4. *Naj'ala(u)* = we make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *ja'alnâ* at 2:125, p. 59, n. 6).

5. *'Iẓām* (sing. *'aẓm*) = bones.

6. *Nunshizu* = we reanimate, revive, restore to life (v. i. pl. impfct. from *'anshaza*, form IV of *nashaja* [*nashz*], to rise, be elevated).

7. *Naksû* = we clothe, dress, garb, drape (v. i. pl. impfct. from *kasâ* [*kasw*], to clothe. See *kiswah* at 2:233, p. 116, n. 12).

8. *Tabayyana* = he or it became clear /open/ evident/ manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. *'A'lamu* = I know, am aware (v. i. s. impfct. from *'alima* [*'ilm*], to know. See *ya'lamu* at 2:255, p. 131, n. 5).

10. *Tuhyî* = you give life, bring to life, revivify (v. ii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayâh*], to live. See *yuhyî* at 2259, p. 134, n. 8).

11. *Yatma'inna* = he or it is assured, gets rest, is at ease, is composed, is tranquil, (v. iii. m. s. impfct. from *itma'anna*).

12. *Khudh* = (you) take, get (v. ii. m. s. imperative from *'akhadha* [*'akhdh*], to take. See *khudhû* at 2:63, p. 30, n. 7).

13. *Ṭayr* (pl. *ṭayâr*) = bird, birds; also omen, augury.

فَصَرُّهُمْ then make them inclined¹
 إِلَيْكَ ثُمَّ اجْعَلْ to you; then place²
 عَلَى كُلِّ جَبَلٍ on every hill
 مِنْهُمْ جُزْءًا a portion³ of them;
 ثُمَّ ادْعُهُمْ and then give them a call,⁴
 يَأْتِيَنَّكَ they will come to you
 سَعِيًّا in all haste.⁵
 وَاعْلَمِ أَنَّ اللَّهَ And know that Allah is
 عَزِيزٌ حَكِيمٌ All-Mighty, All-Wise.

Section (Rukū') 36

مَثَلِ الَّذِينَ 261. The likeness of those
 يُنْفِقُونَ أَمْوَالَهُمْ who expend⁶ their wealth⁷
 فِي سَبِيلِ اللَّهِ in the way of Allah⁸
 كَمَثَلِ حَبَّةٍ is as the likeness of a grain⁹
 أَنْبَتَتْ سَبْعَ سَنَابِلٍ that sprouts¹⁰ seven ears,¹¹
 فِي كُلِّ سُنبُلَةٍ in each ear are
 مِائَةُ حَبَّةٍ hundred grains.
 وَاللَّهُ يُضَاعِفُ And Allah multiplies¹²
 لِمَنْ يَشَاءُ for whomsoever He wills.
 وَاللَّهُ وَاسِعٌ Allah is All-Reaching,¹³
 عَلِيمٌ All-Knowing.¹⁴

1. *Ṣur* = (you) make incline or cause to incline (v. ii. m. s. imperative from *ṣāra* [ṣawr], to cause to incline). It also means to cut to pieces.

2. i.e., after cutting them to pieces, which meaning is either contained in the previous imperative or to be implied. *Ij'al* = (you) place, put (v. ii. m. s. imperative from *ja'ala* [ja'l], to make, put, place. See at 2:126, p. 60, n. 1).

3. *Juz'* (pl. *ajzā'*) = portion, part, piece, section, division.

4. *Ud'u* = (you) call, give a call, summon, invite (v. ii. m. s. imperative from *da'ā* [du'ā], to call. See *yad'ūna* at 2:221, p. 108, n. 10; and *da'ā* at 2:186, p. 89, n. 1).

5. *Sa'y* = to move speedily, to run, to proceed hurriedly, to strive/endeavour/attempt. See *sa'd* at 2:205, p. 99, n. 5).

6. *Yunfiqūna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be spent, to be used up. See at 2:219, p. 107, n. 7; and 2:215, p. 104, n. 2).

7. *Amwāl* (sing. *māl*) = wealth, properties, possessions, assets, funds, chattels, goods, fortune, money.

8. i.e., in compliance with His directives in respect of charity, in the payment of *zakaḥ* and in support of the fighting for the *dīn*.

9. *Ḥabbah* (pl. *ḥubūb*) = grain, seed, corn, kernel, cereal, pill.

10. *'Anbatat* = she or it sprouted, grew, germinated, produced (v. iii. f. s. past from *'anbata*, form IV of *nabata* [nabt], to grow, to sprout. See *tunbitu* at 2:61, p. 28, n. 14).

11. *Sanābil* (sing. *sunbulah*) = spikes, ears (of grain).

12. i.e., as many times as He wills. *Yudā'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dā'afa*, form III from *dā'afa* [dā'f / dī'f], to double, redouble. See at 2:245, p. 123, n. 6).

13. i.e., in His grace and mercy.

14. i.e., All-knowing about the deeds and thoughts of His creatures, open or secret, and about who deserves His special grace.

- الَّذِينَ يُنْفِقُونَ 262. Those who expend¹
 أَمْوَالَهُمْ their wealth
 فِي سَبِيلِ اللَّهِ in the way of Allah,
 ثُمَّ لَا يَتَّبِعُونَ then do not follow up²
 مَا أَنْفَقُوا what they have spent³
 مَنًّا with a flaunt of favour⁴
 وَلَا أَذًى or with insult,⁵
 لَهُمْ أَجْرُهُمْ they shall have their reward⁶
 عِنْدَ رَبِّهِمْ with their Lord;
 وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁷ will be on them
 وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁸
- ﴿١٦٧﴾
- قَوْلٌ مَعْرُوفٌ 263. Words of kindness⁹
 وَمَغْفِرَةٌ خَيْرٌ and excusing¹⁰ are better¹¹
 مِنْ صَدَقَةٍ than benefaction¹²
 يَتَّبِعَهَا أَذًى followed¹³ by insult.
 وَاللَّهُ غَفُورٌ And Allah is All-Sufficient,
 حَلِيمٌ Most Forbearing.
- ﴿١٦٨﴾
- يَا أَيُّهَا الَّذِينَ آمَنُوا 264. O you who believe,
 لَا تَبْطُلُوا صَدَقَتَكُمْ do not nullify¹⁴ your charities
 بِالْمَنِّ by a flaunt of favour
 وَالْأَذَى and by offending,

1. *Yunfiqûna* = they spend, disburse, expend, lay out (v. iii. m. pl. impfct. from '*anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, to be used up. See at 2:61, p. 136, n. 6; and 2:219, p. 107, n. 7). In this and the following '*ayah* the rules of conduct in making charitable gifts are laid down.

2. *Yutbi'ûna* = they cause to follow/succeed, send in the wake of (v. iii. m. pl. impfct. from '*atba'a*, form IV of *tabi'a*/*taba'a* [*taba*/*tabû'ah*], to follow, to succeed.

3. '*Anfaqû* = they spent, disbursed, expended (v. iii. in. pl. past from '*anfaqa*, form IV of *nafaqa*. See n. 1 above).

4. *Mann* = favour, benefaction, gracious bestowal.

5. '*Adhan* = insult, offence, harm, injury, hurt. See at 2:196, p. 94, n. 9.

6. '*Ajr* (pl. '*ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:113, p. 53, n. 9.

7. *Khawf* = fear, dread. See at 2:38, p. 20, n. 3; 2:112, p. 53, n. 10 and 2:155, p. 73, n. 7).

8. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn*/*hazan*], to grieve, be sad. See at 2:113, p. 53, n. 11).

9. *Ma'rûf* = known, well-known, generally recognized, universally accepted, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *shari'ah* (passive participle from '*arafa*/*arifa* [*ma'rifah* / '*irfân*], to know, to recognize. See at 2:263, p. 121, n. 12).

10. *Maghfirah* = pardon, forgiveness, excusing, remission.

11. *Khayr* = good, better, best. This word remains the same in its usual as well as elative forms.

12. *Ṣadaqah* (pl. *ṣadaqât*) = charitable gift, charity, alms, freewill offering, benefaction. See at 2:196, p. 94, n. 11.

13. *Yatba'u* = he or it follows, comes after, succeeds, trails, tracks, pursues, goes in the wake of. See *ittabi'û* at 2:170, p. 80, n. 4).

14. *Lâ tubṭilû* = you (all) do not nullify, render void, set aside, invalidate, frustrate, cancel, annul, make ineffective (v. ii. m. pl. imperative from '*abṭala*, form IV of *baṭala* [*baṭl*/*baṭlân*], to be null, void, invalid).

كَالَّذِي like the one who
يُسْفِقُ مَالَهُ spends¹ his money
رِثَاءَ النَّاسِ for showing off² to men
وَلَا يُؤْمِنُ بِاللَّهِ and does not believe in Allah
وَالْيَوْمِ الْآخِرِ and the Last Day.
فَمَثَلُهُ So his instance is
كَمَثَلِ صَوَانٍ like the instance of a rock³
عَلَيْهِ تَرَابٌ on which is soil,⁴
فَأَصَابَهُ then there hits⁵ it
وَإِيلٌ a heavy rain⁶
فَرَّكَهُ صَلْدًا and leaves⁷ it a rigid surface.⁸
لَا يَقْدِرُونَ عَلَى They cannot do⁹ anything
فَتَىٰ وَمَا كَسَبُوا with what they have earned.¹⁰
وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ And Allah does not guide the infidel people.
﴿٢٦٥﴾
وَمَثَلٌ 265. And the likeness of
الَّذِينَ يُسْفِقُونَ those who spend
أَمْوَالَهُمْ their wealth
ابْتِغَاءَ مَرْضَاتِ اللَّهِ seeking¹¹ Allah's pleasure¹²
وَتَثْبِيْتًا and in confirmation¹³
مِّنْ أَنْفُسِهِمْ on behalf of themselves
كَمَثَلِ جَنَّةٍ is like a garden

1. *Yunfiqū* = he spends, expends, disburses, lays out (v. iii. m. s. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See *Yunfiqūna* at 2:262, p. 137, n. 1).

2. *Ri'ā'* = showing off, parading, eyeservice.

3. *Ṣafwān* = stone, stones, rock, rocks.

4. *Turāb* (pl. *atribah/tirbān*) = soil, dust, dirt, earth.

5. *'Aṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [ṣawb /ṣaybūbah], to hit, to be right. See *'aṣābat* at 2:156, p. 73, n. 13).

6. *Wābil* = heavy rain, heavy downpour.

7. *Taraka* = he or it left, abandoned, relinquished, gave up (v. iii. m. s. past from *tark*, to leave. See at 2:248, p. 126, n. 2)).

8. *Ṣald* (pl. *aṣlād*) = rigid, arid, barren, dry, solid, lifeless, inert.

9. i. e., they cannot get any benefit or merit out of what they have performed. *Yaqdir'ūna* = they are able to do, are capable of doing, have power to do, in a position to do (v. iii. m. pl. impfct. from *qadara* [qudrah/madurah/qadar], to have power to do).

10. *Kasabū* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [kasb], to gain. See at 2:202, p. 98, n. 3). This *'āyah* emphasizes that those who give in charity to show off do not really believe in Allah and the Last Day, and they will not get any merit out of what they do in charity. Showing off or making a parade of generosity, flaunting of favour or patronizing and hurting the recipient of benefaction are three hallmarks of unbelief.

11. *Ibighā'* = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghā* [bughā'], to seek. See at 2:207, p. 100, n. 2)

12. *Marḍāt* = pleasure, satisfaction, gratification. See at 2:207, p. 100, n. 3.

13. i.e., in confirmation of their firm faith in Allah and of their certitude in meeting Him on the Day of Judgement. *Tathbīt* = confirmation, fastening, corroboration, consolidation, stabilization, strengthening. Verbal noun form II of *thabata* [thabāt / thubūt], to stand firm, be fixed. See *thabbīt* at 2:250, p. 127, n. 10.

سِرْتَوْ on a high ground,¹

أَصَابَهَا وَأَيْلُ befalling² it a heavy rain,

فَقَاتَتْ أَكْثَلَهَا so it yields its fruits³

ضِعْفَيْنِ twice the double;⁴

فَإِنْ لَّمْ يُمْسِكْهَا but if there does not reach⁵ it

وَأَيْلُ a heavy rain,

فَطَلَّ then a drizzle⁶ [suffices].

وَاللَّهُ يَعْلَمُ مَا تَعْمَلُونَ And Allah is of what you do

بَصِيرٌ All-Seeing.⁷

أَيُّدَ أَحَدِكُمْ 266. Does any of you wish⁸

أَنْ تَكُونَ لَهُ that there is for him

جَنَّةٌ مِنْ نَخِيلٍ a garden of palms⁹

وَأَعْنَابٍ and vines,¹⁰ flowing¹¹

مِنْ تَحْتِهَا الْأَنْهَارُ below it the rivers,

لَهُ فِيهَا he having therein

مِنْ كُلِّ الثَّمَرَاتِ of every kind of fruits,¹²

وَأَسَافَةُ الْكِبَرِ and old age¹³ reaches him

وَلَهُ ذُرِّيَّةٌ while he has children¹⁴

ضَعَفَاءُ all weaklings,¹⁵

فَأَصَابَهَا إِعْصَارٌ then there hits it a tornado¹⁶

فِيهِ نَارٌ wherein is fire

فَاخْتَرَقَتْ and it is burnt up?¹⁷

1. *Rabwah* = high ground, elevated land.

2. *'Aşāba* = he or it hit, reached, affected, befell, afflicted (v.iii. m. s. past in form IV of *şāba* [*sawb* /*şaybūbah*], to hit, to be right. See at 2:264, p. 138, n. 9).

3. *'Ukul* = fruit, food.

4. *Qī'fayn* (dual of *qī'f*, double [*qī'fān*] in the accusative/genitive) = twice the double, i.e., many times as much. See *'aq'āf* at 2:245, p. 123, n. 7).

5. *Yuşib(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'aşāba*. See n. 2 above. The terminal letter is made vowelless on account of the coming of the particle *lam* before the verb; and for the same reason the imperfect verb bears the sense of the past tense).

6. *Tall* (pl. *ṭilāl*) = drizzle, fine rain, dew.

7. *Baṣīr* = All-Seeing, All-Observing. Here this fact is emphasized to serve as a warning against the sin of showing off in the matter of making charitable gifts, and of patronizing and hurting the recipient of the gift.

8. *Yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *waddu* [*wadd/wudd/widd*], to love, to like. See at 2:105, p. 50, n. 1).

9. *Nakhīl* = palm, date palm.

10. *'A'nāb* (sing. *'inab*) = grapes, vines.

11. *Tajrit* = she or it flows, runs, blows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow).

12. *Thamarāt* (sing. *thamarah*) = fruits, yields, results, benefits. See at 2:155, p. 73, n. 11).

13. *Kibar* = old age, greatness, eminence, bigness, grandeur, magnitude.

14. *Dhurriyyah* (pl. *dharāriy*) = children, offspring, progeny, descendants. See at 2:128, p. 61, n. 2).

15. *Du'afā'* (sing. *ḍa'if*) = weaklings, weak, feeble, frail, delicate.

16. *'Iṣṣār* (p. *'a'ṣīr*) = tornado, whirlwind, cyclone, hurricane.

17. *Iḥṭaraqat* = she or it got burned, was burnt up, caught fire, was consumed by fire (v. iii. f. s. past from *iḥṭarāqa*, form VIII of *ḥarāqa* [*harq*], to burn). Here the helplessness of a on old man with dependent minor children who finds his good and productive garden which is his sole means of livelihood and which is suddenly destroyed and burnt up by a tornado is compared with the position and helplessness of a person on the day Judgement when he will see all his apparent charitable deeds of no avail because they have been destroyed and consumed by the fire of the sin of showing off and the tornado of patronizing and hurting the recipients of benefactions.

كَذَلِكَ Thus

يُبَيِّنُ اللَّهُ لَكُمُ Allah makes clear¹ for you

الْآيَاتِ the revelations²

لَعَلَّكُمْ تَتَفَكَّرُونَ so that you may reflect.³



Section (Rukû') 37

يَا أَيُّهَا الَّذِينَ آمَنُوا 267. O you who believe,

انْفِقُوا مِنْ حَيْثُ أَنْفَقْتُمْ expend⁴ of the good things⁵

مِمَّا كَسَبْتُمْ وَمِمَّا of what you earn⁶ and of what

أَخْرَجْنَا لَكُمْ We produce⁷ for you

مِنَ الْأَرْضِ from the earth.

وَلَا تَتِمَّمُوا And do not aim at⁸

الْحَيِّثُ مِنْهُ the bad kind⁹ of it

تُنْفِقُونَ that you spend¹⁰

وَلَسْتُمْ بِتَّاجِدِيهِ while you would not take¹¹ it

إِلَّا أَنْ تَمِضُوا فِيهِ except overlooking¹² it.

وَأَعْلَمُوا أَنَّ اللَّهَ And know that Allah is

عَلِيُّ Above Want,



حَكِيمٌ All-Pariseworthy.

الشَّيْطَانُ يَبْغِيكَ 268. Satan frightens¹³ you

الْفَقْرَ of poverty

وَيَأْمُرُكُمْ and bids¹⁴ you

بِالْفَحْشَاءِ to vile acts;¹⁵

1. *Yubayyinu* = he makes clear, elucidates, explains, expounds (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be plain, clear). See at 2:242, p. 122, n. 2.

2. *'Āyāt* (sing. *'āyah*) = proofs, evidences, signs, revelations, marks, tokens, miracles. See at 2:252, p. 128, n. 10; 2:242, p. 122, n. 3).

3. *Tatafakkarūna* = you (all) reflect, contemplate, think over, consider, meditate (v. ii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect).

4. *'Anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafīqa* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).

5. *Tayyibāt* (sing. *ṭayyibuh*) = good things, nice things, agreeable things, pleasant things.

6. *Kasabtum* = you (all) earned, acquired, gained, obtained (v. ii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:134, p. 63, n. 8).

7. *'Akhrajāna* = we produced, brought out (v. i. pl. past from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See *yakhruju* at 2:256, p. 132, n. 13).

8. *Lā tayanmamū* (originally *tatayammamū*) = you (all) do not aim at, intend, set your mind on (v. ii. m. pl. imperative in form V of *tayanmama* [*tayammum*], to intend, to aim at).

9. *Khabīth* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant.

10. *Tunfiqūna* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafīqa*, [*nafaq*], to be used up. See *'anfiqū* at n. 4 above).

11. *'Ākhdhī(na)*, pl. of *'ākhdh* (*'ākhdhūn*) in the genitive, the terminal *nūn* being omitted on account of the genitive construction = recipients, those who take, takers. Active participle from *'akhadha* [*'akhdh*], to take.

12. *Tughmīdū(na)* = you (all) overlook, shut (your) eyes to, pretend not to see, connive at (v. ii. m. pl. impfct. from *'aghmaḍa*, form IV of *ghamaḍa* (*ghumūḍ*), to be hidden, to be obscure). The terminal *nūn* is omitted on account of the coming of the particle *'an* before the verb.

13. *Ya'idu* = he promises, assures, threatens, frightens (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise).

14. i.e., entices/allures/deceives you into the fear of poverty on account of giving in charity.

15. *Fahshā'* = vile deeds, sins, atrocious crimes, adultery, fornication (see at 2:169, p. 79, n. 14). Here it especially means prohibiting or refraining from the payment of *ṣadaqah* and *zakāh*.

وَاللَّهُ يَعِدُكُمْ but Allah assures you of
مَغْفِرَةً مِنْهُ forgiveness¹ from Him
وَفَضْلاً and grace;²
وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,³
عَلِيمٌ All-Knowing.⁴

يُؤْتِي الْحِكْمَةَ 269. He gives wisdom⁵
مَنْ يَشَاءُ to whomsoever He wills;
وَمَنْ يُؤْتَ and any to whom is given
الْحِكْمَةَ wisdom
فَقَدْ أُوتِيَ has indeed been given
خَيْرًا كَثِيرًا goodness⁶ in abundance;⁷
وَمَا يَذْكُرُ but none bears in mind⁸
إِلَّا أُولَ الْأَنْبِيَاءِ save the men of perception.⁹

وَمَا أَنْفَقْتُمْ 270. Whatever you disburse¹⁰
مِنْ نَفَقَةٍ of an expenditure¹¹
أَوْ نَذَرْتُمْ or whatever vow you make¹²
مِنْ تَكْدِيرٍ of a prayerful offering,¹³
فَإِنَّ اللَّهَ Allah indeed
يَعْلَمُ knows¹⁴ it.
وَمَا لِلظَّالِمِينَ And the unjust¹⁵ will not get
مِنْ أَنْصَارٍ any helper.¹⁶

1. *Maghfirah* = pardon, forgiveness, excusing, remission. See at 2:263, p. 71, n. 10.

2. i.e., an increase of His grace in this world and in the hereafter.

3. i.e., in His grace and bounty.

4. i.e., All-Knowing of the acts and intentions of His creatures, open or secret.

5. *Hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means the understanding of the Qur'ān and the intelligence of acting according to its injunctions and prohibitions. See at 2:251, p. 128, n. 4.

6. i.e., goodness in this world and in the hereafter.

Khayr (pl. *khiyār/akhyār*) = good, goodness, blessing, wealth, benefit. See at 2:263, p. 137, n. 11.

7. *Kathīr* (pl. *kithār*) = many, much, plentiful, abundant, in abundance.

8. *Yadhdhakkaru* (originally *yatadhakkaru*) = he bears in mind, remembers, receives admonition (v. iii. m. s. impfct. in form V of *dhakara* [*dhikr* /*tadhakkār*], to remember, to mention. See *yatadhakkarūna* at 2:221, p. 109, n. 3).

9. *Albāb* (sing *lubb*) = sense, reason, intellect, intelligence, understanding, perception, heart, core, gist, essence. See at 2:197, p. 96, n. 6.

10. *'Anfaqtum* = you (all) spent, expended, laid out, disbursed (v. ii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, be used up. See at 2:215, p. 104, n. 3).

11. *Nafaqah* (pl. *nafaqāt/nifāq*) = expense, expenditure, disbursement, outlay. Here it means *ṣadaqāt* (charitable gifts) and *zakāh*.

12. *Nadhartum* = you (all) made a vow, pledged, swore (v. ii. m. pl. past from *nadhara* [*nadhṛ* /*nudhār*], to make a vow, vow, dedicate).

13. *Nadhṛ* (p. *nudhār*) = solemn pledge, prayerful offering; i.e., charitable gifts for Allah's pleasure.

14. *Ya'lamu* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from *'alima* [*'ilm*], to know. See at 2:255, p. 131, n. 5).

15. *Zālimūn* (pl. of *zālim* [*zālimūn*]) in the accusative / genitive = unjust, transgressors, wrong-doers. Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 2:258, p. 134, n. 3). In view of the context, the unjust (*zālimūn*) here includes those who do charitable deeds for showing off, or flaunt their favour, or insult and hurt the beneficiaries, or those who do not fulfil their solemn vows (*nudhār*) or spend their wealth in sinful ways.

16. *Anṣār* (sing. *nāṣir*, active participle from *naṣara* [*naṣr/nusār*], to help) = helpers; i.e., helpers against Allah's judgement and retribution.

271. If you make known¹
 إِنْ تُبْدُوا
 the charitable gifts,
 الصَّدَقَاتِ
 well and good they are;
 فَيَمَّا بَيَّ
 but if you keep them secret²
 وَإِنْ تُخْفُوها
 and bestow them on the poor,
 وَتَوْنُوها الْفُقَرَاءَ
 that will be the better for you;³
 فَهُوَ خَيْرٌ لَّكُمْ
 and He will forgive⁴ you
 وَيَكْفِرْ عَنْكُمْ
 some of your sins.
 مِنْ سَيِّئَاتِكُمْ
 And Allah is
 وَاللَّهُ
 of what you do All-Aware.
 بِمَا تَعْمَلُونَ خَبِيرٌ
 272. Not upon you
 لَا يَسْرُ عَلَيْكَ
 is their guidance;⁵
 هُدًى لَهُمْ
 but Allah guides⁶
 وَلَيَكْرِ اللَّهُ يَتَّبِعِي
 whomsoever He wills.
 مَنْ يَشَاءُ
 And whatever you spend⁷
 وَمَا تُنْفِقُوا
 of wealth⁸
 مِنْ خَيْرٍ
 that is for yourselves –⁹
 فَلِأَنْفُسِكُمْ
 and you do not spend
 وَمَا تُنْفِقُونَ
 except in desire of¹⁰
 إِلَّا أَيْتِكَاءَ
 Allah's Countenance—¹¹
 وَجْهِ اللَّهِ
 and whatever you spend
 وَمَا تُنْفِقُوا
 of wealth
 مِنْ خَيْرٍ
 shall be fully repaid¹² to you
 يُؤْتِي الْإِتْكُمْ

1. **Tubdū(na)** = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badā* [*badw*], to appear, to become clear. See at 2:33, p. 18, n. 1. The terminal *nūn* is dropped here on account of the coming of the particle 'in before the verb).

2. **Tukhfū(na)** = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafy*], to be hidden. The terminal *nūn* is dropped because of the coming of the particle 'in before the first verb which governs this verb also).

3. That is because it avoids the possibility of showing off and is more conducive to sincerity ('*ikhhlās*).

4. **Yukaffiru** = he forgives, he pardons, grants remission, covers, hides (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [*kufir*], to cover, to hide. See *kufir* at 2:217, p. 105, n. 4; and *yakfur* at 2:256, p. 132, n. 6).

5. i.e., your duty is only to preach and bring them the message.

6. **Yahdī** = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady/hudan/hidāyah*], to guide, to lead. See at 2:258, p. 134, n. 2).

7. **Tunfiqū(na)** = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafīqa*, [*nafaq*], to be used up. See at 2:267, p. 140, n. 10). The terminal *nūn* is dropped here on account of the conditional particle *mā* coming before the verb.

8. **Khayr** (pl. *khiyār/ukhiyār*) = good, good thing, property, wealth. See at 2:269, p. 141, n. 6).

9. i.e., the merits thereof will be credited to their account and they will be amply rewarded by Allah.

10. **Ibtighā'** = to seek, desire, long for, hanker after, aspire after, strive for. (verbal noun in form VIII of *baghā* [*bughā'*], to seek. See at 2:265, p. 138, n. 11 and 2:207, p. 100, n. 2).

11. i.e., for Allah's pleasure and mercy.

12. i.e., in merits and rewards on the Day of Judgement. **Yuwaffa** = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffā*, form II of *wafā* [*wafā'*] to redeem, fulfil, live up to).

وَأَنْتُمْ and you

لَا تُظْلَمُونَ shall not be wronged.¹

لِلْفُقَرَاءِ 273.[Charity is] For the poor

الَّذِينَ أُخْصِرُوا who are detained²

فِي سَبِيلِ اللَّهِ in the way of Allah,

لَا يَسْتَطِيعُونَ being unable to³ضَرْبًا فِي الْأَرْضِ go about⁴ in the land.يَعْتَبِرُهُمُ الْبَاحِلُ The ignorant reckons⁵ them

أَغْنِيَاءَ as rich men

مِنَ التَّعَفُّفِ due to [their] shyness;⁶تَعْرِفُهُمْ you know them⁷بِسِيمَتِهِمْ by their mien;⁸

لَا يَسْتَعْتُونَ النَّاسَ they do not beg of men

إِلْكَافًا importunately.⁹

وَمَا تُنْفِقُوا And whatever you spend

مِنْ خَيْرٍ of wealth,

فَأَنَّ اللَّهَ بِهَا certainly Allah is about it

عَلِيمٌ All-Aware.

Section (Rukū') 38

الَّذِينَ يُنْفِقُونَ 274. Those who spend¹⁰أَمْوَالَهُمْ their riches¹¹

بِالْأَيْدِ وَاللَّيْلِ by night and day,

سِرًّا وَعَلَانِيَةً secretly¹² and openly,¹³

فَلَهُمْ أَجْرُهُمْ they will have their rewards

1. *Tuẓlamūna* = you (all) are wronged, done injustice (v. ii. m. pl. impfct. passive from *ẓalama* [ẓulm], to do wrong. See *ẓalamtum* at 2:53, p. 25, n. 4).

2. *'Uḥṣirū* = they were detained, besieged, restrained, retained, encircled, blockaded, beleaguered, (v. iii. m. pl. past passive from *'aḥṣara*, form IV of *ḥaṣara* [ḥaṣr], to surround, to besiege. See *'uḥṣirtum* at 2:196, p. 94, n. 3). The reference is to such poor persons who engage themselves fully in *jihād* and such other work in the way of Allah and cannot work for earning their livelihood.

3. *Yastaṭi'ūna* = they are able to, are capable of, are in a position to do (v. iii. m. pl. impfct. from *istaṭā'a*, form X of *ṭā'a* [ṭaw'], to obey. See *istaṭā'a* at 2:217, p. 105, n. 11).

4. *Ḍarb* = to strike, to hit. *Ḍarb fī al-'arḍ* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood.

5. *Yaḥṣabu* = he reckons, counts, calculates, assumes, supposes, considers, regards (v. iii. m. s. impfct. from *ḥasaba* [ḥasb/ḥisāb/ḥisbān/ḥusbān], to reckon, to count. See *ḥasibium* at 2: 214, p. 103, n. 2).

6. *Ta'affuf* = shyness, modesty, restraint, continence, chastity. Verbal noun in form V of *'affa* [*'iffah*/'*afāf*], to refrain, to abstain.

7. *Ta'rifu* = you know, recognize (v. ii. m. s. impfct. from *'arifa* [*ma'rifah*/'*irfān*], to know. See *'arafū* at 2:89, p. 42, n. 5).

8. *Sīmā* (pl. *siyam*) = mien, expression, mark, sign.

9. *'Ilḥāf* = importunity, insistence (of a petitioner, beggar). Verbal noun in form IV of *laḥafa* [*lahf*], to wrap, to cover. Hence *'alḥafa* means to request or demand urgently, importunately or insistently.

10. *Yunfiqūna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:262, p. 137, n. 1).

11. *'Amwāl* (sing. *māl*) = riches, wealth, property, possessions, goods, money, funds, assets, resources. See at 2:261, p. 136, n. 7.

12. *Sirran* = secretly, privately, confidentially, hiddenly. See at 2:235, p. 118, n. 10.

13. *'Alāniyatan* = openly, overtly, publicly, patently.

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear¹ will be on them,

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.²



الَّذِينَ يَأْكُلُونَ 275. Those who consume³

الرِّبَا usury

لَا يَقُومُونَ shall not stand up⁴

إِلَّا كَمَا يَقُومُ الَّذِي

يَتَّبِعُهُ الشَّيْطَانُ Satan has driven to frenzy⁵

بِمِنِّهِ by the touch.⁶

ذَلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:

إِنَّمَا الْبَيْعُ "Trading⁷ is but

مِثْلَ الرِّبَا like usury";

وَأَحَلَّ اللَّهُ الْبَيْعَ but Allah permits⁸ trading

وَحَرَّمَ الرِّبَا and prohibits⁹ usury.

فَمَنْ جَاءَهُ So he to whom has come

مَوْعِظَةٌ مِنْ رَبِّهِ exhortation¹⁰ from his Lord

فَأَنْهَى and hence gives [it] up,¹¹

فَلَهُ مَا سَلَفَ he shall have what is past¹²

وَأَمْرُهُ إِلَى اللَّهِ and his case will go to Allah;

وَمَنْ عَادَ but those that revert¹³ [to it],

فَأُولَئِكَ such ones will be

أَصْحَابُ النَّارِ the companions of the fire;

1. *Khawf* = fear, dread. See at 2:262, p. 137, n. 7).

2. *Yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn/hazan*], to grieve, be sad. See at 2:62, p. 137, n. 8).

3. *Ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from '*akala* [*'akl/ma'kal*], to eat. See at 2:174, p. 82, n. 3). Consuming or eating here means taking, using and dealing with. While the previous few '*ayahs* describe the merits and rules of conduct concerning charitable gifts, mentioning in particular that these should be paid out of the good things of what is earned (*ḡayyibāt*), the present and the succeeding '*ayahs* up to '*ayah* 280 describe the worst type of earning, namely *ribā* or interest on money or goods lent, make it unlawful and declare it as the most detestable thing in the sight of Allah so much so that one who indulges in it is considered to be at war with Allah and His Messenger (see '*ayah* 279 below).

4. i.e., they shall not stand up on the Day of Judgement. *Yaqūmūna* = they stand up, get up, stand erect, rise (v. iii. m. pl. impfct. from *qāma* [*qawmah/qiyām*], to stand up).

5. *Yatakhhabūna* = he drives to frenzy, makes insane, makes wild, deranges the mind, makes one lost (v. iii. m. s. impfct. from *takhabbata*, form V of *khabṭa* [*khabṭ*], to strike).

6. *Mass* = touching, bodily contact, attacking, possession, insanity, madness, hysteria, epileptic fit. See *massat* at 2:214, p. 103, n. 4).

7. *Bay'* (pl. *buyū'* [*buyū'āt*]) = selling or buying, trading. See at 2:254, p. 130, n. 6.

8. '*Aḥalla* = he permitted, made lawful, allowed, released, discharged, took or occupied the place (v. iii. m. s. in form IV of *ḥalla* [*ḥall*], to unbind, unfasten. See '*uḥilla* at 2:187, p. 89, n. 5).

9. *Ḥarrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred (v. iii. m. s. past in form II of *ḥaruma/ḥarima*, to be prohibited. See at 2:173, p. 81, n. 5; and *ḥarām* at 2:217, p. 105, n. 1).

10. i.e., this prohibition. *Maw'izah* (pl. *mawā'iz*) = exhortation, counsel. See at 2:66, p. 31, n. 11.

11. *Intahā* = he gave up, renounced, desisted, refrained, came to an end, finished (v. iii. m. s. past in form VIII of *nahā* [*nahw/nahy*], to forbid). See *intahū* at 2:193, p. 93, n. 1.

12. i.e., it shall not be taken back from him. *Salafa* = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over).

13. '*Ada* = he reverted, returned, relapsed (v. iii. m. s. past from '*awd*' [*awdah*], to return).

هُمْ فِيهَا they in there

يَبْقَوْنَ will remain for ever.¹

يَمْحَقُ اللَّهُ الرِّبَا 276. Allah effaces² usury

وَيُزِيهِ الصَّدَقَاتُ and augments³ charities;

وَاللَّهُ لَا يُحِبُّ and Allah does not like

كُلَّ كَافِرٍ any arch-unbeliever,⁴

أَتَمَّ engrossed in sin.⁵

إِنَّ الَّذِينَ ءَامَنُوا 277. Those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,⁶

وَأَقَامُوا الصَّلَاةَ and duly perform the prayers

وَأَتَوْا الزَّكَاةَ and pay the *zakâh*,

لَهُمْ أَجْرُهُمْ they shall have their rewards⁷

عِنْدَ رَبِّهِمْ with their Lord;

وَلَا خَوْفٌ عَلَيْهِمْ and no fear⁸ will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁹



يَا أَيُّهَا الَّذِينَ ءَامَنُوا 278. O you who believe,

اتَّقُوا اللَّهَ beware¹⁰ of Allah

وَذَرُوا and give up¹¹

مَا بَقِيَ مِنَ الرِّبَا what is in arrears¹² of usury

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



1. *Khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulâd*], to live or remain for ever. See at 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

2. i.e., Allah effaces the goodness and blessings of the apparent increase of wealth made through usury. *Yamḥaqu* = he effaces, erases, eradicates, eliminates (v. iii. m. s. impfct. from *maḥaqa* [*maḥq*], to efface).

3. i.e., Allah develops and prospers the wealth on which *zakâh* and other charitable gifts are made. *Yurbî* = he augments, develops, increases, gives more (v. iii. m. s. impfct. form '*arbâ*, form IV of *rabâ* [*rabâ*/'*rubâ*'], to increase, to grow).

4. *Kaffâr* = arch-unbeliever, extremely ungrateful. Active participle in the intensive from of *fa'âl* from *kafara* [*kufîr*], to disbelieve, to be ungrateful.

5. '*Athîm* (pl. '*uthamâ*) = sinful, engrossed in sin. Active participle in the intensive from of *fa'îl* from '*athîma* ['*ithm*/'*atham*/'*na*/'*tham*], to sin. The last clause of the '*âyah* emphasizes that the dealing with *ribâ* (interest) is characteristic only of an arch-unbeliever and sinful person.

6. *Ṣâliḥât* (sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (deeds approved by the Qur'ân and the *sunnah*).

7. '*Ajr* (pl. '*ujâr*) = reward, recompense, remuneration, emolument, fee. See at 2:262, p. 137, n. 6 and 2:113, p. 53, n. 9.

8. *Khawf* = fear, dread. See at 2:274, p. 144, n. 1; 2:262, p. 137, n. 7; 2:155, p. 73, n. 7; 2:113, p. 53, n. 10.).

9. *Yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [*huzn*/*hazan*], to grieve, be sad. See at 2:274, p. 144, n. 2; 2:262, p. 137, n. 8).

10. *Ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *itnaqa*, form VIII of *waqa* (*waqy*/*wiqāyah*), to guard, safeguard. See at 2:231, p. 115, n. 6; 2:223, p. 110, n. 4).

11. *Dharû* = you (all) give up, abandon, renounce, forsake, leave alone, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See *yadharûna* at 2:240, p. 121, n. 4 and 2:234, p. 117, n. 13).

12. *Baqiya* = he or it remained, was left over, fell in arrears (v. ii. m. s. past from *baqa* ', to remain, to stay).

فَإِنْ لَّمْ تَفْعَلُوا 279. If you do not do [that],

فَاذْكُرُوا then take notice¹

يَحْرَبُ مِنَ اللَّهِ of a war² from Allah

وَرَسُولِهِ and His Messenger;

وَأِنْ تَسْتُمْ but if you repent,³

فَلَكُمْ you will get

رُءُوسُ أَمْوَالِكُمْ your capital sums,⁴

وَلَا تَظْلِمُونَ and you will not wrong⁵

وَلَا تُظْلَمُونَ nor be wronged.⁶

وَإِنْ كَانَتْ 280. And if he is⁷

دُورًا a person in difficulty⁸

فَنُفْرَةً then give respite⁹

إِلَىٰ مِيسْرَةٍ till a time of ease;¹⁰

وَأَنْ تَصَدَّقُوا and that you make a gift¹¹

خَيْرٌ لَّكُمْ is the better¹² for you

إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of.¹³



وَأَتَّقُوا يَوْمًا 281. And beware¹⁴ of a day¹⁵

تَرْجَعُونَ فِيهِ you shall be returned¹⁶ on it

إِلَى اللَّهِ to Allah,

ثُمَّ نَوْفًا then fully paid will be¹⁷

كُلِّ نَفْسٍ every individual

1. 'Idhanû = take notice of, be apprised of, be informed of (v. ii. m. pl. imperative from 'adhina ['idhn], to allow, to learn. See 'idhn at 2:221, p. 108, n. 12).

2. Harb (pl. hurûb) = war, fight, battle, combat.

3. Tûbtum = you (all) repented, became penitent (v. ii. m. pl. past from tâba [tawb/tawbah/matâb], to repent).

4. Ru'ûs 'amwât (sing. ra's mâl) = capital sums, capitals.

5. Taẓlimûna = you (all) do wrong, commit injustice, ill-treat, oppress, outrage (v. ii. m. pl. impfct. from ẓalama [ẓulm/ẓalm], to wrong. See the next note).

6. Tuẓlamûna = you (all are wronged, ill-treated, oppressed, outraged (v. ii. m. pl. impfct. passive from ẓalama [ẓulm/ẓalm], to do wrong. See at 2:272, p. 143, n. 1).

7. i.e., if the debtor is.

8. 'Usrah = difficulty, hardship, distress, straitened circumstances, poverty. See 'usr at 2:185, p. 88, n. 5.

9. Naẓirah = postponement, deferment, delay, respite.

10. Maysarah = ease, comfort, affluence, prosperity.

11. Taṣaddaqû[na] = you (all) donated, gave charitably, made a gift, (v. ii. m. pl. past from taṣaddaqa, form V of ṣadaqa [ṣadaq/ṣidq], to speak the truth, to be true. The terminal nûn is dropped because of the particle 'an coming before it).

12. Khayr = good, better, best (also wealth, property). This word remains the same in its usual as well as elative forms. See at 2:263, p. 137, n. 11 and 2:272, p. 142, n. 8).

13. Ta'lamûna = you (all) know, are aware of (v. ii. m. pl. impfct. from 'alima ['ilm], to know. See at 2:239, p. 121, n. 2).

14. Ittaqû = beware, be on your guard, fear, be afraid of, protect yourselves. See at 2:276, p. 145, n. 11.

15. The day here means the Day of Judgement as well as the day one dies. See Al-Tafsîr al-Kabîr, pt. VII, p. 114.

16. Turja'ûna = you (all) are returned, taken back, sent back (v. ii. m. pl. impfct. passive from raja'a [rujâ'], to return. See at 2:245, p. 123, n. 10).

17. Tuwaffâ = she or it is given in full, (v. iii. f. s. impfct. passive form waffâ, form II of wafâ [wafâ'], to fulfil, to redeem, to live up to. See yuwaffâ at 2:272, p. 142, n. 12).

مَا كَسَبَتْ what it earned;¹
وَهُمْ and they
لَا يُظْلَمُونَ will not be wronged.²

Section (Rukū') 39

يَا أَيُّهَا الَّذِينَ آمَنُوا 282. O you who believe,
إِذَا تَدَايَنْتُمْ when you mutually contract³
بِذَيْنِ a loan
إِلَى أَجَلٍ مُّسَمًّى till a time⁴ specified,⁵
فَاكْتُبُوا put it in writing;⁶
وَلْيَكْتُبْ and let there write
بَيْنَكُمْ كَاتِبٌ between you a writer
بِالْعَدْلِ with impartiality;⁷
وَلَا يَأْبَ كَاتِبٌ and no writer shall decline⁸
أَنْ يَكْتُبَ to write
كَمَا عَلَّمَهُ اللَّهُ as Allah has taught him⁹;
فَلْيَكْتُبْ so he shall write;
وَلْيُمْلِلِ and there shall dictate¹⁰
الَّذِي عَلَيْهِ the one on whom is
الْعَقُوبُ the liability¹¹
وَلْيَتَّقِ اللَّهَ and he shall fear Allah,
رَبَّهُ His Lord,
وَلَا يَبْخَسْ and shall not diminish¹²
مِنْهُ شَيْئًا from it anything.

1. *Kasabat* = she or it acquired, earned, got, obtained, gained, attained (v. iii. f. s. past from *kasaba* [kasb], to gain. See at 2:225, p. 111, n. 1).
2. *Yuzlamūna* = they are wronged, done injustice, oppressed, outraged (v. iii. m. pl. impfct. passive from *zalamā* [zulm/zalm], to do wrong. See *tuzlamūna* at 2:279, p. 146, n. 6). This 'ayah was the last to be revealed to the Prophet shortly before his death.

3. *Tadāyantum* = you (all) mutually borrow, contract for a loan (v. ii. m. pl. impfct. from *tadāyana*, form V1 of *dāna* (dayn) to borrow, to take a loan). This 'ayah lays down the rules of giving and taking loans. It is the longest 'ayah of the Qur'ān.

4. 'Ajal (pl. 'ājāl) = appointed time, date, deadline.

5. *Musamman* (pl. *musummayāt*) = specified, stipulated, named, designated, defined. Passive participle (m. s.) from *sammā* (to name), form II of *samā* [sumuww/samā], to be high).

6. *Uktubū* = you (all) write down, put to writing (v. ii. m. pl. imperative from *kataba* [katb /kitābah /kitabah], to write. See *katabat* at 2:79, p. 37, n. 6).

7. 'Adl = impartiality, equity, justice, fairness, uprightness, equivalence. See at 2:123, p. 58, n. 8).

8. *Ya'ba* (originally *ya'bā*, the terminal letter is rendered vowelless and hence dropped on account of the prohibitory particle *lā* coming before the verb) = he declines, refuses, rejects (v. iii. m. s. impfct. from 'abā ['ibā/'ibā'ah], to refuse).

9. 'Allama = he taught, gave knowledge, instructed, informed (v. iii. m. s. past in form II of 'alima ['ilm], to know. See at 2:251, p. 128, n. 5).

10. *Yumlil* (originally *yumillu*), the terminal letter is rendered vowelless on account of the imperative *lām* (li) coming before the verb) = he dictates, formulates, composes, verbalizes (v. iii. m. s. impfct. from 'amalla, form IV of *malla*).

11. *Haqq* = right, truth, duty, liability, legal claim.

12. i.e., he shall not omit to mention anything of his liability, neither in respect of time and manner of repayment nor in respect of the amount or goods borrowed. *Yabkhas(u)* = he diminishes, reduces, makes less, decreases, lessens (v. iii. m. s. impfct. from *bakhasa* [bakhs], to decrease). The last letter of the verb is vowelless on account of the prohibitory particle *lā* coming before it.

فَإِنْ كَانَ الَّذِي عَلَيْهِ الْحَقُّ سَفِيهًا أَوْ ضَعِيفًا
 or is not able³
 أَنْ يُعَيِّلَهُمْ فَلْيُمْلِكْ لَهُمْ
 his legal guardian⁴
 بِالْعَدْلِ وَأَنْتُمْ شَاهِدُونَ
 with impartiality; and you shall call to attest⁵
 مِنْ رِجَالِكُمْ two witnesses
 فَإِنْ لَمْ يَكُونَا رَجُلَيْنِ
 from your menfolk; but if there be not
 two men,
 فَارْجُلٌ وَامْرَأَتَانِ then a man and two women
 مِنْ رِضْوَانٍ of whom you approve⁶
 مِنَ الشَّهَدَاءِ as witnesses,
 أَنْ تَضِلَّ إِحْدَاهُمَا فَتُذَكِّرَ
 so that if one of the two errs⁷
 إِحْدَاهُمَا الْآخَرَى one of them the other;
 وَلَا يَأْبَ الشَّهَدَاءُ and there shall not refuse
 [to attend],
 إِذَا دُعُوا as and when summoned;⁹
 وَلَا تَقْتُمُوا and you shall not loathe¹⁰

1. *Safih* (pl. *sufahā'*) = incompetent, foolish, stupid, silly, insolent. See *sufahā'* at 2:242, p. 67, n. 1).

2. *Da'if* (pl. *du'afā'*/ *qi'āf/du'afah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'f/da'f*], to be weak. See *du'afā'* at 2:266, p. 139, n. 15).

3. *Lā yastaṭī'u* = he is not able to, is not capable of, is not in a position to, has not the capacity to (v. iii. m. s. impfct. from *istaṭā'a*, form X of *tā'a* [*ta'w*], to be obedient. See *yastaṭī'ānu* at 2:273, p. 143, n. 3).

4. *Waliyy* (pl. *awliyā'*) = legal guardian, patron friend, sponsor, protector, relative. See at 2:256, p. 132, n. 12. The duty to dictate, i.e., to formulate the deed of agreement is laid on the debtor or his legal guardian because in that case he will be fully conversant with the nature of obligation on him in respect of the amount, the period, the mode of repayment and such other things connected with the loan. And for that reason he is asked to be strictly fair and impartial and not to diminish in any form the nature and extent of his liability. See *Al-Tafsīr al-Kabīr*, pt. VII, p. 122.

5. *Istash-hidā* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [*shuhūd*], to witness. See *shahida* at 2:185, p. 88, n. 1).

6. *Tarḍawna* = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from *raḍiya* [*riḍan/riḍwān/marḍāh*], to be satisfied).

7. *Taḍilla* (u) = she errs, goes wrong (v. iii. f. s. impfct. from *ḍalla* [*ḍalāl/ḍalālah*], to err).

8. *Tudhakkira* (u) = she reminds, calls attention to (v. iii. f. s. impfct. from *dhakkara*, form II of *dhakara* [*dhikr/tadhkār*], to remember. See *yadhhdhakkaru* at 2:269, p. 141, n. 8).

9. *Du'ū* = they were summoned, called on, invited (v. iii. m. pl. past passive form *du'ā* [*du'ā*], to call. See *du'ā'* at 2:171, p. 80, n. 11).

10. *Lā tas'amū* = you (all) do not detest, loathe, dislike, be weary of, be fed up, be bored (v. ii. m. pl. imperative (prohibition) form *sa'ima* [*sa'm/sa'āmah*], to be weary, to dislike).

أَنْ تَكْتُبُوهُ to write it down,
 صَغِيرًا أَوْ كَبِيرًا be it small or big,
 إِلَى أَجَلٍ مُّسَمًّى to its specified period.
 ذَٰلِكُمْ أَفْضَلُ This is the more equitable¹
 عِنْدَ اللَّهِ in the sight of Allah
 وَأَقْوَمُ and the more sound²
 لِلشَّهَادَةِ as testimony,
 وَأَدْنَىٰ and the more appropriate³
 إِلَّا تَرْتَابُوا that you be not in doubts;⁴
 إِلَّا أَنْ تَكُونُ except that it is
 تِجَارَةً حَاضِرَةً a trading on the spot⁵
 تُدِيرُونَهَا بَيْنَكُمْ you conduct⁶ amongst you;
 فَلَيْسَ عَلَيْكُمْ so there will not be on you
 جُنَاحٌ any impropriety⁷
 إِلَّا أَنْ تَكْتُبُوهَا that you do not write it.
 وَأَشْهَدُوا And obtain witnesses⁸
 إِذَا تَبَايَعْتُمْ when you agree on a sale.⁹
 وَلَا يُضَارُّ And no harm shall be done¹⁰
 كَاتِبٌ وَلَا شَهِيدٌ to a writer nor to a witness.
 وَإِنْ تَقَعُوا If you do [so]
 فَإِنَّهُ that will surely be
 فُسُوقٌ بِكُمْ an outrage¹¹ on your part.
 وَاتَّقُوا اللَّهَ And be afraid¹² of Allah –

1. 'Aqsat = more just, fairer, more correct, more equitable. Elative of *qist*.

2. 'Aqwan = more sound, more authentic, more proper, more upright. Elative form of *qawim*.

3. 'Adnā = more appropriate, better suited, nearer, closer, lower. Elative form of *dānin*.

4. *Tartābū(na)* = you (all) are in doubt, suspect, doubt, question, have misgivings (v. ii. m. pl. impfct. from *irtāba* (*irti'yāb*), form IV of *rāba* (*rayb*), to doubt, to suspect). The terminal *nūn* is dropped on account of the coming of the particle 'an before the verb).

5. *Hādīrah* (m. *hādīr*) = on the spot, instant, present. Active participle from *hadara* [*hudūr*], to be present. See *ḥaḍara* at 2:180, p. 85, n. 6).

6. *Tudīrāna* = you (all) direct, conduct, manage, operate, transact (v. ii. m. pl. impfct. from 'adāra, form IV of *dāra* [*dawr/dawrān*], to turn, to rotate).

7. *Junāḥ* = sin, misdeemeanour, impropriety. See at 2:233, p. 117, n. 5.

8. 'Ash-hidū = you (all) obtain witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada ('ish-hād), form IV of *shahida* [*shuhād*], to witness. See *istash-hidū* above at n. 5, p. 148).

9. *Tabāya'tum* = you (all) mutually agree on a sale, conclude a bargain, contract a deal (v. ii. m. pl. past from *tabāya'a*, form VI of *bā'a* [*bay'*], to sell. See *bay'* at 2:275, p. 144, n. 7).

10. *Yudārru* = he is harmed, injured, damaged, coerced, prejudiced (v. iii. m. s. impfct. passive from *dārta*, form III of *dārta* [*darr*], to harm, to prejudice. See *tudārru* at 2:233, p. 116, n. 16).

11. *Fusūq* = outrage, iniquity, foulplay. See at 2:197, p. 95, n. 10.

12. *Ittaqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqā*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 2:280, p. 146, n. 14 and 2:276, p. 145, n. 11).

وَيُعَلِّمُكُمُ اللَّهُ and Allah is instructing¹ you—

وَاللَّهُ بِكُلِّ شَيْءٍ

عَلِيمٌ All-Knowing.

283. And if you are

عَلَى سَفَرٍ on a travel

وَلَمْ تَجِدُوا كَاتِبًا and do not get² a writer,

فَإِنْ then there be pledges³

مَقْبُوضَةً given possession of.⁴

فَإِنْ أَمِنَ And if there trusts⁵

بَعْضُكُمْ بَعْضًا one of you the other,

فَإِذَا then there shall discharge⁶

الَّذِي أُؤْتِنَ the one trusted⁷

أَمْنَتَهُ his trust;⁸

وَلْيَتَّقِ اللَّهَ and he shall fear Allah,

رَبَّهُ his Lord.

وَلَا تَكْتُمُوا And do not conceal⁹

الشَّهَادَةَ the evidence;

وَمَنْ يَكْتُمْهَا for whoever conceals it,

فَإِنَّهُ عَاثِمٌ قَلْبُهُ sinful¹⁰ indeed is his heart.

وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do

عَلِيمٌ All-Knowing.¹¹

1. *Yu'allimu* = he instructs, teaches, imparts knowledge (v. iii. m. s. impfct. from 'allama, form II of 'alima ['ilm], to know. See 2:151, p. 72, n. 6). The implication is that Allah is giving the instruction so that it must not be violated and that its violation will be intentional and with knowledge, hence inexcusable and deserving of proper punishment. An additional warning is contained in the last clause which emphasizes that Allah is All-Knowing of everything, including whether an witness or a writer is coerced or prejudiced in any way.

2. *Tajidū(na)* = you (all) get, find, obtain, come across, meet with (v. ii. m. pl. impfct. from *wajada* [wujūd], to find. The terminal *nūn* is dropped on account of the particle *lam* coming before the verb. See *yajid* at 2:196, p. 95, n. 1).

3. *Rihān* (sing. *ruhn*) = pledges, securities, pawns, mortgages.

4. *Maqbūḍah* (m. *maqdūd*) = grasped, seized, grabbed, taken or given possession of. Passive participle from *qabḍa* (*qabḍ*), to seize, to grab). See *yaqbiḍu* at 2:245, p. 123, n. 8.

5. i.e., if the creditor trusts the debtor and gives him the loan without taking any security. '*Amina* = he trusted, became safe (v. iii. m. s. past from '*amn*/*amān*/*amānah*). See '*amintum* at 2:196, p. 94, n. 13.

6. *Yu'addi* = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from '*addā* [*ta'diyah*], form II from '*adā* [*'uduww*/*'ady*], to go, to proceed).

7. *U'tumina* = he is given trust, entrusted with, trusted (v. iii. m. s. impfct. passive from *i'tamana*, form VIII of '*amina*. See n. 5 above).

8. '*Amānah* = trust, trustworthiness, reliability, confidence, faithfulness, integrity.

9. *Lā taktumū* = you (all) do not conceal, hide, secrete, suppress, withhold (v. ii. m. pl. imperative {prohibition} from *katama* [*katm*/*kitmām*], to hide. See at 2:42, p. 21, n. 9; and *taktumūna* at 2:33, p. 18, n. 2).

10. '*Āthim* (pl. '*uṭhamā*') = sinful, sinner, criminal, wicked, evil. Active participle from '*athima* [*'ithn*/*ma'tham*], to sin. See '*ithm* at 2:219, p. 107, n. 4).

11. While the meaning of 'All-Knowing' is general and applies to all situations, here it contains a warning that Allah knows whether one discharges one's trust or not and whether one conceals an evidence or not.

Section (Rukû') 40

284. To Allah belongs

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth.¹وَلِإِنْ تُبْدُوا² And whether you disclose²

مَا فِي أَنْفُسِكُمْ what is within yourselves

أَوْ تُخْفُوهُ or keep it concealed,³

يُحَايِسُكُمْ Allah will call you

بِهِ⁴ to account⁴ for it.فَيَغْفِرُ⁵ Then He may forgive⁵

لِمَنْ يَشَاءُ whomsoever He pleases

وَيُعَذِّبُ and may punish⁶

مَنْ يَشَاءُ whomsoever He wills.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ⁷ All-Powerful.

285. The Messenger believes

بِمَا أُنْزِلَ in what has been sent down⁷

إِلَيْهِ مِنْ رَبِّهِ to him from his Lord,

وَالْمُؤْمِنُونَ and so do the believers.

كُلُّ أُمَّةٍ Everyone believes

بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,⁸وَكُتُبِهِ and His Books⁹

1. See 2:255, p. 131, n. 3.

2. *Tubdû*(na) = you (all) make known, disclose, reveal, express, bring to light (v. ii. m. pl. impfct. from *badâ* [*budûww/badâ*]), to appear, to become clear. The terminal *nûn* is dropped on account of the coming of the particle 'in before the verb. See at 2:271, p. 142, n.1).3. *Tukhfû*(na) = you (all) keep unknown, secrete, hide, conceal, disguise (v. ii. m. pl. impfct. from *khafiya* [*khafî*]), to be hidden. The terminal *nûn* is dropped because of the coming of the particle 'in before the first verb which governs this verb also. See *tubdûna* at 2:271, p. 142, n. 2).4. *Yuhâsibu* = he calls to account, holds responsible, makes answerable (v. iii. m. s. impfct. from *hâsaba*, form III of *hasaba* [*hasb/hisâb/hisbân/husbân*], to count, to calculate. See *yahsabu* at 2:273, p. 143, n. 5).5. *Yaghfiru* = he forgives, pardons, remits (v. iii. m. s. impfct. from *ghafara* [*ghafir / maghfirah / ghufirân*], to forgive. See *maghfirah* at 2:268, p. 141, n. 1; and *istaghfiru* at 2:199, p. 97, n. 2).6. *Yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [*ta'dhib*] of 'adhaba [*adhb*], to impede, to obstruct).7. 'Unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV [*'inzâl*] of *nazala* [*nuzûl*], to come down, get down. See at 2:185, p. 87, n. 12).8. *Malâ'ikah* (sing. *malak*) = angels.

9. i.e., the Books sent down to the previous Prophets. The 'ayah emphasizes the fact that Allah has sent down the same message and religion to mankind through all the previous Prophets and that the Qur'ân is the culmination and finalization of that message. The belief in the previous Books indicated here means the belief in the fact of their having been sent down by Allah, not as they exist in their present forms; for these have been tampered with and corrupted, as the Qur'ân mentions elsewhere, and hence have been superseded by the Qur'ân.

وَرُسُلِهِ and His Messengers

[saying]:

لَا تَفَرِّقُ "We do not differentiate¹

بَيْنَ أَحَدٍ between any

مِنْ رُسُلِهِ of His Messengers."

وَقَالُوا And they say:

سَمِعْنَا وَأَطَعْنَا "We listen² and we obey;³

عُذْرَانَا [we ask] Your forgiveness,⁴

رَبَّنَا our Lord,

وإِلَيْكَ and to You

الْمَصِيرُ is the destination."⁵

لَا يُكَلِّفُ 286. Allah does not burden⁶

نَفْسًا any individual

إِلَّا وَاسِعَهَا except to its capacity.⁷

لَهَا He shall have

مَا كَسَبَتْ what he earns;⁷

وَعَلَيْهَا and on him shall lie

مَا اكْتَسَبَتْ what he takes on himself.⁸

رَبَّنَا "Our Lord,

لَا تُؤَاخِذْنَا take us not to task⁹

إِنْ نَسِينَا if we forget¹⁰

أَوْ أَخْطَأْنَا or make a mistake.¹¹

1. i.e., we believe that all of them were commissioned by Allah as Prophets and Messengers and do not believe in some and disbelieve in the others. Otherwise they themselves had different ranks and positions as is stated in 2:253. *Nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farrāqa*, form II [*tafriq*] of *faraqa* [*faraq/furqān*], to separate. See *yufarriqūna* at 2:102, p. 48, n. 9).

2. *Sami'nā* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam'* /*samā'* /*samā'ah* /*masma'*], to hear. See at 2:93, p. 44, n. 8).

3. *'Aṭa'nā* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *ā'a* [*ta'a*] to obey. See *lā yastajī'u* at 2:282, p. 148, n. 3). This part of the *'āyah* implies that faith (*'imān*) must be accompanied by deeds, i.e., compliance with the requisites of the faith.

4. *Ghufrān* = forgiveness, pardon, remission. See *yaghfiru* at 2:284, p. 151, n. 1).

5. *Maṣīr* (pl. *maṣāyir*) = destination, place at which one arrives, destiny, outcome, end. See at 2:126, p. 60, n. 8). Here is also an emphasis that all of us shall have to return to Allah and to none or nowhere else.

6. *Yukallifu* = he burdens, charges, entrusts, commissions, assigns, bothers, imposes (v. iii. m. s. impfct. from *kallafa*, form II (*taklif*) of *kalifa* [*kalaf*], to be fond of, to be bent, to be freckled. See *tukallafu* at 2:233, p. 116, n. 14).

7. *Wus'* = capacity, ability, capability, power. See at 2:233, p. 116, n. 15.

8. *Kasabat* = she or it earned, acquired, gained, obtained (v. iii. f. s. past from *kasaba* [*kasab*], to gain. See at 2:281, p. 147, n. 1).

9. *Lā tu'ākhidh* = you do not take to task, punish, censure, blame (v. ii. m. s. imperative (negative) from *'ākhadha*, form III of *'ākhadha* [*'ākhadh*], to take. See *yu'ākhidhu* at 2:225, p. 110, n. 14).

10. *Nasīnā* = we forgot (v. i. pl. past from *nasiya/nasy/nisyān*], to forget. See *lā tansaw* at 2:237, p. 120, n. 8)).

11. *'Akhta'nā* = we were mistaken, made an error, were at fault (v. i. pl. past from *'akhta'a*, form IV of *khati'a* [*khatā'*], to be mistaken).

رَبَّنَا Our Lord,

وَلَا تَحْمِلْ عَلَيْنَا and do not load¹ on us

إِصْرًا a burden²

كَمَا حَمَلْتَهُ as You loaded³ it

عَلَى الَّذِينَ on those

مِنْ قَبْلِنَا before us.

رَبَّنَا Our Lord,

وَلَا تُكَلِّمْنَا and do not impose on⁴ us

مَا لَا حَقَّاقَةَ لَنَا بِهِ what we have no power⁵ for.

وَاغْفُ عَنَّا And efface⁶ from us,

وَاغْفِرْ لَنَا and forgive⁷ us,

وَارْحَمْنَا and have mercy on⁸ us;

أَنْتَ مَوْلَانَا You are our Lord-Protector;⁹

فَاَنْصُرْنَا So give us help¹⁰

عَلَى against

الْقَوْمِ الْكَافِرِينَ the infidel people."



1. *Lâ tahmil* = you do not load, bring to bear on, make carry (v. ii. m. s. imperative (negative) from *hamala* [*haml*], to carry. See *tahmilu* at 2:248, p. 126, n. 3. When followed by the particle '*alâ*' the verb gives a causative sense of making someone carry, to bring to bear).

2. '*İsr*' (pl. '*âşâr*') = burden, load, encumbrance, burdensome covenant.

3. *Hamalta* ('*alâ*') = you loaded, brought to bear on (v. ii. m. s. past from *hamala*. See *tahmilu* at 2:248, p. 126, n. 3).

4. *Lâ tuhammil* = you do not load, place a burden, make carry, impose (v. ii. m. s. imperative (negative) from *hammala*, form II of *hamala*. See n. 1 above).

5. *Tâqah* (pl. *tâqât*) = power, ability, capability, capacity, strength. See at 2:249, p. 127, n. 2.

6. *U'fû* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from '*afâ*' ['*afw*'/'*afâ*'], to efface, to excuse, to forgive. See *I'fû* at 2:109, p. 52, n. 5; and *ya'fû* at 2:271, p. 142, n. 4).

7. *Ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [*ghafr* / *ghufrân* / *maghfirah*], to forgive. See *ghufrân* at 2:285, p. 152, n. 4; and *yaghfiru* at 2:284, p. 151, n. 5).

8. *Irham* = you have mercy, bestow mercy, have compassion (v. ii. m. s. imperative from *rahima* [*rahmah*/*marhamah*], to have mercy).

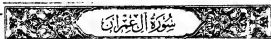
9. *Mwlâ* = Lord-Protector, Sovereign.

10. *Unşur* = (you) give victory, help (v. ii. m. s. imperative from *naşara* [*naşr*/*nuşâr*], to help, to give victory. See at 2:250, p. 127, n. 11; and *yunşarûna* at 2:123, p. 88, n. 11).

3: SÛRAT 'ÂL 'IMRÂN (THE FAMILY OF 'IMRÂN)

[Madinan, 200 'āyahs]

This *sûrah* is a follow-on to the previous *sûrat al-Baqarah* and deals with (a) the articles of faith, namely, the evidences and arguments regarding monotheism (*tawhîd*), the prophethood of Muhammad (peace and blessings of Allah be on him) and the truth of the Qur'ân; (b) the assumptions of the People of the Book, especially of the Christians, regarding 'Îsâ (p.b.h) which occupies almost a half of the *sûrah*; and as such it is named 'Âl 'Imrân or The Family of 'Imrân; (c) the battles of Badr and 'Uhud and the lessons learnt from them, particularly from the latter and (d) the instructions and rules regarding *jihâd* (fighting in the way of Allah), *hajj*, *zakâh* and the illegality of *ribâ* (taking of interest). The concluding 'āyahs of the *sûrah* call for reflection in the creation of the heavens and the earth and contain, like the end of *sûrat al-Baqarah*, a very appropriate prayer to be made by man to Allah. The very last 'ayah mentions the requisites of success in the struggle for the truth, particularly the need for patience and perseverance.



آلِهَ 1. *Alif - Lâm- Mîm*.¹

اَللّٰهُ 2. Allah,

لَا اِلٰهَ اِلَّا هُوَ there is no deity² except He,

الْحَيُّ the Ever-Living,

الْقَيُّومُ the Ever-Alert.³

رَزَّلَ عَلَيْكَ 3. He has sent down⁴ to you

الْكِتَابَ بِالْحَقِّ the Book in truth,

مُصَدِّقًا confirming⁵

لِمَا بَيْنَ يَدَيْهِ what is before it;

وَأَنْزَلَ and He had sent down⁶

التَّوْرَةَ وَالْإِنْجِيلَ the *Torah* and the *Injîl*



مِّن قَبْلُ 4. Before,

هُدًى لِّلنَّاسِ as guidance for mankind.

1. These letters are mysterious and their meaning is known only to Allah.

2. *'ilâh* (pl. *'āliḥah*) = deity, god, particularly one deserving of worship (see at 2:255, p. 130, n. 10). This 'āyah and most of what follows till 'āyah 84 of the *sûrah* were revealed in the context of a deputation of some sixty Christians of Najran who were joined by the leaders of the Madinan Jews. The 'āyah is in reply to the Christians' deification of Jesus (peace be on him), who was no more than a Prophet.

3. *al-qayyûm* = the Ever-Alert, the One ever taking care of and sustaining His creation. See at 2:255, p. 131.

4. *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzâl*), to come down, to descend. See at 2:176, p. 82, n. 8). This and the following 'āyah stress two things: (a) It is Allah Who sent down the Qur'ân just as He had sent down the *Torah* and the *Injîl* on the previous Prophets (B) Allah has given the same message and guidance to mankind through all the Prophets; and the Qur'ân is the final and complete form of that guidance and message.

5. *muṣaddiq* = that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 2:97, p. 46, n. 7).

6. *anzala* = he sent down (v. iii. m. s. past in form IV of *nazala*. See n. 4 above).

وَأَنْزَلَ And He sent down

الْفُرْقَانَ the Furqân.¹

إِنَّ الَّذِينَ كَفَرُوا Verily those who disbelieve²

بِآيَاتِ اللَّهِ in the revelations³ of Allah,

لَهُمْ they shall have

عَذَابٌ شَدِيدٌ a punishment very severe⁴;

وَاللَّهُ and Allah is

عَزِيزٌ All-Mighty,

دُونِ الْقِيَامِ Master of Retribution.⁵

إِنَّ اللَّهَ 5. Verily Allah,

لَا يَخْفَى عَلَيْهِ there cannot hide⁶ from Him

شَيْءٌ فِي الْأَرْضِ anything in the earth,

وَلَا فِي السَّمَاءِ nor in the heavens.

هُوَ الَّذِي 6. He it is Who

يُصَوِّرُكُمْ gives you shape⁷

فِي الْأَرْحَامِ in the wombs⁸

كَيْفَ يَشَاءُ as He wills.

لَا إِلَهَ إِلَّا هُوَ There is no deity Except He,⁹

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ the All-Wise.

1. *furqân* = the distinguishment, that which distinguishes between the right and the wrong. It is another name for the Qur'ân, and the repetition is intended for emphasizing that it was sent down by Allah for making clear, among other things, the faults in the claims made by the Christians in respect of Jesus (peace be on him). See Al-Ṭabarî, *Tafsîr*, pt. III., p. 167.

2. *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafaru* [kufir], not to believe. See at 2:212, p. 101, n. 11).

3. *âyât* (sing. *âyah*) = signs, miracles, revelations, evidences. See at 2:266, p. 140, n. 2).

4. *shadîd* (pl. *ashiddâ* 'shidâd') = severe, stern, rigorous, hard, harsh, strong. See at 2:211, p. 101, n. 10).

5. *intiqâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [naqm/naqam], to take revenge.

6. i.e., nothing remains unknown to Allah of the deeds, movements and designs of His creation, open or secret. Openness and secrecy are relevant only to the created beings, not to Allah. *yakhfâ* = he or it hides, remains unseen or concealed (v. iii. m. s. impfct. from *khafiya* [khafâ] /khufyah /khufyah), to be hidden. See *tukhfû* at 2:284, p. 151, n. 3).

7. *yusawwiru* = he gives shape, he formulates, fashions, creates (v. iii. m. s. impfct. from *shawwara*, form II from the root *shûrah*, shape).

8. *arḥâm* (sing. *raḥim/riḥm*) = womb, uterus. The *ayah* refers to the instrumentality as well as the physical features of the creation in the womb. Thus, (a) Allah has the power to create a being in the mother's womb without the instrumentality of a father, as was done in the case of 'Isâ (p.b.h.). This is a reply to those who cite his miraculous birth as an argument for his supposed divinity. Similarly, (b) Allah determines the physical features of the foetus, including its sex, colour, shape, its being born in singles or in multiples, making two bodies with one head or two heads with one body and such other peculiarities, of which instances are not rare.

9. This is a further emphasis on the fact that 'Isâ (p.b.h.) or any other being, however mysterious or miraculous his birth might be, is not god.

هُوَ الَّذِي 7. He it is Who
 أَنْزَلَ عَلَيْكَ sent down¹ on you
 الْكِتَابَ the Book.
 مِنْهُ آيَاتٌ Therein are revelations²
 مُخْتَصِرَاتٌ clear and firm;³
 هُنَّ they are
 أُمُّ الْكِتَابِ the basis⁴ of the Book;
 وَأُخَرُ and the others,
 مُتَشَبِّهَاتٌ difficult to comprehend.⁵
 فَأَمَّا الَّذِينَ But as to those
 فِي قُلُوبِهِمْ in whose hearts
 زَيْغٌ there is deviation⁶
 فَيَتَّبِعُونَ they follow
 مَا مَشَبَّهُ مِنْهُ what seems ambiguous⁷ of it,
 ابْتِغَاءَ الْفِتْنَةِ seeking⁸ dissension⁹
 وَأَبْتِغَاءَ and aiming at
 تَأْوِيلِهِ its interpretation;¹⁰
 وَمَا يَلَمُّ but none knows
 تَأْوِيلَهُ its real sense
 إِلَّا اللَّهُ except Allah.
 وَالرَّاسِخُونَ And those deep-rooted¹¹
 فِي الْعِلْمِ in knowledge
 يَقُولُونَ آمَنَّا بِهِ say: "We believe in it;

1. أَنْزَلَ 'anzala = he sent down (v. iii. m. s. past in form IV of *nazala* [nuzâl], to come down. See at 3:3, p. 154, n. 6).

2. آيَاتٍ 'âyât, see 3:4, p. 155, n. 3.

3. مُحْكَمَاتٍ *muhkamât* (fem. pl.; sing. *muhkamah*; mas. *muhkam*) = clear, exact, precise, firm, made perfect (passive participle from 'ahkama (to make firm, to do properly), form IV of *hakama* [hukm], to pass judgement.

4. أُمُّ 'umm (pl. أمهات 'ummahât) = mother, source, basis, essence.

5. مُتَشَبِّهَاتٍ *mutashâbihât* (fem. pl.; sing. *mutashâbihah*; mas. *mutashâbih*) = similar to one another, equal to one another, identical, of various meanings, obscure, not clearly intelligible, difficult to comprehend. Active participle from *tashâbaha* (to resemble one another), form VI from *shibh*, resemblance. See *mutashâbih* at 2:25, p. 13, n. 11. See also n. 7 below).

6. زَيْغٌ *zaygh* = deviation, deflection, swerving, turning aside.

7. تَشَابُهٌ *tashâbaha* = he or it became similar to another, appears ambiguous, equivocal, obscure (v. iii. m. s. past in form VI from the root *shibh*).

8. ابْتِغَاءٌ *ibtighâ'* = to seek, wish, desire, for the purpose of, with a view to, aiming at (verbal noun in form VIII of *baghâ* [bughâ'], to seek, desire. See at 2:272, p. 142, n. 10).

9. فِتْنَةٌ *fitnah* (pl. فتن *fitan*) = dissension, discord, trial, temptation. See at 2:217, p. 105, n. 7).

10. تَأْوِيلٌ *ta'wîl* (pl. تَاوِيلَاتٍ *ta'wîlât*) = interpretation, explanation (verbal noun in form II of 'âla ['awl/ma'âl], to return, to revert). The allusion is to those who seek to give a twist to difficult passages and expressions in the Qur'ân to support their particular views, such as the Christian apologists' twisting the expressions "a word from Allah" and "a spirit from Him" for attributing divinity to 'Isâ (p.b.h.). The right course always is to understand a difficult passage in the light of the clear and specific statements, such as "There is no God except Allah" and that "He creates in any way He wills).

11. رَاسِخُونَ *râsikhân* (sing. راسخ *râsikh*) = deep-rooted, firmly fixed, grounded, thoroughly versed (active participle from *rasakha* [rusakh], to be deeply rooted).

كُلٌّ مِنْ عِنْدِ رَبِّنَا all is from our Lord;"
وَمَا يَذْكُرُ and none bears in mind¹
إِلَّا أُولَؤُلَآءِ لَبِئْسَ save the men of perception.²



رَبَّنَا 8. "Our Lord,"³
لَا تُضِغْ قُلُوبَنَا do not let our hearts deviate⁴
بَعْدَ إِذْ هَدَيْتَنَا after you have guided us;
وَهَبْ لَنَا and grant us⁵

مِنْ لَدُنْكَ رَحْمَةً mercy out of Your Grace.
إِنَّكَ أَنْتَ Verily You are

الْوَهَّابُ the Very Generous Giver."⁶

رَبَّنَا إِنَّكَ 9. "Our Lord, verily You
جَامِعُ الْآلَمِينَ will muster⁷ mankind
لِيَوْمٍ for a day⁸
لَا رَيْبَ فِيهِ there is no doubt in it.

إِنَّكَ اللَّهُ لَا يُخْلِفُ Verily Allah does not break⁹
الْوَعْدَ the promise."¹⁰

Section (Rukû') 2

إِنَّ الَّذِينَ 10. Verily those who
كَفَرُوا disbelieve;
لَنْ تُنْفِزَ عَنْهُمْ there shall never avail¹⁰ them

1. يَذْكُرُ *yadhdhakkaru* (originally يَذْكُرُ *yadhakkaru*) = he bears in mind, learns a lesson (v. iii. m. s. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:269, p. 141, n. 8).

2. أَلْبَابُ '*albab*' (sing. لُب *lubb*) = heart, mind, acumen, understanding, perception. See at 2:269, p. 141, n. 9).

3. i.e., such men always pray to their Lord saying: "Our Lord, etc."

4. لَا تُضِغْ *lâ tuzigh* = you do not let deviate, make go astray (v. ii. m. s. imperative [prohibition] from '*azgha*', form IV of *zaghâ* [*zaygh*], to deviate, to deflect, to turn away. See *zaygh* at 3:7, p. 156, n. 6).

5. هَبْ *hab* = you bestow, give, grant (v. ii. m. s. imperative from *wahaba* [*wahb*], to give, to donate).

6. وَهَّابٌ *wahhâb* = Very Generous Giver, he who gives profusely (active participle in the intensive form of *fu'âl* from *wahaba*. See note 5 above).

7. جَامِعُ *jâmi'* (pl. جَوَامِعُ *jawâmi'*) = one who gathers, collects, musters, herds together.

8. i.e., the Day of Resurrection and Judgement.

9. لَا يُخْلِفُ *lâ yukhlifu* = he does not break, fail to keep, go back on (v. iii. m. s. impfct. from '*akhlafa*', form IV of *khalafa* [*khalaf*], to come after, to lag behind. See *yukhlifu* at 2:80, p. 37, n. 11).

10. مِيعَادُ *mi'âd* (pl. مَوَاعِدُ *mawâ'id*) = promise, appointment, time agreed on, date). The *âyah* is a reminder that all will be resurrected and mustered before Allah for judgement on their performances in this life.

10. تُغْنِي *tughniya* (originally *tughnî*) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from '*aghna*', form IV of *ghaniya* [*ghinan/ghanâ*], to be free from want, to be rich. The last letter takes *fatḥah* because of the particle *lan* coming before the verb.).

أَمْوَالَهُمْ their wealth
وَلَا أَوْلَادَهُمْ nor their children
مِنَ اللَّهِ شَيْئًا as against Allah whatsoever;
وَأُولَئِكَ and such ones,
هُمْ وَقُودُ النَّارِ they will be fuel¹ of the fire.



كَذَٰبٍ 11. As was the wont² of
عَالِ فِرْعَوْنَ the people of the Pharaoh
وَالَّذِينَ مِن قَبْلِهِمْ and those before them.
كَذَّبُوا They disbelieved³
بِآيَاتِنَا in Our revelations.
فَأَخَذَهُمُ اللَّهُ So Allah got hold of them⁴
بِذُنُوبِهِمْ on account of their sins;
وَاللَّهُ and Allah is
شَدِيدُ الْعِقَابِ severe in punishing.⁵



قُلْ لِلَّذِينَ 12. Say to those who
كَفَرُوا disbelieve:
سَيُغْلَبُونَ "You will be defeated⁶
وَيُخْشَرُونَ and herded⁷
إِلَىٰ جَهَنَّمَ to hell;
وَيَنسَأُ إِلَيْهَا and bad is the place of rest".⁸



قَدْ كَانَ لَكُمْ 13. "You⁹ have already had

1. وقود *waqūd* = fuel. See *istawqada* at 2:17, p. 9, n. 9.

2. دأب *da'b* = habit, wont, persistence, eagerness.

3. كذبوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 2:39, p. 20, n. 5).

4. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*. See *'akhadhnā* at 2:63, p. 30, n. 7).

5. عقاب *'iqāb* = infliction of punishment, penalty. See at 2:211, p. 101, n. 11.

6. تغلبون *tughlabūna* = you (all) are defeated, overcome, overpowered, subdued, conquered, vanquished (v. ii. m. pl. impfct. passive from *ghalaba* [*ghalb*/*ghalbah*], to conquer, to defeat. See *ghalabat* at 2:249, p. 127, n. 6). The *'āyah* is primarily addressed to the unbelievers of Makka and Madina, including the Jews of the latter place, and contains a remarkable prophecy about their ultimate defeat and discomfiture. The message and meaning are, however, universal.

7. تحشرون *tuhsharūna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 2:203, p. 98, n. 11).

8. مهاد *mihād* = bed, place of rest, fold that holds something. See at 2:206, p. 99, n. 16.

9 The address to the unbelievers and the Jews contained in the previous *'āyah* is continued in the present *'āyah*. It refers specifically to the battle of Badr which took place in mid-Ramadhān, 2 H. in which a small band of some three hundred ill-equipped Muslims routed the far superior Quraysh army of more than a thousand, well equipped with arms, camels and horses.

آيَةً a sign¹

فِي فِئَتَيْنِ الْفَقَتَا in the two bands² that met³ —

فِيَّةٌ تُقَاتِلُ one band fighting⁴

فِي سَبِيلِ اللَّهِ in the way of Allah

وَأُخْرَى كَافِرَةٌ and the other unbelievers;

يَرَوْنَهُمْ they seeing⁵ them

مِثْلَهُنَّ twice their like

رَأَى الْعَيْنَ in ocular sight.

وَاللَّهُ يُؤَيِّدُ بِنَصَرِهِ But Allah aids⁶ with His help

مَنْ يَشَاءُ whom He wills.

إِنَّ فِي ذَلِكَ Verily therein is

لِوَعْبَةٍ a sure lesson⁷

لِلَّذِينَ الْأَبْصَارُ for the owners of visions.⁸



زُيِّنَ لِلنَّاسِ 14. Embellished⁹ for man

حُبُّ الشَّهَوَاتِ is the love of passions,¹⁰

مِنَ النِّسَاءِ وَالْبَنِينَ of women and offspring,¹¹

وَالْقَنَاطِيرِ الْمُقَنْطَرَةِ and accumulated riches¹²

مِنَ الذَّهَبِ وَالْفِضَّةِ of gold¹³ and silver,¹⁴

وَالْخَيْلِ الْمُسَوَّمَةِ and horses¹⁵ of good brand,¹⁶

وَالْأَنْعَامِ وَالْحَرْثِ and cattle and tillage.¹⁷

ذَلِكَ مَتَعُ That is the enjoyment¹⁸ of

الْحَيَاةِ الدُّنْيَا the worldly life;

1. آية 'āyah (pl. آيات 'āyât) = sign, revelation, evidence, miracle. See 2:247, p. 125, n. 9.

2. فِئَتَيْنِ *fi'atayn* (dual of *fi'ah* in the acc./gen.; pl. *fi'ât*) = two bands, hosts, parties.

3. الفِئَتَانِ *illaqatâ* = they (two) met, confronted each other (v. iii. f. dual past from *illaqâ*, form VIII of *laqiya* [*liqâ'* /*luqyân* /*luqy* /*luqyah* /*luqan*], to meet. See *mulâqû* at 2:249, p. 127, n. 4).

4. تُقَاتِلُ *tuqâtîlu* = she or it fights, combats (v. iii. f. s. impfct. from *qâtala*, form III of *qatala* [*qatl*], to kill. See *yûqâtîlûna* at 2:217, p. 105, n. 9).

5. i.e., the Muslims seeing the unbelievers.

6. يُؤَيِّدُ *yû'ayyidu* = he aids, supports, backs (v. iii. m. s. impfct. from *āyyada*, form II of *āda* [*āyd*], to be strong. See *āyyadnâ* at 2:253, p. 129, n. 6).

7. عِبْرَةٌ *'ibrah* (pl. عِبَر *'ibar*) = lesson, example, warning, advice, rule, admonition.

8. أَبْصَارُ *'abṣâr* (sing. بَصَر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 2:7, p. 6, n. 7).

9. زُيِّنَ *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zâna* [*zayn*], to adorn. See at 2:212, p. 101, n. 12).

10. شَهَوَاتِ *shahawât* (sing. شهوة *shahwah*) = passions, desires, cravings, greed.

11. بَنِينَ *banîn* (accusative/genitive of *banûn*, pl. of *ibn*) = sons, descendants, offspring.

12. الْقَنَاطِيرِ الْمُقَنْطَرَةِ *al-qanâṭir al-muqanṭarah* = accumulated riches, hoarded wealth [*qanâṭir*, sing. *qinṭâr* = a varying weight of measure; *muqanṭar*, passive participle from *qanṭara*, to accumulate wealth]. 13. ذَهَبٍ *dhaḥab* = gold.

14. فِضَّةٍ *fiḍḍah* = silver. 15. خَيْلٍ *khayl* = the horse.

16. مُسَوَّمَةٍ *musawwamah* = beautiful, marked for goodness (passive participle from *sawwama*, form II of *sâma* [*sawm*], to mark, to brand).

17. حَرْثٍ *harṭh* = tillage, cultivation, tilth. See at 2:222, p. 109, n. 13.

18. مَتَاعٍ *matâ'* (pl. أَمْتَةٌ *'amti'ah*) = enjoyment, delight, object of delight. see at 2:240, p. 121, n. 6.

وَاللَّهُ عِنْدَهُ but Allah has with Him

حَسُنَ الْأَمْرُ the best of returns.¹

قُلْ أُوۡتِيتُكُمْ 15. Say: "Shall I inform² you

بِخَيْرٍ of something better³

مِنَ ذَٰلِكُمْ than all that?

لِّلَّذِينَ أَتَقَوۡا Those who fear⁴ shall have

عِندَ رَبِّهِمْ جَنَّٰتٌ with their Lord gardens

تَجْرِي مِن تَحْتِهَا flowing⁵ below them

الْأَنْهَارُ the rivers—

خَالِدِينَ فِيهَا abiding for ever⁶ therein —

وَأَزْوَاجٌ مُّطَهَّرَةٌ and spouses rendered pure,⁷

وَرِضْوَانٌ and pleasures⁸

مِّنَ اللَّهِ of Allah.

وَاللَّهُ بِصِيرٍ And Allah is All-Seeing

بِالْعِبَادِ of the servants.

الَّذِينَ يَقُولُونَ 16. Those who say: "Our

رَبَّنَا إِنَّا أَمَّاكَ Lord, we surely believe;

فَاعْفِرْ لَنَا ذُنُوبَنَا so forgive us our sins

وَقِنَا and save⁹ us from

عَذَابَ النَّارِ the punishment of the fire" —

الضَّٰكِرِينَ 17. [Who are] patient,¹⁰

1. مَّغَاب *ma'âb* = place of return, return, recompense.

2. أُنَبِّئُ *'unabbi'u* = I inform, notify, advise, tell (v. i. s. impfct. from *nabba'a*, form II of *naba'u* [nab/'nubû'], to be high, prominent).

3. خَيْر *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 2:280, p. 146, n. 8.

4. اتَّقُوا *ittaqaw* = they feared, were on their guard (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [waqy/wiqâyah], to guard, to preserve. See at 2:212, p. 102, n. 1).

5. تَجْرِي *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [jary], to flow. See at 2:265, p. 139, n. 11).

6. خَالِدِينَ *khâlidîn* (accusative/genitive of *khâlidûn*, pl. of *khâlid*) = living for ever, everlasting, eternal (active participle from *khalada* [khalûd], to live for ever. See at 2:161, p. 76, n. 1).

7. مُطَهَّرَةٌ *muṭahharah* (f., mas. *muṭahhar*) = rendered pure, pure, immaculate, unblemished (passive participle from *ṭahhara*, form II of *ṭahara* /*ṭahura* [ṭahr/ṭahârah], to be pure, clean. See at 2:25, p. 13, n. 13).

8. رِضْوَان *riḍwân* = pleasure, good will, favour, approval.

9. قِي *qi* = (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [waqy/wiqâyah], to protect. See at 2:201, p. 97, n. 1).

10. صَابِرِينَ *ṣâbirîn* (accusative/genitive of *ṣâbirîn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 2:249, p. 127, n. 7).

وَالصَّادِقِينَ and truthful,¹

وَالْقَنِيتِينَ and devoutly dutiful,²

وَالْمُنْفِقِينَ and expenders,³

وَالْمُسْتَغْفِرِينَ and seekers of forgiveness⁴

بِالْأَسْحَارِ at pre-dawn hours of night.⁵

شَهِدَ اللَّهُ 18. Allah bears witness⁶

أَنَّ لَا إِلَهَ that there is no deity

إِلَّا هُوَ except He;

وَالْمَلَائِكَةُ – and (so do) the angels

وَأُولُوا الْعِلْمِ and the men of learning –

قَائِمًا بِالْقِسْطِ upholding justice.⁷

لَا إِلَهَ There is no deity

إِلَّا هُوَ الْعَزِيزُ Except He,⁸ the All-Mighty,

الْحَكِيمُ the All-Wise.

إِنَّ الدِّينَ 19. Verily the religion

عِنْدَ اللَّهِ in the sight of Allah

الْإِسْلَامُ is Islam;⁹

وَمَا اخْتَلَفَ and there did not differ¹⁰

الَّذِينَ those who

أُوتُوا الْكِتَابَ were given the Book

إِلَّا مِنْ بَعْدِ مَا جَاءَ except after there had come

1. accusative/genitive of *ṣādiqīn*, pl. of *ṣādiq* = truthful (active participle from *ṣadaqa* [saddq/ṣidq], to speak the truth. See at 2:111, p. 53, n. 4).

2. accusative/genitive of *qanītīn*, pl. of *qanīt* = devoutly dutiful, obedient, submissive (active participle from *qanata* [qunūt], to be obedient, to be devout). See at 2:238, p. 120, n. 14).

3. i. e., in the way of Allah. accusative/genitive of *munfiqīn*, pl. of *munfiq* = expenders, spenders (active participle from *anfaqa*, form IV of *nafaqa/naḥqa* [nafaq], to be spent, used up. See *yunfiqūna* at 2:273, p. 143, n. 10).

4. accusative/genitive of *mustaghfirīn*, pl. of *mustaghfir* = seekers of forgiveness (active participle from *istaghfara*, form X of *ghafara* [ghaḥr/maghfirah/ghufrān], to forgive. See *istaghfirū* at 2:199, p. 97, n. 2).

5. accusative/genitive of *as-hāḥ* (sing. *ṣaḥar*) = time before daybreak, pre-dawn hours.

6. *shahida* = he bore witness, testified, witnessed (v. iii. m. s. past from *shuhūd*, to witness. See at 2: 185, p. 88, n. 1). The bearing of witness by Allah means He emphatically informs and notifies that there is none worthy to be regarded as god and worshipped as such except He. And the angels and the men of learning, i.e., those who are deep-rooted in knowledge, bear witness to this fact.

7. *qisṭ* = justice, equity, fairness. See *'aqsatu* at 2:282, p. 149, n. 1).

8. This repetition that "there is no deity except He" is for emphasis and constitutes a further repudiation of the concept of 'Īsā (p.b.h.) or anyone else being an incarnation of god.

9. i.e., the only religion acceptable to Allah is Islam, for it is the completion and finalization of the messages communicated through the previous Prophets and the Qur'ān replaces and supersedes the previously revealed scriptures.

10. i.e., they differed about the Prophethood of Muḥammad, peace and blessings of Allah be on him, and the truth of the Qur'ān. *ikhtalafa* = he differed, disagreed, disputed, quarrelled (v. iii. m. s. past in form VIII of *khalafa* [khalaf], to follow, to come after. See *ikhtalafū* at 2:253, p. 129, n. 9).

هُمُ الَّذِينَ to them the knowledge,¹

بِفِئَةٍ مِنْهُمْ out of envy² among them.

وَمَنْ يَكْفُرْ And whoever disbelieves

فِي آيَاتِ اللَّهِ in the revelations³ of Allah,

فَإِنَّ اللَّهَ then Allah is

سَرِيعُ الْحِسَابِ Prompt⁴ in taking account.

فَإِنْ حَاجُّوكَ 20. So if they controvert⁵ you

فَقُلْ then say:

أَسَلْتُ وَجْهِيَ لِلَّهِ "I submit⁶ myself⁷ to Allah,

وَمَنْ and (so do) those who

اتَّبَعَنِي follow me";⁸

وَقُلْ لِلَّذِينَ and say to those

أَوْتُوا الْكِتَابَ who were given the Book

وَالْأُمِّيِّينَ and the unscriptured folk:⁹

أَسَأَلْتُمْ "Do you submit?"

فَإِنْ أَسَلُمُوا So if they submit,

فَقَدْ اهْتَدَوْا they indeed get guidance,¹⁰

وَأِنْ تَوَلَّوْا but if they turn away,¹¹

فَإِنَّهَا عَلَيْكُمْ then it is but upon you

الْبَلَاغُ the communication.¹²

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

بِالْعِبَادِ of the servants.

1. The Jews and the Christians disagreed and refused to accept the Prophethood of Muhammad (peace and blessings of Allah be on him) after they had known about his coming, (a) through the prophecies about him in their scriptures; (b) after the Prophet had actually appeared to them and (c) after some of their learned men had believed and embraced Islam. Hence their disbelief was with knowledge and intent and out of envy as mentioned in the 'āyah.

2. بغى *baghy* = envy, hostility, transgression, outrage. See at 2:213, p. 102, n. 12.

3. آيات *'āyat* (sing. آية, 'āyah) = signs, miracles, revelations, evidences. See at 3:4, p. 155, n. 3).

4. سريع *sarī'* = prompt, expeditious, quick, speedy, rapid, swift. See at 2:202, p. 98, n. 4.

5. حاجوا *hājū* = they controverted, debated, argued, (v. iii. m. pl. past from *hājja*, form III of *hajja*, to defeat with argument, to convince, to perform pilgrimage. See *hājja* at 2:257, p. 133, n. 3).

6. أسلمت *'aslamtu* = I submitted, surrendered, delivered up (v. i. s. past from *'aslama*, form IV of *salima* [salāmah/salām], to be safe. See *'aslama* at 2:112, p. 53, n. 6). Islām means to surrender completely to Allah.

7. وجهي *waj-hiya* = my face, my countenance. It is a figurative expression to mean one's self. See *wajh* at 2:215, p. 55, n. 3).

8. اتبع *ittaba'a* (+ni; originally *nī*) = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'tabā'ah], to follow. See *ittaba'a* at 2:166, p. 78, n. 7).

9. i.e., the Arabs who had not yet received any revealed scripture. أميين *'ummiyyîn* (acc./gen. of *'ummiyyân*, pl. of *'ummi*) = unscriptured people, illiterate. See *'ummiyyân* at 2:78, p. 36, n. 10).

10. اهتدوا *ihtadaw* = they received guidance, got guidance (v. iii. m. pl. past from *ihtadâ*, form VIII of *hadâ* [hady/hidāyah], to guide. See at 2:137, p. 65, n. 2).

11. تولوا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 2:246, p. 124, n. 7).

12. بلاغ *balāgh* (pl. *balāghât*) = communication, proclamation, announcement, communiqué, information, notification.

Section (Rukû')³

إِنَّ الَّذِينَ 21. Verily those who

يَكْفُرُونَ disbelieve¹

يَأْتِيكَ اللَّهُ in Allah's revelations

وَيَقْتُلُونَ النَّبِيِّينَ and kill² the Prophets

بِمَظْهَرٍ without any right,

وَيَقْتُلُونَ الَّذِينَ

يَأْمُرُونَ بِالْقِسْطِ enjoin³ justice,⁴

مِنَ النَّاسِ from among men,

فَيُعْطِيهِمُ give them the good tidings⁵

بِعَذَابٍ أَلِيمٍ of a punishment very painful.⁶



أُولَئِكَ الَّذِينَ 22. Those are they whose

حِطَّتْ أَعْمَالُهُمْ deeds will fall through⁷

فِي الدُّنْيَا in this world

وَالْآخِرَةِ and the hereafter;

وَمَا لَهُمْ and they shall not have

مِنْ نَصِيرَةٍ anyone to help.⁸



أَلَمْ تَرَ إِلَى الَّذِينَ 23. Have you not seen those

أُوتُوا نَصِيبًا who were given a portion⁹

مِنَ الْكِتَابِ of the Scripture

يَدْعُونَ إِلَى كِتَابِ اللَّهِ being called¹⁰ to Allah's Book

1. يَكْفُرُونَ *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impfct. from *kafara* [kufir], to disbelieve, to cover. See at 2:61, p. 29, n. 10).

2. يَقْتُلُونَ *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [qatl], to kill. See at 2:61, p. 29, n. 11).

3. يَأْمُرُونَ *ya'mrûna* = they enjoin, command, give orders, instruct (v. iii. m. pl. impfct. from 'amara ['amr], to order. See *ya'muru* at 2:169, p. 79, n. 12).

4. قِسْطٌ = justice, equity, fairness. See 3:18, p. 161, n. 7.

5. بَشِّر *bashshir* = give the good tidings, announce the good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara*/*bashira* [*bishr* /*bushr*] to be delighted, to be happy. See at 2:223, p. 110, n. 7). The word is used here sarcastically.

6. أَلِيمٌ *'alim* = agonizing, anguishing, very painful. See at 2:178, p. 85, n. 3.

7. حَبِطَتْ *habî'at* = fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *habî'a* [*hubû'*], to come to nothing. See at 2:217, p. 106, n. 1). In the absence of belief in Allah, His Prophets and His revelations no good deed will carry any merit in the sight of Allah.

8. نَاصِرِينَ *nâşirîn* (acc./gen. of *nâşirîn*, pl. of *nâşir*) = helpers (active participle from *naşara* [*naşr* /*nuşûr*], to help. See 'anşâr at 2:270, p. 141, n. 6).

9. نَصِيبٌ *naşib* (pl. *nuşub*/*anşibû*/*anşibah*) = share, portion, lot. See at 2:202, p. 98, n. 2). The reference is to those rabbis of the Jews who had only a partial or superficial knowledge of their own scripture. It is reported that the Jews of Madina brought to the Prophet a case of a man and a woman who had committed adultery for adjudication. He awarded the punishment prescribed in the *Tawrah*, that of stoning the culprit to death. The Jewish rabbis insisted on a nominal punishment, refused to abide by their own scripture and attempted to conceal the relevant statement in it (*Bukhârî*, no. 4556).

10. يَدْعُونَ *yud'awna* = they are called, summoned, invited (v. iii. m. pl. impfct. passive from *da'â* [*du'â*], to call. See *du'û* at 2:282, p. 148, n. 9).

يَحْكُمُ so that it might adjudicate¹

بَيْنَهُمْ between them,

ثُمَّ يَتَوَلَّى then there turn away²

فَرِيقٌ مِنْهُمْ a group of them,

وَهُمْ مُعْرِضُونَ they being backsliders?³

ذَٰلِكَ بِأَنَّهُمْ قَالُوا 24. That is because they say:

لَنْ تَمَسَّنَا النَّارُ "The fire shall not touch⁴ us

إِلَّا أَيَّامًا مَّعْدُودَاتٍ save for a number of days";

وَعَرَّفَهُمْ and there deceives⁵ them

فِي دِينِهِمْ in the matter of their religion

مَا كَانُوا يَفْعَلُونَ what they use to fabricate.⁶

فَكَيْفَ إِذَا 25. Then how about it when

جَمَعْنَاهُمْ We shall get them together⁷

يَوْمَ on a day

لَا رَيْبَ فِيهِ whereof there is no doubt,

وَوُفِّيَتْ and fully paid⁸ will be

كُلُّ نَفْسٍ every individual

مَا كَسَبَتْ what it earns,⁹

وَهُمْ and they

لَا يَظْلَمُونَ will not be wronged?¹⁰

1. يَحْكُمُ *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. The last letter is given *fathah* because of a hidden 'an in the *lâm* of motivation (*li* in the sense of *kay*) coming before the impfct. verb. See at 2:113, p. 54, n. 4).

2. يَتَوَلَّى *yatawallâ* = he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya*, to come near. See *tawallaw* at 3:20, p. 162, n. 11).

3. مُعْرِضُونَ *mu'ridûn* (sing. *mu'rid*) = backsliders, those that turn away (active participle from *'a'radâ*, form IV of *'arada* [*'ard*] to be wide).

4. تَمَسُّ *tamassa(u)* = she or it touches, hits, afflicts (v. iii. f. s. impfct. from *masasa* [*mass* /*masis*], to touch, to feel. The last letter takes *fathah* because of the particle *lan* coming before the impfct. verb. See at 2:80, p. 37, n. 8.).

5. عَرَّاهُ *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past [*ghurûr*]).

6. يَفْعَلُونَ *yaf'furluna* = they fabricate, make up, invent lyingly, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftara*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate). Some rabbis fabricated that the Jews would not suffer punishment in hell except for forty days, the number of days the Jews of old had worshipped the calf. They also fabricated that the Jews, as the supposedly favoured children of God, would get preferential treatment from Him. The ordinary Jews were deceived by such fabrications.

7. جَمَعْنَاهُمْ *jama'nâ* = we gathered, collected, got together, assembled, mustered (v. i. pl. past from *jama'a* [*jam*'], to gather. See *jâmi'* at 3:9, p. 157, n. 7).

8. وَفِّيَتْ *wuffiyat* = she was paid fully, given in full (v. iii. f. s. past passive from *waffâ*, form II of *wafâ* [*wafâ* /*wafy*], to fulfil, to be perfect. See *yuwaffa* at 2:272, p. 142, n. 12).

9. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 2:286, p. 152, n. 8).

10. يَظْلَمُونَ *yuẓlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 2:281, p. 147, n. 2).

قُلِ اللَّهُمَّ 26. Say: "O Allah,

مَلِكُ السَّمَاوَاتِ Sovereign of the Dominion,

تُؤْتِي الْمَالَكُ you give¹ possession²

مَنْ تَشَاءُ to whom You will;

وَتَنْزِعُ الْمَالَكُ and you wrest³ possession

مِنْ تَشَاءُ from whom You will;

وَتُحْزِرُ and You bring honour⁴

مَنْ تَشَاءُ to whom You will

وَتُذِلُّ and You bring dishonour⁵

مَنْ تَشَاءُ to whom You will.

يَدُكَ الْغَيْرُ In Your Hand lies all good.

إِنَّكَ عَلَى Verily You are over

كُلِّ شَيْءٍ قَدِيرٌ everything All-Powerful.

تُولِجُ اللَّيْلَ 27. You make the night enter⁶

فِي النَّهَارِ into the day

وَتُولِجُ النَّهَارَ and You make the day enter

فِي اللَّيْلِ into the night;

وَتُخْرِجُ الْحَيَّ and You produce⁷ the living

مِنْ الْمَيِّتِ out of the lifeless

وَتُخْرِجُ الْمَيِّتَ and You produce the lifeless

مِنْ الْحَيِّ out of the living;

وَتَرْزُقُ and You give sustenance⁸

1. *tu'tī* = you give, bestow, grant (v. ii. m. s. impfct. from 'atā [ityān/aty/ma'tāh], to give, to come. See ya'tī at 2:258, p. 133, n. 8).

2. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 2:247, p. 125, n. 1. It is Allah Who bestows ownership, i.e., property and wealth in all their sizes and forms, be it sovereignty over a vast dominion or possession of a little wealth. Similarly, it is Allah Who takes away wealth and ownership. And in the like manner honour, life and death and everything is in His Hand. This and the next 'āyah are as much a remarkable statement of monotheism as they constitute an ideal form of prayer.

3. *tanzi'u* = you wrest, snatch, take away, remove, divest, deprive (v. ii. m. s. impfct. from naza'a [naz'], to take away).

4. *tu'izzu* = you bring honour, make respectful, dignify, strengthen (v. ii. m. s. impfct. from 'a'azza, form IV of 'azza ['izz/'izzah/'azāzah], to be strong, respected).

5. *tudhillu* = you bring dishonour, degrade, debase, humiliate, lower (v. ii. m. s. impfct. from 'adhalla, form IV of dhalla [dhall /dhull /dhillal/ dhalālāh /madhallah], to be low).

6. *tāliju* = you insert, make enter, thrust, interpolate (v. ii. m. s. impfct. from 'awlaja, form IV of walaja [lijah/wulāj], to enter, penetrate). This part of the 'āyah, which points out to a significant scientific truth and is properly intelligible only in the light of modern knowledge. The night and the day are a continuous process, one receding into or gradually taking the place of the other – a fact which is possible and understandable only in the case of the earth's being a sphere and in constant rotation.

7. *tukhrīju* = you bring out, produce (v. ii. m. s. impfct. from 'akhrāja, form IV of kharaja [kharāj], to go out, to leave. See tukhrījuna at 2:84, p. 39, n. 8). Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless.

8. *tarzuqu* = you give sustenance, provide means of livelihood, bestow (v. ii. m. s. impfct. from razaqa [rizq], to provide means of livelihood. See razaqnā at 2: 172, p. 81, n. 2). This part of the 'āyah is an emphasis upon what is stated at the beginning of the previous 'āyah.

مَنْ تَشَاءُ to whom You will

بِغَيْرِ حِسَابٍ without calculation.¹

لَا يَتَّخِذِ الْمُؤْمِنُونَ 28. Let not the believers take²

الْكَافِرِينَ أَوْلِيَاءَ the unbelievers as helpers³

مِنْ دُونِ الْمُؤْمِنِينَ in lieu of the believers;

وَمَنْ يَفْعَلْ ذَلِكَ and whoever does that

فَلَيْسَ مِنَ اللَّهِ shall not be from Allah

فِي شَيْءٍ in anything;⁴

إِلَّا أَنْ تَكُونُوا except that you apprehend⁵

مِنْهُمْ تَقَنُّةٌ from them a threat.⁶

وَيَحْذَرُكُمْ اللَّهُ And Allah cautions⁷ you

نَفْسُهُ against Himself;

وَالِلَّهِ and to Allah is

الْمَصِيرُ the destination.⁸

قُلْ إِنْ تُخْفُوا 29. Say: "If you hide⁹

مَا فِي صُدُورِكُمْ what is in your breasts¹⁰

أَوْتَبِّدُوهُ or disclose¹¹ it

يَعْلَمَهُ اللَّهُ Allah knows it;

وَيَعْلَمُ and He knows

مَا فِي السَّمَوَاتِ whatever is in the heavens

وَمَا فِي الْأَرْضِ and whatever is in the earth;

1. حساب *hisâb* (pl. *hisâbât*) = calculation, reckoning, accounting, computation. See at 2:212, p. 102, n. 4. "Without calculation" means without limit, countless/countlessly, incalculably.

2. يتخذ *yattakhidh(u)* = he takes, takes up, takes on, assumes, adopts (v. iii. m. s. impfct. in form VIII of 'akhadha ['akhdh], to take. The last letter is vowelless because of the prohibitive *lâ* coming before the verb. See at 2:165, p. 77, n. 10).

3. أولياء 'awliyâ' (pl.; sing. ولي waliyy) = helpers, friends, patrons, protectors, legal guardians. See waliyy at 2:120, p. 57, n. 6.

4. i.e., anyone taking unbelievers as friend-helpers will not be in the *dîn* of Allah and will forfeit Allah's help. (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228).

5. تتقوا *tattaqû(na)* = you all fear, be afraid of (v.

ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. The terminal *nûn* is dropped for the particle 'an coming before the verb. See *tattaqûna* at 2:179, p. 85, n. 5).

6. i.e., if the non-Muslims are inimical and pose a threat to the Muslims then a show of friendship may be made to them without taking them into confidence (Al-Ṭabarî, *Tafsîr*, pt. III, p. 228). تنان

tuqâh = fear, anything to be feared, threat.

7. يحذر *yuḥadhdhiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhdhara*, form II of *ḥadhira* [ḥidhr/ḥadhar], to be cautious. See *iḥdharû* at 2:235, p. 119, n.1). Allah cautions you against Himself means He warns you against His wrath and punishment.

8. i.e., everyone shall have to return to Him and give an account of his deeds. مصر *maṣîr* = destination, destiny, end. See at 2:225, p.152, n. 5).

9. تخفوا *tukhfû(na)* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ , form IV of *khafiya* [khafâ/khifâh/khufyah], to be hidden. The terminal *nûn* is dropped because the verb is part of a conditional clause (preceded by 'in). See at 2:284, p. 151, n. 3).

10. صدور *ṣudûr* (sing. صدر *ṣadr*) = breasts, bosoms, chests., hearts.

11. تبذروا *tubdû(na)* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdâ, form IV of *badâ* [budâww/badâ']) to appear, to come to light. The terminal *nûn* is dropped for the reason stated at n. 9 above. See at 2:284, p. 151, n. 2.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ and Allah is over everything All-Powerful.

يَوْمَ 30. On the Day

تَجِدُ كُلُّ نَفْسٍ what he did² of good

مَا عَمِلَتْ مِنْ خَيْرٍ brought face to face;³

وَمَا عَمِلَتْ مِنْ سُوءٍ and also what he did of evil.⁴

تَوَدُّ لَوْ أَنَّ He will wish⁵ if there were

بَيْنَهَا وَبَيْنَهُ between it and him

أَمَدًا بَعِيدًا a time-span⁶ far-off.⁷

وَيَحذَرُكُمْ اللَّهُ And Allah cautions⁸ you

نَفْسَهُ against Himself;

وَاللَّهُ رءُوفٌ and Allah is Most Kind⁹

بِالْعِبَادِ to the servants.

Section (Rukû') 4

قُلْ إِنْ كُنْتُمْ love¹⁰ Allah

تُحِبُّونَ اللَّهَ

فَاتَّبِعُونِي then follow¹¹ me,

يُحِبِّكُمْ اللَّهُ Allah will love¹² you

وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ and forgive you your sins;

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. تجد *tajidu* = she finds, gets, obtains (v. iii. f. s. impfct. from *wajada* [*wujûd*], to find. See *tajidû* at 2:283, p. 150, n. 2).

2. عملت *'amilat* = she or it did, performed, acted, (v. iii. f. s. past from *'amila* [*'amal*], to do).

3. محضر *muḥḍar* = brought face to face, brought along, fetched, presented (passive participle from *'ahḍara*, form IV of *ḥaḍara* [*ḥuḍûr*], to be present. See *hâḍirah* at 2:282, p. 149, n. 5).

4. سوء *sâ'* (pl. أسواء *'aswâ'*) = evil, ill, offence, bad deed. See at 2:169, p. 79, n. 13. This part of the *'âyah* stresses individual responsibility and indicates that anyone else's atonement will be of no avail against Allah's judgement.

5. تود *tawaddu* = she wishes, likes, loves, desires, hopes for, wants (v. iii. f. s. impfct. from *wadda* [*wadd* / *wudd* / *wadd* / *wudd* / *wuddûd* / *mawaddah*], to love. See *yuwaddu* at 2:266, p. 139, n. 8).

6. أمد *'amad* (pl. *'âmâd*) = span or stretch of time, terminus.

7. بعد *ba'îd* (s.; pl. *bu'adâ'* / *bu'âd* / *bu'dân* / *bi'âd*) = far, far-off, far-away, far-reaching, distant, unlikely. See at 2:176, p. 83, n. 3).

8. i.e., cautions you against His wrath and punishment. يحذر *yuhadhḥiru* = he cautions, warns, puts you on your guard (v. iii. m. s. impfct. from *ḥadhḥara*, form II of *ḥadhira* [*ḥidhr* / *ḥadhar*], to be cautious. See at 3:28, p. 166, n. 7).

9. رءوف *ra'ûf* = most kind, most compassionate, most gracious (active participle in the scale of *fa'ûl* from *ra'afa* / *ra'ufa* [*ra'fah* / *ra'âfah*], to show mercy. See at 2:207, p. 100, n. 4).

10. تحبون *tuhibbûna* = you (all) love, like, wish, (v. ii. m. pl. impfct. in form IV of *ḥabba* [*ḥubb*], to love. See *tuhibbû* at 2:216, p. 104, n. 10).

11. اتبعوا *ittabi'û* = you (all) follow, imitate, pursue, be on the track (v. ii. m. pl. imperative from *itaba'* / *tabi'* [*taba'* / *tabâ'ah*], to follow. See at 2:170, p. 80, n. 2). This *'âyah* implies that whatever he did or advised was by Allah's directive.

12. يحب *yuhbib* (originally *yuhbibu*, i.e. *yuhbibu*) = he loves, likes, wishes (v. iii. m. s. impfct. from *'ahabba*, form IV of *ḥabba*. The final letter is vowelless because the verb is conclusion of a conditional clause.

قُلْ أَطِيعُوا اللَّهَ 32. Say: "Obey¹ Allah

وَالرَّسُولَ" and the Messenger."

فَإِنْ تَوَلَّوْا But if they turn away,²

فَإِنَّ اللَّهَ لَا يُحِبُّ then Allah does not like³

الْكَافِرِينَ ﴿٣٢﴾ the unbelievers.

إِنَّ اللَّهَ اصْطَفَى 33. Verily Allah chose⁴

ءَادَمَ وَنُوحًا 'Âdam and Nûh

وَأَلْإِسْرَافِيْمَ and the family of Ibrâhîm

وَأَلْعِمْرَانَ and the family of 'Imrân⁵

عَلَى الْعَالَمِينَ ﴿٣٣﴾ above all the beings;⁶

ذُرِّيَّةَ 34. As offspring,⁷

بَعْضُهُمْ مِنْ بَعْضٍ one from the other;

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ ﴿٣٤﴾ All-Knowing.

إِذْ قَالَتِ امْرَأَتُ عِمْرَانَ 35. When 'Imrân's wife⁸ said:

رَبِّ "My Lord,

إِنِّي نَذَرْتُ لَكَ I have dedicated⁹ to You

مَا فِي بَطْنِي what is in my womb

مُحَرَّرًا as an offering.¹⁰

فَقَبَّلَ مِنِّي So accept¹¹ [it] from me;

إِنَّكَ أَنْتَ verily You are

1. أَطِيعُوا 'aff'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw']), to obey. See 'ata'nā at 2:285, p. 152, n. 3). This is a repeated command to obey and follow the Prophet.

2. تَوَلَّوْا tawallaw = they turned away, desisted, refrained (v. iii. m. pl. past from tawallā, form V of waliya to be near. See at 3:20, p. 162, n. 11).

3. يُحِبُّ yuḥibbu = he loves, likes, wishes (v. iii. m. s. impfct. from ḥabba [ḥubb]), to love. See at 2:222, p. 109, n. 10; and yuḥbib at 3:31, p. 167, n. 12).

4. i. e., Allah chose for Prophethood and bestowal of scriptures. اصْطَفَى iṣṭafā he chose, selected (v. iii. m. s. past in form VIII of ṣafā [ṣafw/ṣufaw/ṣafā'], to be clear, pure. See at 2:247, p. 125, n. 3).

5. These are mentioned by name because all the Prophets and Messengers were raised from among their progeny.

6. i. e., all the different nations of the time.

7. ذُرِّيَّةَ dhurriyah (pl. ذُرِّيَّاتُ dhurriyāt/ذرية dhārīy) = offspring, progeny, children, descendant. See at 2:266, p. 139, n. 14).

8. امْرَأَةٌ 'imra'ah = wife, woman. Her name was Hannah. This 'Imrân, husband of Hannah, is not to be confused with 'Imrân, father of Mūsā (Moses). There was a time-gap of about one thousand and eight hundred years between the two persons. Hannah's husband 'Imrân died before she gave birth to her child.

9. نَذَرْتُ nadhartu = I dedicated, made a vow, consecrated, pledged (v. i. past from nadhara [nadhr/nudhâr], to dedicate. See nadhartum at 2:270, p. 141, n. 12).

10. مُحَرَّرًا muḥarrar = freed from all ties, i. e., dedicated, consecrated to Allah, liberated, emancipated (passive participle from harrara, form II of ḥarra [ḥarr/ḥarârâh], to be hot). Hannah dedicated the child to be born to her for the service of Allah. It appears from the next 'āyah that she was hoping for a male child.

11. قَبَّلَ taqabbal = accept, receive, grant (v. ii. m. s. imperative from taqabbala, form V of qabila [qabâl/qubâl], to accept. See at 2:127, p. 60, n. 11).

الَسْمِيعُ the All-Hearing,¹

الْعَلِيمُ the All-Knowing.²

فَلَمَّا 36. Then when

وَضَعَتْهَا she gave birth³ to her [Mary]

قَالَتْ رَبِّ إِنِّي she said: "My lord, I have

وَضَعْتُ أَنْثَى delivered her, a female" —

وَاللَّهُ أَعْلَمُ and Allah knew better⁴

بِمَا وَضَعَتْ what she gave birth to,

وَلَيْسَ الذَّكَرُ and the male is not

كَالْأُنْثَى like the female —

وَإِنِّي سَمَّيْتُهَا مَرْيَمَ "and I have named⁵ her Mary

وَإِنِّي أَعِيزُهَا and I seek refuge⁶ for her

بِكَ with You

وَذُرِّيَّتَهَا and for her progeny

مِنَ الشَّيْطَانِ from Satan,

الرَّجِيمِ the accursed.⁷

فَقَبَّلَهَا رَبُّهَا 37. So her Lord accepted⁸

بِقَبُولٍ حَسَنٍ her in favourable response

وَأَنْبَتَهَا and reared⁹ her up

نَبَاتًا حَسَنًا in a good rearing;

وَكَفَّلَهَا and put her under the care¹⁰

1. i.e., All-Hearing and Most Responsive to prayers.

2. i.e., All-Knowing, among other things, of the intentions of His servants.

3. وضعت *waḍa'at* = she laid, laid down, delivered, gave birth to (v. iii. f. s. past from *waḍa'a* [*waḍ'*], to lay, to put down).

4. أعلم *'a'lamu* = better-knowing, better aware (elative of *'alim*, active participle from *'alima* [*'ilm*], to know. The statement "and Allah knows better like the female" is a parenthetical clause.

5. سميت *sammaytu* = I named, called, designated, nominated (v. i. s. past from *sammā*, form II of *samā* [*sumuwu/samā'*], to be high. See *musamman* at 2:282, p. 147, n. 5).

6. أعوذ *'u'idhu* = I seek refuge for, I place under the protection (v. i. s. impfet. from *'a'ādha*, form IV of *'ādha* [*'awdh/iyādh/ma'ādh*], to seek protection, to take refuge).

7. رجم *rajim* = accursed, damned, stoned (passive participle on the scale of *fa'il* from *rajama* [*rajm*], to stone, to curse).

8. قبل *taqabbala* = he accepted, received, granted (v. iii. m. s. past in form V of *qabala* [*qabāl/qubāl*], to accept. See *taqabbal* at 3:35, p. 168, n. 11).

9. i.e. Allah arranged for her being brought up. أنبت *'anbata* = he reared, brought up, caused to sprout, made grow (v. iii. m. s. past in form IV of *nabata* [*nabī*], to grow. See *'anbatat* at 2:261, p. 136, n. 10).

10. كفَّل *kaffala* = he put under the care, provided security, placed in charge (v. iii. m. s. past in form II of *kafala/kafila/kafala* [*kafū/kufūl/kafālah*], to be responsible). Allah arranged for Maryam to be under the care of Zakariyyā, husband of her maternal aunt. When Maryam's mother raised the question of her care and guardianship the rabbis of Bayt al-Maqdis quarrelled among themselves for her guardianship. The matter was ultimately settled by drawing lots which fell in favour of Zakariyyā (See *supra*, 3:44, at p. 173). As Maryam came of age Zakariyyā made for her a special chamber, *mihrāb*, in Bayt al-Maqdis where she stayed and devoted herself to worship and prayer.

- زَكْرِيَّا to Zakariyyâ.
 كَلَّمَادْخَلَ عَلَيْهَا Whenever Zakariyyâ called
 زَكْرِيَّا الْمِعْرَابِ on¹ her in the chamber²
 وَجَدَ عِنْدَهَا رِزْقًا he found³ with her provision.⁴
 قَالَ يَمْرُؤُما He said: "O Mary,
 أَنَّى لَكَ هَذَا whence⁵ is this for you?"
 قَالَتْ She said:
 هُوَ مِنْ عِنْدِ اللَّهِ "It is from Allah.
 إِنَّ اللَّهَ بَرِّزُقٌ Verily Allah gives provision⁶
 مَنْ يَشَاءُ to whomsoever He will
 بَعْدَ حِسَابٍ without calculation."⁷
- هَٰذَا لَكَ دَعَا 38. Thereat Zakariyyâ prayed
 زَكْرِيَّا رَبِّهِ قَالَ His Lord. He said:
 رَبِّ هَبْ لِي "My Lord, bestow⁸ on me
 مِنْ لَدُنْكَ out of Your grace⁹
 ذُرِّيَّةً طَيِّبَةً a noble¹⁰ offspring.
 إِنَّكَ Verily You are
 سَمِيعُ الدُّعَاءِ All-Responsive¹¹ to prayer."
- فَنَادَاهُ الْمَلَائِكَةُ 39. So the angels called out¹²
 وَهُوَ to him – and he was still
 قَائِمٌ يَصَلِّي standing erect¹³ praying¹⁴

1. دخل *dakhala* = he entered, went in [followed by the particle 'alâ it means to enter someone's room, to call on] (v. iii. m. s. past [from *dukhâl*], to enter. See 'udkhilâ at 2:208, p. 100, n. 5).

2. محراب *mihrab* (pl. محاريب *mahârib*) = prayer niche, private chamber.

3. وجد *wajada* = he found, got, came across (v. iii. m. s. past [from *wujâd*], to find. See *tajidu* at 3:29, p. 167, n. 1).

4. رزق *rizq* (pl. أرزاق *arzâq*) = provision, means of livelihood, food, sustenance. See at 2:233, p. 116, n. 11).

5. أَنَّى *'annâ* = whence, wherefrom, how, when.

6. يرزق *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [*rizq*], to give the means of subsistence. See *tarjuqu* at 3:27, p. 165, n. 8).

7. حساب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, computation. "Without calculation" means without limit, countless/countlessly, incalculably. See at 3:27, p. 166, n. 1).

8. هب *hab* = you bestow, give, grant, donate (v. ii. m. s. imperative from *wahaba* [*wahb*], to grant. See at 3:8, p. 157, n. 5).

9. مِنْ لَدُنْكَ *min ladunka* = from your side, i.e., out of your grace, not in lieu of any merit on the part of the seeker.

10. طيبة *ṭayyibah* (pl. طيبات *ṭayyibât*; mas. *ṭayyib*) = good, noble, virtuous. See *ṭayyibât* at 2:267, p. 140, n. 5).

11. سميع *samî'* = All-Responsive, All-Hearing, Intensely Listening. Active participle in the intensive scale of *fa'il* from *samî'a* [*sam*' / *samâ'* / *samâ'ah* / *masma'*], to hear. See *samî'nâ* at 2:285, p. 152, n. 2).

12. نادى *nâdat* = she called out, shouted, (v. iii. f. s. past from *nâda*, form III of *nadâ* [*nadw*], to call). See *nidâ'* at 2:171, p. 80, n. 12).

13. قائم *qâ'im* = standing, upright, erect (active participle from *qâma* [*qawmah/qiyâm*], to stand up). See *yaqûmûna* at 2:175, p. 144, n. 4).

14. يصلى *yusallî* = he prays, worships, performs prayer (v. iii. m. s. impfct. from *ṣallâ* [*ṣalâh*], to pray, worship).

فِي الْيَحْرَابِ in the chamber – [saying] :

أَنَّ اللَّهَ يَبْشِرُكَ "Allah gives you the glad

بَشِيرَاتٍ tidings¹ of Yahyâ,

مُصَدِّقًا attesting the truth²

بِكَلِمَةٍ of a word from Allah,³

وَسَيِّدًا وَحَصْرًا of a leader⁴ and a celibate,⁵

وَنَبِيًّا and a Prophet,

مِنَ الصَّالِحِينَ being one of the righteous."⁶

قَالَ رَبِّ أَنَّى 40. He said: "My Lord, how⁷

يَكُونُ لِي عِلْمٌ can there be a son⁸ for me

وَقَدْ بَلَغَنِيَ الْكِبَرُ and old age⁹ has reached¹⁰ me

وَأَمْرَأَتِي عَاقِرٌ and my wife is barren?"¹¹

قَالَ كَذَلِكَ اللَّهُ He [Allah] said: "Thus Allah

يَفْعَلُ مَا يَشَاءُ does what He wills."

قَالَ رَبِّ 41. He said: "My Lord,

اجْعَلْ لِّي آيَةً set¹² for me a sign."¹³

قَالَ آيَاتُكَ He [Allah] said: "Your sign

أَلَّا تَكَلَّمَ is that you shall not speak¹⁴

النَّاسَ ثَلَاثَةَ أَيَّامٍ to men for three days

إِلَّا رَمَزًا except by signals;¹⁵

وَاذْكُرْ رَبَّكَ and remember¹⁶ your Lord

1. يَبْشِرُ *yubashshiru* = he gives good tidings (v. iii. m. s. impfct. from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, to be happy. See *bashshir* at 2:223, p. 110, n. 7).

2. مُصَدِّقٌ *muṣaddiq* = that which confirms, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 3:3, p. 154, n. 5).

3. i.e., 'Īsâ, peace be on him is called "a word from Allah" because he came into existence in his mother's womb by Allah's command *kun* (be).

4. سَيِّدٌ *sayyid* (pl. *asayd/sādah/sādāt*), leader, chief, noble.

5. حَصْرٌ *ḥaṣūr* = celibate, one who remains unmarried and refrains from sexual intercourse. Active participle in the scale of *fa'āl* from *ḥaṣara* [*ḥaṣr*], to hold back, to detain, to contain).

6. صَالِحِينَ *ṣāliḥīn* (acc/genitive of *ṣāliḥān*, pl. of *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalāḥ/ṣulāḥ/maṣlaḥah*], to be good, right, proper. See at 2:130, p. 62, n. 5).

7. أَنَّى *'annā* = whence, wherefrom, how, when. See at 3:37, p. 170, n. 5).

8. غُلَامٌ *ghulam* (pl. *ghilmān/ghilmah*) = boy, lad, son, youth, slave.

9. كِبَرٌ *kibar* = old age, bigness, eminence.

10. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulāgh*, to reach. See *balaghna* at 2:232, p. 115, n. 8).

11. عَاقِرٌ *'āqir* = barren, sterile (f.).

12. اجْعَلْ *ij'āl* = (you) place, put, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'īl*], to make, put, place. See at 2:260, p. 136, n. 2).

13. آيَةً *'āyah* (pl. *āyāt*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

14. تَكَلَّمَ *tukallima(mu)* = you speak, talk, address (v. ii. m. s. impfct. from *kallama*, form II of *kalama* (*kalm*), to wound. See *kallama* at 2:253, p. 129, n. 2. Prophet Zakariyyā was granted the sign that he would be unable to speak to men for three days when his wife became pregnant; but he was not made unable to pray (Ibn Kathīr, II, p. 31).

15. رَمَزَ *ramz* (pl. *rumūz*) = sign, signal.

16. i. e., say prayer.

كَثِيرًا in profusion

وَسَبِّحْ بِالْعَشِيِّ and glorify¹ in the afternoon²

وَالْإِبْكَارِ and the morning."³

Section (Rukû') 5

وَإِذْ قَالَتْ 42. And when the angels

الَّتِي كُنْتَ يُعْرَمُ said: "O Maryam,⁴

إِنَّ اللَّهَ اصْطَفَاكِ verily Allah has chosen⁵ you

وَطَهَّرَكِ and purified⁶ you

وَأَصْطَفَاكِ and has selected you

عَلَى نِسَاءٍ over the women of

الْعَالَمِينَ all the beings."

يَمْرُؤَاتِي 43. "O Maryam, be obedient⁷

لِرَبِّكِ to your Lord

وَأَسْجُدِي and prostrate⁸ yourself

وَأَرْكَعِي and bow⁹ in prayer

مَعَ الرَّاكِعِينَ along with the bowing ones."

ذَٰلِكَ مِنْ 44. This is of

أَنْبَاءِ الْغَيْبِ the tidings of the unseen that

نُوحِيهِ إِلَيْكَ We communicate¹⁰ to you;

وَمَا كُنْتَ لَدَيْهِمْ and you were not by them

1. سَبِّح *sabbih* = proclaim the sanctity, glorify, declare immunity from blemish (v. ii. s. imperative from *sabbaha*, form II of *sabaha* [*sabih sibāḥah*] to swim, to float. See *nusabbihu* at 2:30, p. 16, n. 8).

2. عَشَى *'ashiy* (sing. *'ashiyah*) = evening, afternoon, the time between noon and sunset.

3. إِبْكَار *'ibkār* = morning, forenoon.

4. After the description of the birth of Yaḥyā to a very old father and an equally old and barren mother reference is made to a still more miraculous deed of Allah in the birth of 'Īsā (p.b.h.) through a mother only and to the other miracles that Allah caused to happen at his hand. This is done only to illustrate the fact that he was only a creation of Allah's and a Messenger.

5. اصْطَفَا *iṣṭafā* = he chose, selected, picked out, singled out (v. iii. m. s. past in form VIII of *ṣafā* [*ṣafw/ṣufūw/ṣafā*]), to be clear. See at 2:247, p. 125, n. 3; 2:132, p. 62, n. 9; and *iṣṭafaynā* at 2:130, p. 62, n. 4).

6. طَهَّر *ṭahhara* = he purified, rendered pure, cleansed (v. iii. m. s. past in form II of *ṭahara* [*ṭahura* [*ṭuhr/ṭahārah*]), to be clean, pure. See *ṭahhirā* at 2:125, p. 59, n. 14. This part of the 'āyah emphasizes that Allah selected Maryam for the honour of the miraculous birth of 'Īsā (p.b.h.) through her and that she was chaste and free from the blame hurled at her by the Jews.

7. اُغْنِي *uḡnī* = be devout, dutiful, obedient (v. ii. f. s. imperative from *qanata* [*qunūti*], to be obedient). See *qānītīn* at 3:17, p. 161, n. 2).

8. اُسْجُدِي *usjudī* = prostrate yourself (v. ii. f. s. imperative from *sajada* [*sujūd*]), to go into prostration. See *usjudū* at 2:34, p. 18, n. 3).

9. ارْكَعِي *irka'ī* = bow, bend the body in prayer, kneel down (v. ii. f. s. imperative from *raka'* [*rukū'*]), to bow. See *irka'ū* at 2:43, p. 22, n. 3).

10. نَحْيِي *nāḥī* = we communicate (v. i. pl. impfct. from *'awḥā*, form IV of *waḥā* [*waḥy*]), to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ān at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4.

- إِذْ يُلْقُونَ when they were casting¹
 أَقْلَنَهُمْ their arrows² as to
 يَكْفُلُ who of them should sponsor³
 مَرْيَمَ Maryam;
 وَمَا كُنْتَ لَدَيْهِمْ nor were you with them
 إِذْ يَخْتَصِمُونَ when they were quarrelling.⁴
45. When the angels said:
 "O Maryam, verily Allah
 يُبَشِّرُكِ gives you the good tidings⁵
 بِكَلِمَةٍ of a word from Him⁶ —
 اسْمُهُ الْمَسِيحُ his name will be Messiah,
 عِيسَى ابْنُ مَرْيَمَ 'Îsâ, son of Maryam,
 وَجِيهًا فِي الدُّنْيَا esteemed⁷ in the world
 وَالْآخِرَةِ and the hereafter
 وَمِنَ الْمُقَرَّبِينَ and of those placed near."⁸
46. And He will speak to men
 فِي الْمَهْدِ while in the cradle⁹
 وَكَهْلًا and during manhood,¹⁰
 وَمِنَ الصَّالِحِينَ and will be of the righteous.
47. She said: "My Lord,
 أَنَّى يَكُونُ لِي وَلَدٌ how can there be a son to me

1. يُلْقُونَ *yulqûna* = they throw, cast, fling (v. iii. m. pl. impfct. from '*alqâ*', form IV of *laqiya* [*liqâ*] /*luqyân*/*luqy*/*luqyah*/*luqan*), to meet. See *lâ tulqû* at 2:195, p. 93, n. 12).

2. i.e., they were casting lots with their arrows to decide who should take charge of Maryam. '*aqlâm*' (sing. *qalam*) = reed pens, pens, arrows for casting lots.

3. يَكْفُلُ *yakfulu* = he sponsors, takes charge of, becomes responsible for (v. iii. m. s. impfct. from *kafala*/*kafl*/*kufûl*/*kafâlah*), to be responsible for. See *kaffala* at 3:37, p. 169, n. 10).

4. i.e., they were quarrelling about the matter of taking charge of Maryam. Maryam's mother had dedicated her to the service of Allah and took her to Bayt al-Maqdis where the rabbis quarrelled as to who should take charge of Maryam. The matter was settled by casting lots which fell in favour of Zakariyyâ. See Al-Ṭabarî, pt. III, 241-242, 267; Ibn Kathîr, II, 34. See also *infra*, 3:37, at p. 169).

يَخْتَصِمُونَ *yakhtaṣimûna* = they quarrel, dispute, argue, contest one another (v. iii. m. pl. impfct. from *ikhtaṣama*, form VIII of *khaṣama* [*khaṣm*/*khiṣâm*/*khuṣûmah*], to defeat in argument. See *khiṣâm* at 2:204, p. 99, n. 4).

5. يُبَشِّرُ *yubashshiru* = he gives the good tidings, announces the good news (v. iii. m. s. impfct. from *bushshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to be happy. See *bashshir* at 2:223, p. 110, n. 7; 2:155, p. 73, n. 12; 2:25, p. 13, n. 40).

6. 'Îsâ (p.b.h.) is called a "word from Allah" because he came into existence in his mother's womb by Allah's word "be" (Ibn Kathîr, II, 34).

7. وَجِيه *wajîh* (pl. *wujahû*) = esteemed, notable, distinguished.

8. مُقَرَّبِينَ *muqarrabîn* (acc./gen. of *muqarrabûn*, sing. *muqarrab*) those placed near (passive participle from *qarraba*, form II of *qaraba* [*qurb*/*maqrabah*], to be near. See *lâ taqrabû* at 2:222, p. 109, n. 7).

9. This is one of the miracles given by Allah to 'Îsâ (p.b.h.). مَهْد *mahd* (pl. مَهْد *muhâd*) = cradle. See *mihâd* at 3:12, p. 158, n. 8.

10. كَهْل *kahl* (pl. *kuhâl*/*kihâl*/*kuhûl*/*kuhlân*) = man of mature age, full manhood. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (Ṣafwat al-Bayân, 81).

وَلَمْ يَمَسِّنِي and there did not touch¹ me
بَشَرٌ any man?"

قَالَ كَذَلِكَ He said: "So it will be.

اللَّهُ يَخْلُقُ مَا يَشَاءُ Allah creates² what He wills.

إِذَا قَضَىٰ أَمْرًا When He decrees³ a thing

فَالْيَا يَقُولُ لَهُ He but says for it

﴿١٧﴾ كُنْ فَيَكُونُ 'Be', and it becomes."

وَيُعَلِّمُهُ 48. And He will teach⁴ him

الْكِتَابَ وَالْحِكْمَةَ the Book and wisdom⁵,

وَالْتَّوْرَةَ and the Torah

﴿١٨﴾ وَالْإِنْجِيلَ and the Injîl —

وَرَسُولًا 49. And [will make him]

إِلَىٰ بَنِي a Messenger to the Children

إِسْرَءِيلَ of Isrâ'îl [and he will say]:

﴿١٩﴾ أَنِّي قَدْ جِئْتُكُمْ "I have indeed come to you

بِآيَاتٍ مِنْ رَبِّكُمْ with a sign from your Lord —

﴿٢٠﴾ أَنِّي آخِطُكُمْ that I shall make⁶ for you

مِنْ الطِّينِ out of clay⁷

كَهَيْئَةِ الطَّيْرِ as if the figure⁸ of a bird,⁹

فَأَنْفُخُ فِيهِ then I shall blow¹⁰ into it,

فَيَكُونُ طَيْرًا so it will become a bird

1. i.e., did not cohabit with me. يمسس *yamsas* (*yamassu* from *yamsasu*)= he touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masis*], to feel, to touch. The terminal letter is vowelless because of the particle *lam* coming before the verb. See *massat* at 2:214, p. 103, n. 4 and *tamassû* at 2:236, p. 119, n. 3.

2. يخلق *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalaga* [*khalq*], to create. See *khalaga* at 2:228, p. 112, n. 2 and 2:21, p. 11, n. 4).

3. قضى *qadâ* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qadâ'*, to conclude. See at 2:117, p. 55, n. 9; *qadaytum* at 2:200, p. 97, n. 3 and *quḍiya* at 2:210, p. 101, n. 3.

5. يعلم *yu'allimu* = he teaches, instructs, trains, educates, informs, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 2:282, p. 150, n. 1).

5. i.e., the *sunnah* of the Prophets.

6. أحلق *'akhluqu* = I make, give shape, create (v. i. s. impfct. from *khalaga*. See *yakhluqu* at n. 2 above. Here follows the mention of some of the miracles that Allah caused to happen at the hands of 'Isâ p.b.h.).

7. طين *ṭīn* = clay, soil.

8. هيئة *hay'ah* (pl. هيا *hay'ât*) = shape, form, body, committee, board, skeleton organization.

9. طير *tayr* (coll. n.; pl. طيور *tuyûr*) = bird. See at 2:260, p. 135, n. 13.

10. أنفخ *'anfukhu* = I blow, breathe, inflate, fill with air (v. i. s. impfct. from *nafakha* [*nafkh*], to blow).

بِإِذْنِ اللَّهِ by Allah's leave¹;
 وَأُبْرِئُ الْأَكْمَهَ and I shall cure² the blind³
 وَالْأَبْرَصَ and the leper⁴ and
 وَأُحْيِي الْمَوْتَى shall give life⁵ to the dead
 بِإِذْنِ اللَّهِ by Allah's leave;⁶
 وَأُنَبِّئُكُمْ and shall inform⁷ you
 بِمَا تَأْكُلُونَ of what you eat⁸
 وَمَا تَدَّخِرُونَ and what you store up⁹
 فِي بُيُوتِكُمْ in your houses.
 إِنَّ فِي ذَلِكَ لَآيَةً Verily therein is a sign
 لَكُمْ for you,
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers."
 ﴿٥٠﴾
 وَ 50. "And [I have come to you]
 مُصَدِّقًا as one attesting the truth¹⁰
 لِمَا يَكُفِّرُ بَدَى of what has come before me
 مِنَ التَّوْرَةِ of the Torah
 وَلِأَجْلَلْ لَكُمْ and to make lawful¹¹ for you
 بَعْضَ الَّذِي some of what
 حُرِّمَ عَلَيْكُمْ was forbidden¹² to you;
 وَحِثُّكُمْ and I have come to you
 بِآيَةٍ مِنْ رَبِّكَ with a sign from your Lord.
 فَاتَّقُوا اللَّهَ So beware of Allah

1. *'idhn* (pl. أَذْن *'udhûn* / أَذِنَات *'udhûnât*) = leave, permission, authorization, order (See at 2:221, p. 108, n.12). Note that whatever miracle happened at the hands of 'Isâ (p.b.h.) was by Allah's authorization.

2. *'ubri'u* = I cure, heal, acquit, absolve, (v. i. s. impfct. from *'abra'a*, form IV of *bari'a* [*barâ'ah*], to be clear [especially from a blemish or guilt]). See *tabarra'a* at 2:166, p. 78, n. 5

3. *'akmah* (pl. كَم *kumh*) = blind since birth, born blind

4. *'abraş* = leper, leprous.

5. *'uhyi* = I give life, bring to life (v. i. s. impfct. from *'ahya*, form IV of *hayiya* [*hayah*], to live. See at 257, p. 133, n. 6).

6. Note the repeated emphasis on Allah's leave which means that 'Isâ (p.b.h.) is not to be deified on account of bringing forth the miracles.

7. *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab' / nubû'*], to be high, prominent. See at 3:15, p. 160, n. 2).

8. *ta'kulûna* = you (all) eat, consume (v. ii. m. pl. impfct. from *'akala* [*'aklma / kal*], to eat. See *ya'kulûna* at 2:274, p. 144, n. 3).

9. *taddakhirûna* (originally تَدَّخِرُونَ *tadhtakhirûna*) = you store up, accumulate, amass, hoard (v. ii. m. pl. impfct. from *iddakhara* [*idhtakhara*], form VIII of *dhakhara* [*dhakhr / dhukhr*], to keep, to preserve).

10. *musaddiq* = one who or that which confirms, verifies, attests (active participle from *şaddaqa*, form II of *şadaqa* [*şadq / şidq*], to speak the truth. See at 3:39, p. 171, n. 2).

11. *'uhilla(u)* = I make lawful, permit, allow, release, disengage (v. i. s. impfct. from *'ahalla*, form IV of *halla* [*hal / hill*], to untie, to be lawful. See *'ahalla* at 2:275, p. 144, n. 8. The terminal letter takes *fataḥ* because of an implied 'an in the particle *lâm* (*li* in the sense of *kay*, i.e., *lâm* of motivation), coming before the verb.

12. *hurrima* = he or it was forbidden, made unlawful, made inviolable (v. iii. m. s. past passive from *harrama*, form II of *haruma / harima* to be prohibited. See *harrama* at 2:275, p. 144, n. 9).

وَأَطِيعُوا and obey me.¹

إِنَّ اللَّهَ 51. Verily Allah is
رَبِّي وَرَبُّكُمْ my Lord and your Lord.
فَاعْبُدُوهُ So worship² Him.

هَذَا صِرَاطٌ This is a way³
مُسْتَقِيمٌ straight and correct.⁴

فَلَمَّا أَحَسَّ عِيسَىٰ 52. Then when 'Isā perceived⁵
نِفْثَهُمُ الْكُفْرَ infidelity⁶ on their part
قَالَ مَنْ he said: "Who are
أَنْصَارِي إِلَى اللَّهِ my helpers⁷ towards Allah?"
قَالَ الْخَوَارِجُونَ The disciples⁸ said:
نَحْنُ أَنْصَارُ اللَّهِ "We are the helpers of Allah.
وَأَمَّا بِاللَّهِ We believe in Allah
وَأَشْهَدُ and you bear witness⁹
بِأَنَّا مُسْلِمُونَ that we are Muslims."



رَبَّنَا آمَنَّا 53. "Our Lord, we believe
بِمَا أُنْزِلَ in what you have sent down¹⁰
وَاتَّبَعْنَا and we follow¹¹

الرَّسُولَ the Messenger
فَاكْتُبْنَا down with
الشَّاهِدِينَ the bearers of witness.¹³



1. أطيعون 'aṭī'ū + ni (originally 'aṭī'ū + nī) = you (all) obey me, submit to me, follow me (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw], to obey. See 'aṭī'ū at 3:32, p. 168, n. 1).

2. عبدوا u'būdū = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibādah / 'ubūdah / 'ubūdiyyah], to worship, to serve. See at 2:21, p. 11, n. 2). Like all other Prophets of Allah, 'Isā (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

3. صراط širāṭ = way, path, road. See at 1:6, p. 2, n. 3.

4. مستقيم mustaqīm = straight, upright, erect, correct, right, sound, proper. (Active participle from istaqāma, form X of qāma [qawmah/qiyām], to stand up, to get up. See at 2:213, p. 103, n. 1). Note that the way of monotheism (tawhīd) and the worship of Allah Alone is the straight and correct way.

5. أحس 'aḥassa = he sensed, realized, perceived (v. iii. m. s. past in form IV of ḥassa [ḥass], to feel).

6. كفر kufr = disbelief, unbelief, ingratitude, infidelity. See at 2:217, p. 105, n. 4 and kafarū at 2:212, p. 101, n. 11.

7. أنصار 'anṣār (sing. nāṣir) = helpers, aiders, supporters, patrons (active participle from naṣara [naṣr/nuṣār], to help. See at 2:270, p. 141, n. 16).

8. حواريون ḥawāriyyūn (sing. ḥawāriyy) = disciples, believing and sincere followers of 'Isā (p.b.h.).

9. أشهد ish-had = bear witness, attest, confirm (v. ii. m. imperative from shahida [shuhūd], to witness. See ash-hidū at 2:282, p. 149, n. 8).

10. أنزلت 'anzalta = you sent down, caused to descend (v. ii. m. s. past from 'anzala, form IV of nazala [nuzāl], to come down, to descend. See 'anzalnā at 2:159, p. 75, n. 3).

11. اتبعنا ittaba'nā = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from ittaba'a, form VIII of tabi'a [taba'/ṭabā'uh], to follow. See ittaba'a at 3:20, p. 162, n. 8).

12. اكتب uktub = register, write down (v. ii. m. s. imperative from kataba [katb/ kitbah kitābah], to write. See uktubū at 2:282, p. 147, n. 6).

13. i.e., to monotheism and the truth of the Prophethood of 'Isā (p.b.h.).

وَمَكَرُوا 54. And they schemed;¹

وَمَكَرَ اللَّهُ and Allah made a plan;²

وَاللَّهُ and Allah is

خَيْرُ الْمَكْرِينَ the best of planners.

Section (Rukû') 6

إِذْ قَالَ اللَّهُ 55. When Allah said:

يَبْعَثُ فِي مَتْنَفِكَ "O 'Îsâ, I shall fully take³ you

وَرَأَيْكَ إِلَى and raise⁴ you to Me;

وَمَطْهَرُكَ and shall clear⁵ you

مِنَ الَّذِينَ كَفَرُوا of those who disbelieve;

وَجَاعِلُ الَّذِينَ and shall put⁶ those who

اتَّبَعُوا follow⁷ you

فَوْقَ الَّذِينَ كَفَرُوا above⁸ those who disbelieve

إِلَى يَوْمِ الْقِيَمَةِ till the Day of Resurrection.

ثُمَّ إِلَيَّ Then unto Me shall be

مَرْجِعُكُمْ the return⁹ of you all and

فَأَحْكُمُ بَيْنَكُمْ I will judge¹⁰ between you

فِيمَا كُنْتُمْ فِيهِ about what you have been

تَخْتَلِفُونَ at variance¹¹ with.

فَأَمَّا الَّذِينَ 56. So as to those who

كَفَرُوا disbelieve

1. i.e., they planned to kill 'Îsâ (p.b.h.). مَكَرُوا *makarû* = they schemed, plotted, planned, had recourse to a ruse (v. iii. m. pl. past from *makara* [*makr*], to deceive, to delude).

2. i.e., Allah planned to rescue 'Îsâ (p.b.h.) without any harm being done to him. مَكَرَ *makara* = he planned, made a strategem. Often the same word is used in the Qur'ân to convey a contrary or different meaning. Thus, while *makr* used in respect of the unbelievers implies malevolence, it means in respect of Allah countering that malevolence and punishing for it.

3. متنفى *mutawaffi* = one who takes in full, causes to die (active participle from *tawaffâ*, form V of *wafâ* [*wafâ*/'wafy], to be perfect, to fulfil).

4. رافع *râfi* = one who raises, takes up, lifts, elevates (active participle from *rafa'a* [*raf'*], to raise. See *rafa'a* at 2:253, p. 129, n. 3). See also 4:157-158 and 5:117.

5. مطهر *muṭahhir* = one who purifies, clears, makes clean (active participle from *tahhara*, form II of *tahara/tahura* [*ṭahr/tahârah*], to be clean, pure. See *tahhara* at 3:42, p. 172, n. 6).

6. جاعل *ja'îl* = one who puts, sets, makes (active participle from *ja'ala* [*ja'l*], to make, to put. See at 2:124, p. 59, n. 1).

7. اتبعوا *ittaba'û* = they followed, obeyed, heeded, succeeded (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba*/'tabâ'ah], to follow. See at 2:166, p. 78, n. 7).

8. i.e., in respect of rank and honour or in respect of evidence and truth.

9. مرجع *marjî* (pl. مَرَجٍ *marâjî*) = return, place of refuge, source to which something returns, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See *turja'âna* at 2:280, p. 146, n. 16).

10. أحكم *aḥkumu* = I decide, decree, adjudicate, judge (v. i. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. See *yahkuma* at 3:23, p. 164, n. 1).

11. تختلفون *takhtaliḥûna* = you differ (from one another), disagree, are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *yakhtaliḥûna* at 2:176, p. 83, n. 1 and 2:113, p. 54, n. 5).

فَأَعَذِّبُهُمْ I shall chastise¹ them
عَذَابًا شَدِيدًا with a severe² punishment
فِي الدُّنْيَا وَالْآخِرَةِ in the world and the hereafter
وَمَا لَهُمْ and they will not have
مِنْ نَّاصِرِينَ anyone to help.³

وَأَمَّا الَّذِينَ 57. And as to those who
آمَنُوا وَعَمِلُوا believe⁴ and do
الْصَّالِحَاتِ the good deeds,⁵
فَيُؤْتِيهِمْ He will pay them in full⁶
أُجُورَهُمْ their rewards.⁷
وَاللَّهُ لَا يُحِبُّ And Allah does not like⁸
الظَّالِمِينَ the wrong-doers.⁹

ذَٰلِكَ نَتْلُوهُ 58. This is what We recite¹⁰
عَلَيْكَ مِنَ الْآيَاتِ unto you of the revelations¹¹
وَالذِّكْرِ الْحَكِيمِ and the Wise¹² Recollection.

إِنَّ مَثَلَ عِيسَى 59. Verily the simile¹³ of 'Īsā
عِنْدَ اللَّهِ in the sight of Allah
كَمَثَلِ آدَمَ is like the simile of 'Ādam;
خَلَقَهُ مِنْ تُرَابٍ He created¹⁴ him from dust
ثُمَّ قَالَ لَهُ كُنْ then said to him "Be",

1. أعذب 'u'adhhibu = I chastise, punish (v. i. s. impfct. from 'adhdhaba, form II of 'adhba ['adhb], to obstruct. See yu'adhhibu at 2:284, p. 151, n. 6).

2. شديد *shadīd* (s.; pl. أشداء '*ashiddā'*/شداد *shidād*) = severe, rigorous, harsh, difficult. See at 3:4, p. 155, n. 4).

3. ناصرين *nāṣirīn* (acc./gen. of *nāṣirīn*, sing. *nāṣir*) = helpers, assistants (active participle from *naṣara* [*naṣr/ nuṣūr*], to help. See at 3:22, p. 163, n. 8).

4. آمنوا '*āmanū* = they believed (v. iii. m. pl. past from '*āmāna*, from IV of '*amina*, to be safe, feel safe. See at 2:137, p. 65, n. 1).

5. صالحات *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/ things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 2:276, p. 145, n. 6.

6. يؤتي *yuwaffī* = he gives in full, fulfils (v. iii. m. s. impfct. form *waffā*, form II of *wafā* [*wafā'*] fulfil. See *yuwaffa* at 2:272, p. 142, n. 12).

7. أجورهم '*ujūr* (pl.; sing. أجر '*ajr*) = remuneration, rewards. See '*ajr* at 2:276, p. 145, n. 7.

8. لا يحب *lā yuḥibbu* = he does not like, does not love (v. iii. m. s. impfct. from '*aḥabba*, form IV of *ḥabba*. See *yuḥibbūna* at 3:32, p. 168, n. 3).

9. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 2:270, p. 141, n. 15).

10. i.e., of the account of 'Īsā (p.b.h.). نزل *natīlū* = we recite, read aloud (v. i. pl. impfct. from *talā* [*tilāwah*], to recite. See at 2:251, p. 128, n. 11).

11. آيات *'āyāt* (pl.; sing. آية '*āyah*) = signs, miracles, revelations, evidences. See at 3:19, p. 162, n. 3; 3:7, p. 156, n. 2; 3:4, p. 155, n. 3).

12. حكيم *ḥakīm* (s.; pl. *ḥukamā'*) = wise, judicious. (Active participle on the scale of *fa'il* from *ḥakama* [*ḥukm*], to pass judgement. See '*aḥkumu* at 3:55, p. 177, n. 10). *Al-dhikr al-ḥakīm* is another name of the Qur'ān.

13. مثل *mathal* (s.; pl. أمثال '*amthāl*) = simile, likeness, example, parable, model, ideal.

14. خلق *khalqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 2:228, p. 112, n. 2; and 2:29, p. 15, n. 11).

فَيَكُونُ and he came into being.

أَلْحَقْ 60. The truth is [this]

مِنْ رَبِّكَ from your Lord.

فَلَا تَكُنْ So do not be

مِنَ الْمُتَكِبِينَ of the sceptics.¹

فَمَنْ حَاجَبَكَ 61. So whoever controverts²

فِيهِ you about him

مِنْ بَعْدِ مَا جَاءَكَ after what has come to you

مِنَ الْوَيْلِ of the knowledge,³

فَقُلْ تَعَالَوْا نَدْعُ say: "Come on,⁴ let us call

أَبْنَاءَنَا وَأَبْنَاءَكُمْ our sons⁵ and your sons, and

وَنِسَاءَنَا وَنِسَاءَكُمْ our women and your women,

وَأَنْفُسَنَا وَأَنْفُسَكُمْ and ourselves and yourselves

ثُمَّ نَبْتَهِلْ and then pray in earnest⁶

فَنَجْعَلَ لِمَنْتَ اللَّهُ and thus lay⁷ Allah's curse

عَلَى الْكَافِرِينَ upon the ones that lie."⁸



إِنَّ هَذَا لَهُوَ 62. This indeed is

الْقَصَصُ الْحَقُّ the true narrative,⁹

وَمَا مِنْ إِلَهٍ and there is none of a deity¹⁰

إِلَّا اللَّهُ except Allah;

1. *mumtārîn* (acc./gen. of *mumtārîn*, sing. *mumtārîn*) = sceptics, the doubting ones, those who doubt, entertain doubts. (Active participle from *imtirâ'*, form VIII from *miryah/muryah*, doubt, dispute. See at 2:147, p. 70, n. 5).

2. *hâjja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform the *hajj*. See at 2:257, p. 133, n. 3). The immediate reference here is to the Christian delegation of Najrân who came to Madina and, joined by the Jewish scholars of that place, had a discussion with the Prophet about 'Īsâ (p.b.h.) and his message; but the statement is general and is applicable to similar situations at all times and places.

3. *'ilm* = knowledge. Here it means the especial knowledge communicated to the Prophet through *wahy*, particularly the '*āyahs* concerning 'Īsâ (p.b.h.). See *Al-Bahr*, III, 187.

4. *ta'ālaw* = you all come, come on, (v. ii. m. pl. imperative from *ta'āla*, form VI of '*alā* [*uluww*], to be high).

5. *'abnā'* (sing. *ibn*) = sons, offspring, descendants. See *banîn* at 3:14, p. 159, n. 11).

6. *nabtahil(u)* = we pray humbly, pray in earnest, supplicate, curse one another (v. i. pl. impfct. from *ibtahala*, form VIII of *bahala* [*bahl*], to curse).

7. *naj'al(u)* = we lay, make, set, put, place, bring about (v. i. pl. impfct. from *ja'ala* [*ja'l*], to make. See *naj'ala* at 2:259, p. 135, n. 4).

8. *kādhībîn* (acc./gen. of *kādhībūn*, sing. *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kadhhabtum* at 2:87, p. 41, n. 11).

9. *qasas* = narrative, tale, story, clippings.

10. This is a repeated emphasis on monotheism and an unequivocal rejection of the Christians' claim of divinity for 'Īsâ (p.b.h.).

وَاللَّهُ and verily Allah,

لَهُوَ الْعَزِيزُ He indeed is the All-Mighty,

الْحَكِيمُ the All-Wise.

فَإِنْ تَوَلَّوْا 63. So if they turn away,¹

فَإِنَّ اللَّهَ then verily Allah is

عَلِيمٌ All-Aware

بِالْمُفْسِدِينَ of the mischief-makers.²

Section (Rukû') 7

قُلْ 64. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

تَمَّالُوا إِلَيَّ كَلِمَةً come to a word³

سَوِيَّةً بَيْنَنَا وَبَيْنَكُمْ straight⁴ between us and you

أَلَّا نَسْبُدَّ that we worship⁵ none

إِلَّا اللَّهَ وَلَا but Allah, nor

نُشْرِكُ بِهِ شَيْئًا associate⁶ with Him anything

وَلَا يَتَّخِذَ بَعْضُنَا

بَعْضًا أَرْبَابًا others as lords

مِنْ دُونِ اللَّهِ in lieu of Allah."

فَإِنْ تَوَلَّوْا فَقُولُوا Then if they turn away, say:

"أَشْهَدُوا بِأَنَّا

مُسْلِمُونَ Muslims."

1. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form IV of *waliya*, to be near. See at 3:32, p. 168, n. 2).

2. *mufsidîn* (acc. /gen. of *mufsidîn*, sing. *mufsid*) = mischief-makers, trouble-makers, disturbers; active participle from *'afsada*, form IV of *fasada* [*fasâd/fusâd*], to be bad. See at 2:60, p. 28, n. 10).

3. i.e., an agreed and equitable formula. *kalimah* (pl. *kalimât*) = word, speech, saying, maxim, formula, brief statement. The *'âyah* was revealed in the context of the Prophet's discussion with the Christian delegation of Najrân joined by the Jewish savants of Madina, but it holds good for similar situations at all times. It constitutes a call to the worship of Allah Alone to the exclusion of all other beings and shows that those who deify 'Isâ (peace be on him) and other personages are not monotheists according to the Qur'ân. The Prophet, peace and blessings of Allah be on him, also made this call and incorporated this part of the *'âyah* in his letter to the Roman emperor Heraclius. See *Bukhârî*, nos. 7, 2941, 4553, 7541.

4. *sawâ'* = straight, even, equal, same. See at 2:6, p. 6.

5. *na'buda(u)* = we worship, adore, serve; (v. i. pl. imperfect from *'abada* [*'ibâdah /'ubûdah /'ubûdiyyah*] to worship, serve. See at 2:133, p. 63, n. 3 and 1:5, p. 2, n.1). The terminal letter takes *fathah* because of the particle *'an* (*'an+lâ*) coming before the verb. This particle also governs the succeeding two verbs, *nushrika* and *yattakhidha*. See notes 6 and 7 below.

6. *nushrika(u)* = we associate, set partner, give a share (v. i. pl. impfct. from *'ashraka*, form IV of *sharika* [*shirk / sharikah*], to share. See *mushrikîn* at 2:221, p. 108, n. 7). Setting partner with Allah is the worst of sins and an enormous injustice and wrong (see 31:13).

7. *yattakhidha* = he takes up, takes for himself, takes, adopts (v. iii. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*'akhadh*], to take. See *lâ yattakhidh* at 3:28, p. 166, n. 2).

8. *ish-hadû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from *'ash-hada*, form IV of *shahida* [*shuhûd*], to witness. See at 2:282, p. 149, n. 8).

يَتَّأْهِلَ آلُكُمْ 65. O People of the Book,

لِمَ تُحَاجُّونَ why do you dispute¹

فِي إِبْرَاهِيمَ about Ibrâhîm

وَمَا أُنْزِلَتْ and there were not sent down²

الْتَّورَةُ وَالْإِنْجِيلَ the *Torah* and the *Injîl*

إِلَّا مِنْ بَعْدِهِ except after him?

أَفَلَا تَتَفَكَّرُونَ Do you not use reason?³



هَآأَنْتُمْ هَآؤَآَاءَ 66. Here you are the ones,

حَمَجْتُمْ فِيمَا you have disputed⁴ about what

لَكُمْ بِهِ you have knowledge of;⁵

فِيمَ تُحَاجُّونَ then why do you dispute

فِيمَا لَيْسَ لَكُمْ about what you have not

بِهِ عِلْمٌ any knowledge of?⁶

وَاللَّهُ يَعْلَمُ And Allah knows⁷

وَأَنْتُمْ لَا تَعْلَمُونَ while you do not know.



مَا كَانَ إِبْرَاهِيمَ 67. Ibrâhîm was neither

يَهُودِيًّا وَلَا نَصْرَانِيًّا a Jew nor a Christian;

وَلَكِنْ كَانَتْ حَنِيفًا but he was a *hanîf*⁸—

مُسْلِمًا a Muslim;⁹

وَمَا كَانَ and he was not

مِنَ الْمُشْرِكِينَ of those that set partners.¹⁰



1. i.e., why do you say that you are on the religion of Ibrâhîm and that he was a Jew or a Christian, while the fact is that the *Torah* and the *Injîl* were sent down long after his time? تحاجون *tuḥâjjûna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥâjja*, form III of *ḥajja* [*ḥijj/ḥajjij*], to aim at, to overcome. See at 2:139, p. 65, n. 9).

2. أنزلت *'anzilat* = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See *'anzalta* at 3:53, p. 176, n. 10).

3. تفكرون *ta'fîlûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'aqil*], to be endowed with reason. See at 2:242, p. 122, n. 4).

4. حاججتم *ḥâjjajtum* = you (all) disputed, argued, controverted, debated (v. ii. m. pl. past from *ḥâjja*, form III of *ḥajja*. See n. 1 above).

5. i.e., about 'Îsâ (peace be on him) and his teachings because he had lived amidst you and you knew him closely.

6. i.e., how could you then dispute about Ibrâhîm (peace be on him) who lived long before the time of 'Îsâ (peace be on him) and how could you claim that he was a Jew or a Christian?

7. i.e., Allah knows the truth about Ibrâhîm and 'Îsâ while you do not know it. This part of the *'āyah* constitutes an authoritative summons to those who do not know to accept the truth from the One Who knows it. (See *Al-Baḥr*, III, 201).

8. حنيف *ḥanîf* (s.; pl. *ḥunafā'*) = one who shuns the surrounding false religions and follows the true religion, a true monotheist. The word *ḥanîf* has been used in the *Qur'ān* always in contrast with a polytheist. The *'āyah* is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist and not at all a polytheist, they were not so. See at 2:135, p. 64, n. 3).

9. This term, *Muslim*, is in apposition to the term *ḥanîf* and shows that the two words are synonymous.

10. This part of the *'āyah* further explains the meaning of *ḥanîf* and emphasizes that those who claim divinity for 'Îsâ (peace be on him) or others are *mushriks* (polytheists) while Ibrâhîm was not at all so.

إِنَّ أَقْرَبَ أَقْرَبٍ 68. Verily the closest¹ of men

يَا إِبْرَاهِيمَ to Ibrâhîm

لَّذِينَ اتَّبَعُوهُ are those who follow him,²

وَهَذَا النَّبِيُّ and this Prophet³

وَالَّذِينَ آمَنُوا and those who believe.⁴

وَاللَّهُ وَكِيلٌ And Allah is the Guardian

الْمُؤْمِنِينَ of the believers.

وَدَّتْ طَائِفَةٌ 69. There wish⁵ a section⁶

مِنَ أَهْلِ الْكِتَابِ of the People of the Book

لَوْ يَضِلُّوكُمْ if they could lead you astray;

وَمَا يَضِلُّوكَ but they do not lead astray⁷

إِلَّا أَنْفُسَهُمْ any except themselves,

وَمَا يَشْعُرُونَ and they do not realize⁸ [it].



يَا أَهْلَ الْكِتَابِ 70. O People of the Book,

لِمَ تَكْفُرُونَ why do you disbelieve⁹

بِمَا نَزَّلَ اللَّهُ in Allah's revelations,¹⁰

وَأَنْتُمْ تَشْهَدُونَ while you bear witness?¹¹



يَا أَهْلَ الْكِتَابِ 71. O People of the Book,

لِمَ تَلْبِسُونَ الْحَقَّ why do you clothe¹² the truth

بِالْبَاطِلِ with the untruth¹³

1. *awlâ* = the closest, the nearest, having the best claim to (relative of *waliyy*. See *waliyy* at 2:282, p. 148, n. 6).

2. i.e., his faith and practice. *ittaba'û* = they followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:55, p. 177, n. 7).

3. i.e., Prophet Muḥammad, peace and blessings of Allah be on him, because he represents and fulfils the *dîn* of Ibrâhîm, peace be on him.

4. i.e., the believers and followers of Prophet Muḥammad, peace and blessings of Allah be on him. *âmanû* = they believed (v. iii. m. pl. past from *'âmana*, from IV of *'amina*, to be safe, feel safe. See at 3:57, p. 178, n. 4).

5. *waddat* = she wished, desired, loved (v. iii. f. s. past from *wadda* [*wadd/wudd/widd*], to love, to like. See *tuwaddu* at 3:30, p. 167, n. 5 and *yuwaddu* at 2:266, p. 139, n. 8).

6. *ṭā'ifa* (s.; pl. *ṭawā'if*) = section of people, sect, group, denomination, band.

7. *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*ḍalâl/ḍalâlah*], to go astray. See *yudillu* at 2:26, p. 14, n. 6).

8. *yash'urûna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [*shu'âr*], to realize, to know. See at 2:12, p. 12, n. 2).

9. *takfurûna* = you (all) disbelieve, be ungrateful, deny, cover (v. ii. m. pl. impfct. from *kafara* [*kufr/kufr*], to disbelieve, to cover. See at 2:85, p. 40, n. 8).

10. *âyât* (pl.; sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:58, p. 178, n. 11; 3:19, p. 162, n. 3.

11. i.e., you know them to be true. *tash-hadûna* = you (all) witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 2:84, p. 39, n. 10).

12. *talbisûna* = you (all) clothe, garb, cover, obscure (v. ii. m. pl. impfct. from *labisa* [*lubs*], to wear. See *lâ talbisû* at 2:42, p. 21, n. 9).

13. *bâṭil* = untruth, false, falsehood, vain, futile, baseless, void. See at 2:188, p. 90, n. 9.

وَتَكْتُمُونَ الْحَقَّ and conceal¹ the truth
 وَأَنْتُمْ تَعْلَمُونَ while you know?²

Section (Rukû') 8

72. وَأَقُلَّتْ آيَاتُهُ 72. And there say a section³
 مِنْ أَهْلِ الْكِتَابِ of the People of the Book:
 آمِنُوا بِالَّذِي آمَنُوا بِالَّذِي "Believe⁴ in that which
 أَنْزَلَ has been sent down
 عَلَى الَّذِينَ آمَنُوا unto those who believe
 وَجَاءَ الظَّهَارُ at the appearance⁵ of the day
 وَانْفَرُوا وَأَخِزُّوا and disbelieve⁵ at its end;
 لَعَلَّهُمْ يَرْجِعُونَ may be that they revert."⁶

73. وَلَا تُؤْمِنُوا 73. "And do not believe⁷ any
 إِلَّا لِمَنْ except the one that
 تَبِعَ وَبِمَا follows your religion" —
 قُلْ إِنَّ الْهُدَى say: "Verily guidance is
 هُدَى اللَّهِ the guidance of Allah" —
 أَنْ يُؤْتَى أَحَدٌ "lest⁸ one should be given
 مِثْلَ مَا the like of what
 أُوتِيْتُمْ you have been given⁹
 أَوْ يُخَادَعُوا or they may controvert¹⁰ you
 عِنْدَ رَبِّكُمْ before your Lord."

1. i.e., why do you conceal the truth about the coming of the last Prophet as foretold in the Scripture given to you? تَكْتُمُونَ *taktumûna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*katm* / *kitmân*], to hide, secrete, conceal. See at 2:72, p. 34, n. 8).

2. i.e., you conceal the truth knowingly and wilfully. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 2:280, p. 146, n. 13. See also *lâ ta'lamûna* at 3:66, p. 181).

3. طَائِفَةٌ *ṭā'ifah* (s.; pl. طَوَائِفُ *ṭawā'if*) = section of people, sect, group, band. See at 3:69, p. 182, n. 6.

4. آمِنُوا *'āminû* = you (all) believe (v. ii. m. pl. imperative from *'āmana*, form IV of *'amina* [*'amn*/*'amân*/*'amānah*], to be safe, feel safe. See at 2:13, p. 8, n. 3). This *'āyah* has reference to the manoeuvre of the Madinan Jewish leaders to prevent the spread of Islam there. They advised their followers to pretend conversion to Islam in the morning and to renounce it in the evening in order to confuse the weak-minded.

5. وَجْه *wajh* (s.; pl. *wujūh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 2:115, p. 55, n. 3 and *wujūh* at 2:177, p. 83, n. 6.

6. i.e., revert to their former state of unbelief. يَرْجِعُونَ *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [*rujû'*] to come back, return. See at 2:18, p. 10, n. 4).

7. This clause is a continuation of the Jewish leaders' advice to their followers. لَا تُؤْمِنُوا *lâ tu'minû* = you (all) do not believe (v. ii. m. pl. imperative [prohibition] from *'āmana*, form IV of *'amina* [*'amn*/*'amân*/*'amānah*], to be safe, feel safe. See n. 4 above).

8. This is also a continuation of the Jewish leaders' advice to their followers.

9. The Jewish leaders did not like that Prophethood should be given to any other people.

10. يُخَادَعُوا *yuhājjû* (originally *yuhājjûna*) = they (all) dispute, debate, argue, contest (v. iii. m. pl. impfct. form *hājja*, form III of *hajja* [*haji*/*hiij*], to defeat, to intend, to aim at. See at 2:76, p. 36, n. 6).

قُلْ إِنَّ الْفَضْلَ Say: "Verily the grace¹ is

بِيَدِ اللَّهِ in the Hand of Allah;

يُؤْتِيهِ مَنْ يَشَاءُ He gives it to whom He will;

وَاللَّهُ وَاسِعٌ and Allah is All-Reaching,²

عَلِيمٌ All-Knowing."

يَخْصُ 74. He singles out³

رَحْمَتِهِ مَنْ يَشَاءُ for His mercy whom He will;

وَاللَّهُ ذُو And Allah is the Owner

الْفَضْلِ الْعَظِيمِ of magnificent⁴ grace.



وَمِنْ 75. And among

أَهْلِ الْكِتَابِ the People of the Book

مَنْ إِنْ تَأَمَّنْهُ is he who, if you trust⁵ him

بِقَنْطَارٍ with a hoard,⁶

يُؤَدِّهِ إِلَيْكَ will deliver⁷ it up to you;

وَمِنْهُمْ مَنْ and among them is he who,

إِنْ تَأَمَّنْهُ if you trust him

بِدِينَارٍ with a *dînar*,⁸

لَا يُؤَدِّهِ إِلَيْكَ will not deliver it to you

إِلَّا مَا دُمْتَ unless you do not cease⁹

عَلَيْهِ قَائِمًا standing over him.¹⁰

ذَلِكَ بِأَنَّهُمْ قَالُوا That is so because they say:

1. فضل *faḍl* (pl. فضول *fuḍûl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here *faḍl* (grace) means the special grace of Prophethood and *waḥy* which Allah bestows on whomsoever He likes.

2. i.e., in His grace and favour. واسع *wâsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasī'a/wasū'a* [*wasā'ah*], to be wide. See at 2:247, p. 125, n. 7).

3. يَخْصُ *yakhtaṣṣu* = he singles out, earmarks, selects (v. iii. m. s. impfct. from *ikhtaṣṣa*, form VIII of *khaṣṣa* [*khaṣṣ/khuṣṣā*]) to distinguish, single out. See at 2:105, p. 50, n. 4). Allah entrusts with His special mercy, Prophethood and revelation, anyone He wills of His servants despite the jealousy and ill-will of any individual or group of individuals.

4. عَظِيمٌ *'aẓīm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 2:114, p. 55, n. 1.

5. تَأَمَّنْ *ta'man(u)* = you trust (v. ii. m. s. impfct. from *'amina* [*'amn/ 'amân/ 'amânah*]) to trust, to be safe. The terminal letter is vowelless for the verb is part of a conditional clause (preceded by 'in). See *'amina* and *i'tumina* at 2:283, p. 150, ns. 5 and 7).

6. قَنْطَارٍ *qinṭār* (pl. *qanāṭir*) = a varying weight of measure, a hoard, an accumulated wealth. See *al-qanāṭir al-muqanṭarah* at 3:14, p. 159, n. 12.

7. يُؤَدِّ *yu'addi* (originally *yu'addi*) = he discharges, carries out, fulfils, delivers, performs, executes (v. iii. m. s. impfct. from *'addā* [*ta'diyah*], form II of *'adā* [*'uduww/ 'ady*]), to go, to proceed. The last letter *yā* becomes vowelless and hence it is dropped because the verb is conclusion of a conditional clause. See at 2:283, p. 150, n. 6).

8. A small denomination of coin. It means here a small amount.

9. مَا دُمْتَ *mā dumta* = you did not cease, you continued, you remained (v. ii. m. s. past from *mā dāma*).

10. i.e., you continue to attend him and ask for return of the amount.

لَيْسَ عَلَيْنَا "There does not lie on us,

فِي الْأُمِّيَّتِينَ regarding the unscriptured,¹

سَبِيلٌ any guilt;²

وَيَقُولُونَ عَلَى اللَّهِ and they say against Allah

الْكَذِبَ the lie,³

وَهُمْ يَعْلَمُونَ and they know [it].⁴

بَلَىٰ مَنْ أَوْفَىٰ 76. O yes, whoever fulfils⁵

بِعَهْدِهِ وَأَتَّقَىٰ his pledge⁶ and fears⁷,

فَإِنَّ اللَّهَ يُحِبُّ verily Allah loves

الْمُتَّقِينَ the godfearing.⁸

إِنَّ الَّذِينَ يَشْتَرُونَ 77. Verily those who buy⁹

بِعَهْدِ اللَّهِ with the covenant of Allah

وَأَيْمَنِهِمْ and their oaths¹⁰

ثَمَنًا قَلِيلًا a little value;

أُولَٰئِكَ such people

لَا خَلْقَ لَهُمْ will have no portion¹¹

فِي الْآخِرَةِ in the hereafter,

وَلَا يَكَلِّمُهُمُ اللَّهُ nor will Allah speak to them

وَلَا يَنْظُرُ إِلَيْهِمْ nor will He look at them

يَوْمَ الْقِيَامَةِ on the Day of Resurrection,

وَلَا يَزْكِيهِمْ nor will He clear¹² them;

1. *'ummiyyîn* (acc./gen. of *'ummiyyûn*, pl. of *'ummi*) = unscriptured people, illiterate. See at 2:20, p. 162, n. 9). The reference here is to the Arabs who had not yet received any scripture.

2. *sabil* (pl. *subul*/سبيل *asbilah*) = way, path, road, means, guilt, blame, wrong. See at 2:244, p. 162, n. 1. This word has been used in the Qur'ân in at least a dozen shades of meaning. (See Al-Dāmaghānī, *Qāmūs al-Qur'ân*, pp. 228-229). The Jews despised the Arabs as a people without any scripture and claimed that Allah would not take them to task if they spoliated the unscriptured people. (See Al-Ṭabarī, pt. IV, p. 318).

3. i. e., the lie that Allah had allowed them to spoliolate others. *kadhīb* = lie, falsehood, untruth, deceit. See *kādhībîn* at 3:61, p. 179, n. 8.

4. i.e., they lied knowingly and wilfully. *يعلمون* *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from *'alima* ['ilm], to know. See at 2:230, p. 114, n. 8).

5. *أوفى* *'awfā* = he fulfilled, gave to the full (v. iii. m. s. past in form IV of *wafā* [*wafā'*], to be perfect, to live up to. See *'awfā* at 2:40, p. 20, n. 12).

6. *عهد* *'ahd* (s.; pl. *uhūd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4. 7. i.e., fears Allah. *اتقى* *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqā* [*waqy/wiqāyah*], to guard, to protect. See at 2:203, p. 98, n. 8).

8. *مُتَّقِينَ* *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, godfearing. Active participle from *ittaqa*. See n. 7 above.

9. *يشترون* *yashtarûna* = they purchase, buy, (v. iii. m. pl. impfct. from *isharā*, form VIII of *sharā* [*shiran/shirā'*], to buy. See at 2:174, p. 82, n. 1).

10. *أيمان* *'aymān* (pl., sing. *yamīn*) = oaths, right hands.

11. *خلاق* *khalāq* = portion, merit. See at 2:200, p. 97, n.).

12. *يزكي* *yuzakkī* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkā*, form II of *zakā* [*zakā'*], to grow, be pure, be just. See at 2:174, p. 82, n. 4).

وَلَهُنَّ and they shall have

عَذَابٌ أَلِيمٌ ﴿٧٧﴾ a punishment very painful.

وَأِنَّ مِنْهُمْ 78. And verily among them

لَفَرِيقًا يَلُونُ is a faction¹ that twist²

أَلْسِنَتَهُم بِالْكِتَابِ their tongues³ with the Book

لِيَحْسَبُوهُ so that you think⁴ it is

مِنَ الْكِتَابِ from the Book,

وَمَا هُوَ مِنَ الْكِتَابِ but it is not from the Book;

وَيَقُولُونَ هُوَ and they say: "It is

مِنَ عِنْدِ اللَّهِ from Allah";

وَمَا هُوَ مِنْ عِنْدِ اللَّهِ but it is not from Allah;

وَيَقُولُونَ عَلَى اللَّهِ and they say against Allah

الْكُذِبَ the lie,⁵

وَهُمْ يَعْلَمُونَ ﴿٧٩﴾ and they know.⁶

مَا كَانَ لِشَيْءٍ 79. It is not for a man⁷

أَنْ يُؤْتِيَهُ اللَّهُ that Allah gives⁸ him

الْكِتَابَ وَالْحُكْمَ the Book and judgement⁹

وَالنُّصُوَّةَ and Prophethood

ثُمَّ يَقُولُ لِلنَّاسِ then he would say to men:

كُونُوا عِبَادًا لِّي "Be worshippers¹⁰ of me

مِنْ دُونِ اللَّهِ instead of Allah";

وَلَكِنْ but (would say):

1. فريق *fariq* (pl. فروق *furûq*, افريقه *afriqah*) = section, group, faction, party, band. See at 2:146, p. 70, n. 10). Here it refers to the leaders and rabbis of the Jews.

2. يَلُون *yalwûna* = they twist, turn, crook, curve, distort, flex, avert (v. iii. m. pl. impfct. from *lawâ* [layy/lawiy]), to turn, to crook).

3. i.e., they mispronounce and pervert the sound and wording while they recite or read out the Book in order to give the text a different meaning. أَلْسِنَةً *'alsinah* (pl.; sing. لسان *lisân*) = tongues, languages).

4. يَحْسَبُوا *tahsabû(na)* = you (all) think, reckon, count, assume, suppose, (v. ii. m. pl. impfct. from *hasiba*: [hasb, hisâb/hisbân/husbân], to reckon, to count. The terminal *nûn* is dropped because of a hidden 'an in the *lâm* of motivation [li in the sense of kay] coming before the verb. See *yahsabu* at 2: 273, p. 143, n. 5).

5. كَذِب *kadhib* = lie, falsehood, untruth, deceit. See at 3:75, p. 185, n. 3.

6. i.e., they did so knowingly and wilfully. يَعْلَمُونَ *ya'lamûna* = they know, are aware of (v. iii. m. pl. impfct. from *'alima* ['ilm], to know. See at 3:75, p. 185, n. 4).

7. i.e., it is neither right nor rationally conceivable for a Prophet. The negation, *mâ kâna*, is general and is intended to demonstrate the absolute unreasonableness of the idea that a Prophet should or could ever ask his followers to regard him as a divine being and worship him as such. The 'ayah was revealed in the context of the discussion of the Najran Christian delegation to the Prophet at Madina who were also joined by the Jewish leaders of that place. They asked the Prophet whether he intended to be worshipped by his followers as the Christians worshipped 'Isâ, peace be on him. (See Al-Ṭabarî, pt. III, pp. 324-325; Ibn Kathîr, II, pp. 54-55). The denial is made for all the Prophets, including 'Isâ (p.b.h.).

8. يُؤْتِي *yu'tî* = he gives, bestows, grants (v. iii. m. s. impfct. from *'âtâ*, form IV of *'atâ* [iryân/ aty/ ma'tâh], to come. See *'âtâ* at 2:251, p. 128, n. 3).

9. حُكْم *hukm* (pl. أَحْكَام *'ahkâm*) = judgement, order, decree, wisdom, judiciousness.

10. عِبَاد *'ibâd* (sing. عَبْد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 2:40, p. 43, n. 4).

كُونُوا رَبَّانِينَ "Be practising savants,¹
 بِمَا كُنْتُمْ تَعْلَمُونَ because you do teach²
 أَنْ تَكْتَلِبَ the Book and because you do
 تَدْرُسُونَ study [it]."³

وَلَا يَأْمُرُكُمْ 80. Nor would he order⁴ you
 أَنْ تَتَّخِذُوا الْمَلَائِكَةَ
 وَالنَّبِيِّينَ أَرْبَابًا and the Prophets as lords.⁵
 أَيَأْمُرُكُمْ Would he command you
 بِأَلْكَرِ بَعْدَ إِذْ to unbelief⁶ after that
 أَنْتُمْ مُسْلِمُونَ you are already Muslims?

Section (Rukû') 8

وَإِذْ أَخَذَ اللَّهُ 81. And when Allah took
 مِيثَاقَ النَّبِيِّينَ the covenant⁸ of the Prophets
 لَمَّا آتَيْنَاكُمْ (saying): "Whatever I give
 مِنْ كِتَابٍ وَحِكْمَةٍ you of a Book and Wisdom,
 ثُمَّ جَاءَكُمْ then there shall come to you
 رَسُولٌ مُصَدِّقٌ a Messenger confirming⁹
 لِمَا مَعَكُمْ what is with you,
 لَتُؤْمِنُنَّ بِهِ you must believe¹⁰ in him
 وَلَتَنْصُرُنَّهُ and you must help¹¹ him."
 قَالَ أَفَرَرْتُمْ He said: "Do you affirm¹²

1. ربانين *rabbāniyyīn* (acc./gen. of *rabbāniyyūn*, sing. *rabbānī*) = model savants who educate and train people. (See Al-Ṭabarī, pt. III, pp. 326-327).

2. تعلمون *tu'allimūna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from 'allama, form II of 'alima ['ilm], to know. See *yu'allimu* at 3:48, p. 174, n. 5).

3. تدرسون *tadrusūna* = you (all) study, learn (v. ii. m. pl. impfct. from *darasa* [*dars*], to study).

4. يأمر *Ya'muru* = he commands, orders, bids (v. iii. m. s. impfct. from 'amara ['amr], to order, to command. See at 2:169, p. 79, no. 12).

5. تتخذوا *tattakhidhū(na)* = you (all) take up, take for yourselves, adopt (v. ii. m. pl. impfct. from *ittahadha*, form VIII of 'akhadha ['akhadh], to take. The terminal *nūn* is dropped for the particle 'an coming before the verb. See *yattakhidha* at 3:64, p. 180, n. 7).

6. أرباب *'arbbāb* (pl.; sing. *rabb*) = lords, masters. See at 3:64, p. 170.

7. كفر *kufir* = unbelief, disbelief, ungratefulness, infidelity. See at 3:52, p. 176, n. 6).

8. ميثاق *mīthāq* (s.; pl. مَوَاقِيت *mawāthiq*) = covenant, pact, solemn agreement, compact. See at 2:93, p. 44, n. 5. Allah took the covenant from each Prophet to believe in one another and a succeeding Prophet and to instruct his followers to do so. (See Al-Ṭabarī, pt. III, pp. 331-333).

9. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣīdīq*], to speak the truth. See at 3:50, p. 175, n. 10).

10. لتؤمنن *la+tu'minunna* = you must believe, you have to believe (v. ii. m. s. impfct. from 'āmana, form IV of 'amina ['amn/'amān/'amānah], to be safe, feel safe. The terminally doubled *nūn* is for emphasis. See 'āminū at 3:72, p. 183, n. 4.).

11. لتصرن *la+taṣsurunna* = you must help, you have to help (v. ii. m. s. impfct. from *naṣara* [*naṣr/ nuṣūr*], to help. See *naṣirīn* at 3:56, p. 178, n. 3).

12. أفترتم *'aqrartum* = you (all) affirmed, agreed, assented, averred, avowed, settled (v. ii. m. pl. past from 'aqarra, form IV of *qarra* [*qarār*], to settle down. See *mustaqarr* at 2:36, p. 19, n. 10).

وَأَخَذْتُمْ عَلَىٰ ذَٰلِكُمْ and take on that [condition]

إِصْرِي My Covenant?"¹

قَالُوا أَقْرَرْنَا They said: "We affirm."²

قَالَ فَاشْهَدُوا He said: "Then bear witness,"³

وَأَنَا مَعَكُمْ مِّنْ and I am with you among

الشَّاهِدِينَ those bearing witness."

فَمَن تَوَلَّىٰ 82. So whoever turns away⁴

بَعْدَ ذَٰلِكَ after this,

فَأُولَٰئِكَ then such people,

هُمُ الْفَاسِقُونَ they are the sinful ones.⁵



أَفَغَيْرَ 83. Is it then other than

دِينِ اللَّهِ the religion of Allah

يَبْتَغُونَ they seek to attain,⁶

وَلَهُۥٓ أَسْلَمَ while to Him surrenders⁷

مَنْ فِي whoever⁸ are there in

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth,

طَوْعًا وَكَرْهًا willingly⁹ or unwillingly,¹⁰

وَالِيَهُ and to Him

يُرْجَعُونَ they shall all be taken back?¹¹

قُلْ ءَامَنَّا بِاللَّهِ 84. Say: "We believe in Allah

1. *'iṣr* (pl. *'āṣār*) = covenant, compact, bond, encumbrance, burden, load. See at 2:286, p. 153, n. 2).

2. *aqarrnâ* = we affirmed, agreed, avowed, assented, settled (v. i. pl. past from *'aqarra*, form IV of *qarra* [qarâr], to settle down. See *'aqaratum* at p. 187, n. 12).

3. *ish-hadû* = you (all) bear witness, witness, attest, testify (v. ii. m. pl. imperative from *shahida* [shuhûd], to witness. See *ish-had* at 3:53, p. 176, n. 9).

4. *tawallâ* = turned away, desisted, refrained (v. iii. m. s. in form V of *wallîya*, to be near. See *tawallaw* at 63, p. 180, n. 1).

5. *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 2:99, p. 47, n. 3).

6. *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [bughâ], to seek, desire. See *ibtighâ* at 3:7, p. 156, n. 8).

7. *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *salima* [salâmah/salâm], to be safe, secure. See at 2:112, p. 53, n. 6; and *'aslamtu* at 3:20, p. 162, n. 6).

8. Note the pronoun, *man*, which stands particularly for living beings. This clause of the *'dyah* thus constitutes a clear indication that there are living beings in the heavens (skies) apart from the living beings on the earth.

9. *taw'an* = willingly, obediently; from *taw'*, to obey, be obedient. See *'afl'û* at 3:50, p. 176, n. 1).

10. *karhan* = unwillingly, hatefully, reluctantly, grudgingly; from *karh*, hate, detestation, aversion, dislike, antipathy. See *'ikrâh* at 2:256, p. 132, n. 1).

11. *yurja'ûna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [rujû], to return. See *turja'ûna* at 2:280, p. 146, n. 16; and *marji'* at 3:55, p. 177, n. 9).

وَمَا أُنْزِلَ and what has been sent down
 عَلَيْنَا وَمَا أُنْزِلَ upon us and what was sent
 عَلَىٰ إِبْرَاهِيمَ down upon Ibrâhîm
 وَإِسْمَاعِيلَ وَإِسْحَاقَ and Ismâ'îl and Ishâq
 وَيَعْقُوبَ وَالْأَسْبَاطَ and Ya'qûb and the Tribes,¹
 وَمَا أُوتِيَ مُوسَىٰ and what was given to Mûsâ
 وَإِسَّا وَالنَّبِيِّينَ and 'Isâ and the Prophets
 مِنْ رَبِّهِمْ from their Lord.
 لَا نُفَرِّقُ We do not differentiate²
 بَيْنَ أَحَدٍ مِنْهُمْ between any of them,
 وَنَعْنُ لَهُ and we are to Him
 مُسْلِمُونَ all-submissive (Muslims).³

وَمَنْ يَنْتَهِ 85. And whoever seeks³

غَيْرَ الْإِسْلَامِ other than Islam

دِينًا as a religion,

فَلَنْ يُقْبَلَ it shall not be accepted⁴

مِنْهُ وَهُوَ of him, and he will be

فِي الْآخِرَةِ in the hereafter

مِنَ الْخَاسِرِينَ of those in loss.⁵

كَيْفَ يَهْدِي اللَّهُ 86. How can Allah guide

قَوْمًا كَفَرُوا a people that disbelieved⁶

1. أسباط *'asbâṭ* (sing. سبط *sibṭ*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 2:136, p. 64, n. 6 and 2:140, p. 66, n. 1.

2. نفرق *nufarriqu* = we differentiate, make distinction, divide, separate (v. i. pl. impfct. from *farrāqa*, form II [tafriq] of *faraqa* [farq/furqân], to separate. See at 2:285, p. 152, n. 1; and 2:136, p. 64, n. 7). The meaning here is that we do not differentiate between the Prophets in respect of our belief in them; but they were given different ranks by Allah, as stated at 2:253 – "Those Messengers, We preferred some of them to the others; some of them Allah spoke to and raised some of them over the others in ranks..." Like 2:136 and 2:285, this 'ayah (3:84) also emphasizes the fact that Allah has sent the same religion to mankind through all his Prophets and that that religion has been completed and finalized by the Final Prophet, Muhammad, peace and blessings of Allah be on him, and the Qur'ân which has abrogated and replaced all the previous scriptures.

3. يَبْتَغِ *yabtaghi*(f) = he seeks, desires, aims at, aspires after, strives for (v. iii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [bughâ'], to seek, desire. See *ibtighâ'* at 3:7, p. 156, n. 8; and *yabghûna* at 3:83, p. 186, n. 6). The last letter *yâ'* is vowelless and hence dropped because the verb is part of a conditional clause (preceded by *man*).

4. يُقْبَل *yugbala*(u) = it is accepted, received (v. iii. m. s. impfct. passive from *qabala* [qabâl/qubâl], to accept. The last letter takes *fataḥ* because of the particle *lan* coming before the verb. See *yugbalu* at 2:123, p. 58, n. 7; and at 2:48, p. 23, n. 9).

5. خَاسِرِينَ *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose, be in loss. See at 2:64, p. 31, n. 2). Such persons will be the losers in the hereafter.

6. كَفَرُوا *kafarû* = they disbelieved, became ungrateful, turned infidel (v. iii. m. pl. past from *kafara* [kufir], not to believe. See at 3:4, p. 155, n. 2; and 2:12, p. 101, n. 11).

بَعْدَ إِيمَانِهِمْ after they had believed

وَشَهِدُوا and had borne witness¹

أَنَّ الرَّسُولَ حَقٌّ that the Messenger is true,

وَجَاءَهُمْ and there had come to them

الْبَيِّنَاتُ the clear evidences?²

وَاللَّهُ لَا يَهْدِي And Allah does not guide

الْقَوْمَ الظَّالِمِينَ the transgressing people.³



أُولَٰئِكَ 87. Those people,

جَزَاءُ وَهُمْ their recompense⁴ is

أَنَّ عَلَيْهِمْ that there lies on them

لَعْنَةُ اللَّهِ the curse of Allah

وَالْمَلَائِكَةُ and the angels

وَالنَّاسُ أَجْمَعِينَ and of mankind as a whole;



خَالِدِينَ فِيهَا 88. Abiding therein for ever.⁵

لَا يُخَفَّفُ No mitigation will be made⁶

عَنْهُمْ الْعَذَابُ for them in the punishment,

وَلَا هُمْ يُنظَرُونَ nor shall they be respited.⁷



إِلَّا الَّذِينَ 89. Except for those who

تَابُوا مِنْ بَعْدِ ذَٰلِكَ repent⁸ after that

1. شهدوا *shahidû* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [shuhûd], to witness. See *shahida* at 3: 18, p. 161, n. 6). The 'ayah applies as well to the People of the Book who knew the description of the Prophet Muhammad, peace and blessings of Allah be on him, in their scripture and believed in his coming but disbelieved in him when they found that he was raised from another people, as also to those who believe and accept Islam and then falls away from it. See Al-Tabarî, pt. III, pp. 340-341; Ibn Kathîr, II, pp. 58-59.

2. بينات *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 2:213, p. 102, n. 10; and 2:253, p. 129, n. 5).

3. الظالمين *ẓālimîn* (acc./gen. of *ẓālimân*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [ẓulm], to transgress, do wrong. See at 3:57, p. 178, n. 9; and 2:270, p. 141, n.15).

4. جزاء *jazâ'* = requital, recompense, reward, return. See at 2:85, p. 40, n. 9.

5. خالدین *khālīdīn* (accusative/genitive of *khālīdān*, pl. of *khālīd*) = living for ever, everlasting, eternal (active participle from *khalada* [khalûd], to live for ever. See at 3:15, p. 160, n. 6; and 2:161, p. 76, n. 1).

6. يخفف *yukhaffafu* = he or it is lessened, lightened, mitigated (v. iii. m. s. impfct. passive from *khaffa* [khiffah], to be light. See at 2:162, p. 76, n. 31; and 2:86, p. 41, n. 1).

7. ينظرون *yunẓarûna* = they are respited, reprieved, given time, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *nazara* [nazr/manẓar], to see, view, look at. See at 2:162, p. 76, n. 4).

8. تابوا *tâbû* = they repented, became penitent, turned from sin (v. iii. m. pl. past from *tâba* [tawb /tawbah/ matâb], to repent, be penitent. Technically *tawbah* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:160, p. 76, n. 9; and *tâba* at 2:187, p. 89, n. 8).

وَأَصْلَحُوا and make amends,¹

فَإِنَّ اللَّهَ for verily Allah is

غَفُورٌ Most Forgiving,



رَحِيمٌ Most Merciful.

إِنَّ الَّذِينَ 90. Verily those who

كَفَرُوا disbelieve

بَعْدَ إِيمَانِهِمْ after their having believed,

ثُمَّ زَادُوا and then they increase²

كُفْرًا in disbelief,

لَنْ يُقْبَلَ never will there be accepted³

تَوْبَتُهُمْ their repentance;

وَأُولَٰئِكَ هُمْ and they are the ones

الضَّالُّونَ gone astray.⁴

إِنَّ الَّذِينَ 91. Verily those who

كَفَرُوا وَمَاتُوا disbelieve and die

وَهُمْ كَفَّارٌ while they are unbelievers,

فَلَنْ يُقْبَلَ there shall not be accepted

مِنْ أَحَدِهِمْ from any of them

يَلْءُ الْأَرْضِ ذَهَبًا the earth's fill⁵ in gold

وَلَوْ أَفْتَدَى even if he ransomed⁶ himself

بِهِ therewith.⁷

أُولَٰئِكَ لَهُمْ Such people shall have

1. أَصْلَحُوا 'aṣlahū = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from 'aṣlahā, form IV of ṣalaha. [ṣalāh/ ṣulāh/ maṣlahah], to be good, proper. See at 2:160, p. 75, n. 10).

2. ازادوا izdādū = they increased, grew, compounded (v. iii. m. pl. past from izdāda, form VIII of zāda [ziyādah], to be more, to increase. See zāda at 2:247, p. 125, n. 4).

3. تقبل tuqbala(u) = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from qabila [qabūl/qubūl], to accept. The last letter takes fathah because of the particle lan coming before the verb. See yuqbala at 3:86, p. 189, n. 4).

4. ضالون ḍallān (sing. ضال ḍall) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from ḍalla [ḍalāl/ḍalālah], to go astray, to stray, to err. See ḍallin at 2:198, p. 96, n. 12 and at 1:7, p. 3, n. 7).

5. مل 'mil' (s.; pl. أملاء 'amlā') = filling, quantity which fills something. Mil' al-'arḍ = such a quantity as fills the earth, an earth's fill.

6. افتدأ iftadā = he ransomed himself, redeemed himself, freed himself (v. iii. m. s. past in form VIII of fadā [fidan/fidā'], to redeem, to ransom, to sacrifice. See iftadar at 2:229, p. 113, n. 6).

7. The 'āyah has a two-fold meaning: (a) That a person who disbelieves and dies in that state, all his munificence and benevolent deeds, however great, will be of no avail in the hereafter. The Prophet, peace and blessings of Allah be on him, was once asked about 'Abd Allah ibn Jud'ān, the wealthiest and most benevolent man of Makka at his time, whether his benevolence will benefit him in any way on the Day of Judgement. The Prophet replied in the negative saying that he ('Abd Allah) had never prayed for Allah's forgiveness. (See Muslim, no. 214 (Kitāb al-'Imān) and Ibn Kathīr, II, p. 59. (b) That such a person shall not avert due punishment when faced by it even if he were then able and willing to make amends as big as paying a ransom equalling the earth's fill in gold. This is reiterated at many places in the Qur'ān. See for instance, 2:48; 2:123; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic ḥadīth to the same effect reported by 'Anas ibn Mālik (r.a.) in Bukhārī, no. 6538; Musnad Aḥmad, III, pp. 127; Ibn Kathīr, II, p. 60.

عَذَابٍ أَلِيمٌ an agonizing¹ punishment

وَمَا لَهُمْ and they shall not have

مِنْ نَّاصِرِينَ anyone to help.²

PART (Juz') 4

Section (Rukû') 10

لَنْ نَنَالُوا الْآلِ 92. You shall not attain³ piety

حَتَّى تُنْفِقُوا unless you spend⁴

مِمَّا تُحِبُّونَ out of what you love;⁵

وَمَا تُنْفِقُوا and whatever you spend

مِنْ شَيْءٍ of anything

فَإِنَّ اللَّهَ surely Allah is

بِهِ عَلِيمٌ about it All-Aware.

كُلُّ الطَّعَامِ 93. All the food⁶

كَانَ حَلَالًا was lawful

لِبَنِي إِسْرَءِيلَ for the Children of Isrâ'îl

إِلَّا مَا حَرَّمَ إِسْرَءِيلُ save what Isrâ'îl had tabooed⁷

عَلَى نَفْسِهِ upon himself

مِنْ قَبْلِ أَنْ before that

نَزَلَ التَّوْرَةُ the Torah was sent down.⁸

قُلْ فَأْتُوا بِالتَّوْرَةِ Say: "Bring then the Torah

فَاتْلَوْهَا إِنْ كُنْتُمْ and recite it, if you are

صَادِقِينَ truthful."

مَنْ أَفْتَرَى 94. Then whoever fabricates⁹

عَلَى اللَّهِ الْكَذِبَ against Allah the lie

1. *'allim* = agonizing, anguishing, very painful. See at 3:21, p. 163, n. 6.

2. i.e., against the judgement of Allah. ناصرين *nâsirîn* (acc./gen. of *nâsirûn*, sing. *nâsir*) = helpers, assistants (active participle from *naṣara* [*naṣr/nuṣûr*]), to help. See at 3:56, p. 178, n. 3).

3. اتَّالُوا *tanâlû*(na) = you (all) attain, reach, get hold of, affect (v. ii. m. pl. impfct. from *nâla* [*nayl/manâl*]), to reach, attain. The terminal *nûn* is dropped on account of the particle *lan* coming before the verb. See *yanâlu* at 2:124, p. 59, n. 5).

4. i.e., spend in the way of Allah. نَفَقُوا *tunfiqû*(na) = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa/nafīqa* [*nafaq*]), to be used up. The terminal *nûn* is dropped for an implied *'an* in *hattâ* coming before the verb. See at 2:272, p. 142, n. 7).

5. i.e., you spend in charity what you yourself would like to have and possess. See 2:267, p. 140.

6. تُحِبُّونَ *tuhibbûna* = you (all) love, like, wish, want (v. ii. m. pl. impfct. from *'ahabba*, form IV of *habba* [*hubb*]), to love. See at 3:31, p. 167, n. 10).

7. طَعَامٍ *a'âm* (pl. اَطْعَمَة *a'imah*) = food, diet, meal. See at 2:259, p. 135, n. 1.

8. حَرَّمَ *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 2:275, p. 144, n. 9; and *harâm* at 2:217, p. 105, n. 1). The reference is here to the meat and milk of camel which the Jews considered unlawful and which Isrâ'îl (Ya'qûb) tabooed in consequence of his vow not to take the food and drink he loved most if he were healed of an ailment he had been suffering from. Allah had not made these unlawful. (Ibn Kathîr, II, pp. 61-62).

9. تَنَزَّلَتْ *tunazzala*(u) = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzâl*]), to come down. See *'unzilât* at 3:65, p. 181, n. 2). The terminal letter takes *fathḥah* because of the particle *'an* coming before the verb.

9. اِفْتَرَى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*]), to cut lengthwise, to fabricate. See *yaftarûna* at 3:24, p. 164, n. 6).

مِنْ بَعْدِ ذَلِكَ after that;

فَأُولَٰئِكَ then such people,

هُمُ الظَّالِمُونَ they are the transgressors.¹

قُلْ 95. Say:

صَدَقَ اللَّهُ "Allah speaks the truth."²

فَاتَّبِعُوا So you all follow³

مِلَّةَ إِبْرَاهِيمَ the religion⁴ of Ibrâhîm

حَنِيفًا as a *hanîf*;⁴

وَمَا كَانَ and he was none

مِنَ الْمُشْرِكِينَ of a polytheist.

إِنَّ أَوَّلَ بَيْتٍ 96. Verily the first house⁵

وُضِعَ لِلنَّاسِ set up⁶ for mankind

لَلَّذِي بِمَكَّةَ is indeed that at Makka,⁷

مُبَارَكًا full of blessing⁸

وَهُدًى لِلْعَالَمِينَ and guidance for all beings.⁹

﴿١٦﴾

فِيهِ آيَاتٌ 97. Therein are signs

بَيِّنَاتٌ all too clear,¹⁰ (such as)

مَقَامُ إِبْرَاهِيمَ the Stand-spot¹¹ of Ibrâhîm;

وَمَنْ دَخَلَهُ and whoever enters it

كَانَ آمِنًا becomes secure.¹²

1. ظالمون *ẓālimûn* (sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons. See at 3:86, p. 190, n. 3).

2. i.e., Allah speaks the truth in all that He communicates to His Prophet by means of *wahy*, particularly relating to the matters dealt with in the previous 'āyahs about the conduct and assumptions of the People of the Book.

3. After the emphasis on Ibrâhîm's not being a Jew or a Christian, here is a command to follow the religion of Ibrâhîm, which is Islam and true monotheism. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/taba'ah*], to follow. See at 3:31, p. 167, n. 11).

4. حنيف *hanîf* (pl. حنفاء *hunafā'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:67, p. 181, n. 7). The 'āyah is a reply to the Jews' and Christians' claim that they were the followers of the religion of Ibrâhîm. It says that while he was a true monotheist, they were not so. (See *Al-Baḥr*, III, 266).

5. i.e., the first house for mankind in general for their worship and pilgrimage. (Ibn Kathîr, II, 631; *Al-Ṭabarî*, pt. IV, 8-9).

6. وُضِعَ *wuḍi'a* = it was set up, erected, laid, laid down, placed (v. iii. m. s. past passive from *waḍa'a* [*waḍ'*], to lay. See *waḍa'at* at 3:36, p. 169, n. 3).

7. i.e., the Ka'ba.

8. مُبَارَكٌ *mubārak* = blessed, full of blessings. The blessings consist of the immense merits of prayers at it and of the great material provisions that flow to it from all directions.

9. i.e., as *qiblah* and as the place from where guidance emanates. (*Al-Baḥr*, III, 269).

10. i.e., clear signs and evidences that it was erected by Ibrâhîm and that it is full of blessings.

11. مَقَامٌ *maqām* = spot, site, standing, station. The stone on which Ibrâhîm stood while raising the foundation of the Ka'ba and which is still preserved by its side.

12. The Ka'ba and its precincts are rendered inviolate and secure by Allah (See 28:57, 29:67 and 4:106.) Even in pre-Islamic times the Ka'ba precincts were inviolate and a killer, if he took shelter therein, was not attacked in retaliation as long as he remained there. (Ibn Kathîr, II, 65).

وَلِلّٰهِ عَلَى النَّاسِ And Allah's due upon man is

حُجَّ الْبَيْتِ pilgrimage¹ to the House —

مَنْ أَسْطَاعَ إِلَيْهِ whoever is able to make² to it

سَبِيلًا a way;³

وَمَنْ كَفَرَ and whoever disbelieves,⁴

فَإِنَّ اللَّهَ then verily Allah is

غَنِيٌّ عَنِ الْعَالَمِينَ in no need⁵ of all the beings.



قُلْ 98. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

لِمَ تَكْفُرُونَ why do you disbelieve⁶

بِمَا بَيَّنَّ اللَّهُ in the revelations⁷ of Allah,

وَاللَّهُ شَهِيدٌ while Allah is a Witness⁸

عَلَى مَا تَمْسَلُونَ ﴿٩٨﴾ over what you do?

قُلْ 99. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

لِمَ تَصُدُّونَ why do you deter⁹

عَنْ سَبِيلِ اللَّهِ from the way of Allah

مَنْ آمَنَ those who believe,

تَبْغُونَهَا عِوَجًا seeking¹⁰ it to get crooked,¹¹

وَأَنْتُمْ شُهَدَاءُ while you are witnesses?¹²

وَمَا اللَّهُ بِغَفِلٍ And Allah is not unmindful¹³

1. *hijj* = pilgrimage. The pilgrimage to the Ka'ba was proclaimed by Prophet Ibrâhîm, peace be on him, on Allah's command. See 22-26-27.

2. i. e., financially as well as physically able to travel to it. (Al-Ṭabarî, pt. IV, 15-18). استطاع *istatâ'a* = he was able to, was capable of (v. iii. m. s. past in form X of *ʿa'a* [ʿawʿ], to obey. See *istatâ'a* at 2:217, p. 105, n. 11; and *lâ yastatîʿu* at 2:282, p. 148, n. 3.

3. سبيل *sabil* (pl. *subul* / *asbilah*) = way, path, road, means, guilt, blame. See at 3:75, p. 185, n. 2.

4. i. e., whoever refrains from performing it in spite of his ability to do so is guilty of unbelief, *kufur* (Ibn Kathîr, II, 69). كفر *kafara* = he disbelieved, denied, turned ungrateful (v. iii. m. s. past from *kufur*, to disbelieve, to cover. See *yakfurûna* at 3:21, p. 163, n. 1).

5. غنى *ghanîyy* (s.; pl. *aghniyâ*) = above want, free from want, rich. Followed by the particle 'an the word gives the meaning of : "has no need". See *tughniya* at 3:10, p. 157, n. 10.

6. تكفرون *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*. See n. 4. above; and *takfurûna* at 3:69, p. 182, n. 9).

7. آيات *ʾâyât* (pl.; sing. *ʾayah*) = signs, miracles, revelations, evidences. See at 3:70, p. 182, n. 10.

8. شهيد *shahîd* (pl. *shuhadâ*) = witness, martyr. See *shuhadâ* at 2:133, p. 63, n. 1.

9. تصدون *taṣuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *ṣadda* [sadd], to turn away. See *ṣadd* at 2:217, p. 105, n. 3).

10. تبغون *tabghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [bughâ], to seek, desire. See *yabghûna* at 3:83, p. 188, n. 6).

11. عوج *ʿiwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted.

12. i. e., you know that it is true but still try to distort it. See n. 8 above for *shuhadâ*.

13. غافل *ghâfil* (s.; pl. *ghâfilûn*) = negligent, unmindful, heedless, inattentive, indifferent to. Active participle from *ghafala* [ghaflah / ghufâl], to neglect, not to heed. See at 2:140, p. 66, n. 7.

عَمَّا تَعْمَلُونَ of what you do.

يَا أَيُّهَا الَّذِينَ آمَنُوا 100. O you who believe,¹

إِنْ تُطِيعُوا أَقْرَبَاءَكُمْ if you obey² a group of those

الَّذِينَ أُوتُوا الْكِتَابَ who were given the Book,

يُرَدُّوكُمْ they will drive you back,³

بَعْدَ إِيمَانِكُمْ after you have believed,

كَافِرِينَ as unbelievers.

وَكَيْفَ 101. And how could

تَكْفُرُونَ you disbelieve

وَأَنْتُمْ and you are the ones,

تُنَزَّلُ عَلَيْكُمْ unto you are recited⁴

آيَاتُ اللَّهِ the revelations of Allah,

وَفِيكُمْ and amidst you is

رَسُولُهُ His Messenger?

وَمَنْ يَعْنَصِمْ And whoever holds fast⁵

بِاللَّهِ to Allah

فَقَدْ هُدِيَ إِلَى has indeed been guided⁶ to

صِرَاطٍ مُسْتَقِيمٍ a straight⁷ path.⁸

Section (Rukû') 11

يَا أَيُّهَا الَّذِينَ آمَنُوا 102. O you who believe,

1. The 'âyah has immediate reference to the manoeuvres of some Jewish leaders of Madina to mislead the new Muslims there and to create dissension among them by recalling and fanning the old jealousy and enmity between the 'Aws and the Khazraj tribes; but its meanings and implications are general. See 2:109 and 3:69.

2. تطيعوا *tuṭī'û(na)* = you (all) obey, comply with, accede to (v. ii. m. pl. impfct. from 'atâ'a, form IV of *jâ'a* [jaw'], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by 'in'). See 'aṭī'û at 3:50, p. 176, n. 1; and *istatâ'a* at 3:97, p. 194, n. 2).

3. يرُدُّوا *yaruddû(na)* = they drive back, put back, send back, repel (v. iii. m. pl. impfct. from *radda* [radd], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yaruddûna* at 2:217, p. 105, n. 10).

4. تُنَزَّلُ *tutlâ* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talâ* [talâwah], to recite. See *natlâ* at 3:58, p. 178, n. 11; and at 2:251, p. 128, n. 11).

5. Holding fast to Allah means to hold fast to His *dîn* as taught by Him through His Messenger, that is Islam. يَعْنَصِم *ya'taṣim(u)* = he holds fast, clings, resorts, keeps up (v. iii. m. s. impfct. from *i'taṣama*, form VIII of 'aṣama [aṣm], to restrain, to protect. The terminal letter is vowelless (*sâkin*) because the verb is part of a conditional clause (preceded by *man*).

6. هُدِيَ *hudiya* = he is guided, led, shown the way (v. iii. m. s. past passive from *hadâ* [hady/hudan/ hidâyah], to guide, to lead. See *hadâ* at 2:143, p. 68, n. 3).

7. مُسْتَقِيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istatqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up. See at 3:51, p. 176, n. 4 and 2:213, p. 103, n. 1).

8. صِرَاطٍ *ṣirâṭ* = way, path, road. See at 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

اتَّقُوا اللَّهَ ¹dread Allah
 حَقَّ تَقَاتِهِ ²the true dreading of Him;
 وَلَا تَمُوتُنَّ ³and let you not die
 إِلَّا وَأَنْتُمْ مُسْلِمُونَ except as you are Muslims.



وَأَعْتَصِمُوا ⁴103. And hold fast
 بِحَبْلِ اللَّهِ to the rope⁵ of Allah
 جَمِيعًا all together,
 وَلَا تَفْرَقُوا ⁶and do not be divided;
 وَأَذْكُرُوا and remember
 بِفَضْلِ اللَّهِ عَلَيْكُمْ Allah's favour upon you
 إِذْ كُنْتُمْ أَعْدَاءَ when you were enemies⁷
 فَأَلَّفَ بَيْنَ قُلُوبِكُمْ and Allah united⁸ your hearts;
 فَأَصْبَحْتُمْ so you have become⁹
 بِرَحْمَةِ إِخْوَانًا by His Grace brethren;
 وَكُنْتُمْ عَلَى شَفَا and you were on the verge¹⁰
 حُفْرٍ مِّنَ النَّارِ of a pit¹¹ of fire,
 فَأَنْقَذَكُمْ مِنْهَا and He rescued¹² you from it.
 كَذَلِكَ يَبَيِّنُ اللَّهُ Thus Allah makes clear¹³
 لَكُمْ آيَاتِهِ for you His revelations,
 لَعَلَّكُمْ تَهْتَدُونَ that you might be guided.



وَلْتَكُنَّ 104. And let there be

1. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, dread of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqû* (*waqy/wiqâyah*), to guard, safeguard. See at 2:233, p. 117, n. 10).

2. تَمُوتُنَّ *tuqâh* = fearing, dreading, threat. See at 3:28, p. 166, n. 6. True fearing means carrying out His injunctions and abstaining from His prohibitions. (Ibn Kathîr, II, 71).

3. i.e., remain on Islam till death. لَا تَمُوتُنَّ *lâ tamûtunna* = you must not die, let you not die (v. ii. m. pl. impfct. [negative] from *mâta* [*mawt*], to die. See at 2:132, p. 62, n. 10).

4. اعْتَصِمُوا *i'tašimû* = you (all) hold fast, cling, keep up (v. ii. m. pl. imperative from *i'tašama*, form VIII of *'ašama* [*ašm*], to restrain, to protect. See *ya'tašim* at 3:101, p. 195, n. 5).

5. i. e. the Qur'ân and Islam (See Ibn Kathîr, II, 73). حَبْل *ḥabl* (pl. *ḥibâl/aḥbul/aḥbâl/hubâl*) = rope, cord, string, vein, sinew.

6. لَا تَفْرَقُوا *lâ tafarraqu* (originally *lâ tatafarraqu*) = you (all) be not divided, separated from one another (v. ii. m. pl. imperative [prohibition] from *tafarraqa*, form V of *faraqa* [*faraḡ/furqân*], to separate. See *nufarriq* at 3:84, p. 189, n. 2).

7. أَعْدَاءَ *'a'dâ'* (pl.; sing. *'aduww*) = enemies, adversaries. See *'aduww* at 2:208, p. 100, n. 11. The immediate reference is to the 'Aws and Khazraj tribes of Madina, but it is applicable to the Muslims of all times and climes.

8. أَلَّفَ *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of *'alifa* [*alf*], to be acquainted).

9. أَصْبَحْتُمْ *'ašbaḥtum* = you (all) became, became in the morning (v. ii. m. pl. past from *'ašbaḥa*, form IV of *šabaha* [*šabḥ*], to be in the morning).

10. شَفَا *shafâ* = edge, rim, brink, verge, border.

11. حُفْرَةً *ḥufrah* (pl. *ḥufar*) = pit, hollow, hole.

12. أَنْقَذَ *'anqadha* = he rescued, saved, salvaged, recovered, delivered (v. iii. m. s. past in form IV of *naqadha* [*naqdh*], to save, to rescue).

13. يَبَيِّنُ *yubayyinu* = he makes clear, explains, elucidates (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear). See at 2:266, p. 140, n. 1).

مِنْكُمْ أُمَّةٌ from among you a class¹
 يَدْعُونَ إِلَى الْخَيْرِ calling² to the good,³
 وَيَأْمُرُونَ بِالْمَعْرُوفِ enjoining⁴ the approved,⁵ and
 وَيَنْهَوْنَ عَنِ الْمُنْكَرِ forbidding⁶ the detestable.⁷
 وَأُولَٰئِكَ هُمُ And such are the ones
 الْمُفْلِحُونَ to have attained success.⁸

وَلَا تَكُونُوا 105. And do not be
 كَالَّذِينَ تَفَرَّقُوا like those who got divided⁹
 وَاخْتَلَفُوا and ran into disagreement¹⁰
 مِنْ بَعْدِ مَا جَاءَهُمُ after there had come to them
 الْبَيِّنَاتُ the clear evidences.
 وَأُولَٰئِكَ هُمُ And such people will have
 عَذَابٌ عَظِيمٌ a stupendous punishment.

يَوْمَ 106. On the day
 تَبْيَضُّ وُجُوهٌ white will turn¹¹ faces
 وَتَسْوَدُّ وُجُوهٌ and black will turn¹² faces.
 فَأَمَّا الَّذِينَ So as to those whose
 أَسْوَدَّتْ وُجُوهُهُمْ faces will turn black –
 أَكْفَرْتُمْ "Did you disbelieve
 بَعْدَ إِيمَانِكُمْ after you had believed?
 فَذُوقُوا الْعَذَابَ Then taste¹³ the punishment

1. أُمَّةٌ 'ummah (pl. *umam*) = community, people, nation, generation, species, category, class, one in whom all the good qualities are combined. See at 2:213, p. 102, n. 5.

2. يَدْعُونَ *yad'ûna* = they call, call upon, invite (v. iii. m. pl. impfct. from *da'â* [du'dâ], to call, to summon. See at 2:221, p. 108, n. 10).

3. i.e., to Allah and Islam.

4. يَأْمُرُونَ *ya'murûna* = they enjoin, command, give orders (v. iii. m. pl. impfct. from *'amara* ['amr], to order. See *ya'muru* at 2:169, p. 79, n. 12).

5. معروف *ma'rûf* = known, well-known, generally recognized, beneficence, approved by *sharī'ah* (passive participle from *'arafa*/'arifa [*ma'rifa* / *'irfān*], to know. See at 2:263, p. 137, n. 9).

6. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe (v. iii. m. pl. impfct. from *nahā*, [*nahw/nahy*], to forbid. See *intahā* at 2:275, p. 144, n. 11).

7. مُنْكَرٌ *munkar* (pl. *munkarāt*) = detestable, disagreeable, abominable, disapproved (passive participle from *'ankara*, form IV of *nakara* [*nakr/nukr/nukûr/nakîr*], not to know).

8. مُفْلِحُونَ *muflihûn* (sing. *muflih*), successful ones, those who attain Allah's pleasure and rewards; act. participle from *'afalaḥa*, form IV of *falaḥa* [*fah*] = to split, cleave. See at 2:5, p. 5, n. 10).

9. تَفَرَّقُوا *tafarraqû* = they became divided, separated (v. iii. m. pl. past from *tafarraqa*, form V of *faraqa* [*farq/furqân*], to divide, to separate. See *lâ tafarraqu* at 3:103, p. 196 (36), n. 6).

10. اِخْتَلَفُوا *ikhtalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalf*], to come after. See at 2:253, p. 129, n. 9).

11. تَبْيَضُّ *tabyaddu* = she turns white, brightens up (v. iii. f. s. impfct. from *abyadda*, form IX of *bâda* [*bayd*], to lay eggs, to settle down).

12. تَسْوَدُّ *taswaddu* = she becomes black, blackened (v. iii. f. s. impfct. in form IX from *sawada*, to blacken).

13. ذُوقُوا *dhûqu* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*], to taste).

بِمَا كُنْتُمْ
تَكْفُرُونَ ﴿١٠٦﴾ for that you had been
disbelieving."¹

وَأَمَّا الَّذِينَ
أَبْيَضَتْ وَجُوهُهُمْ ﴿١٠٧﴾ 107. And as to those whose
faces became white,²
فَنَفِي رَحْمَةِ اللَّهِ
هُمُ فِيهَا They in there
خَالِدُونَ ﴿١٠٨﴾ shall abide for ever.³

تِلْكَ 108. These are

آيَاتُ اللَّهِ the revelations⁴ of Allah —
نَتْلُوهُنَّ عَلَيْكَ We recite⁵ them to you
بِالْحَقِّ in truth.

وَمَا اللَّهُ يُرِيدُ ﴿١٠٩﴾ And Allah does not intend⁶
ظُلْمًا لِلْعَالَمِينَ injustice⁷ to the creatures.⁸

وَلِلَّهِ 109. And to Allah belongs
مَا فِي السَّمَاوَاتِ all that is in the heavens
وَمَا فِي الْأَرْضِ and all that is in the earth;
وَالِلَّهِ and to Allah shall be
كُلُّ شَيْءٍ مَّا دُخِرَ referred back⁹ all matters.¹⁰



Section (Rukû') 12

كُنْتُمْ خَيْرَ أُمَّةٍ 110. You are the best nation

1. تَكْفُرُونَ *takfurûna* = you (all) disbelieve, deny (v. ii. m. pl. impfct. from *kafara*, [kufri], to disbelieve. See at 3:98, p. 194, n.6).

2. أَبْيَضَتْ *abyaḍḍat* = she became white, brightened up (v. iii. f. s. past in form IX of *bāḍa* [bayḍ], to lay eggs, to be settle down. See *tabyaḍḍu* at 3:106, p. 197, n. 12).

3. خَالِدُونَ *khālidûn* (sing. خَالِد *khālid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulūd], to live or remain for ever. See at 2:275, p. 145, n. 1; 2:257, p. 133, n. 2; 2:81, p. 38, n. 6; and 2:25, p. 13, n. 14).

4. آيَات *'āyât* (pl.; sing. آية *'āyah*) = signs, miracles, revelations, evidences. See at 3:98, p. 194, n. 7; 3:70, p. 182, n. 10.

5. نَتْلُو *natlû* = we recite, read, read aloud (v. i. pl. impfct. from *talā* [tilāwah], to recite. See at 3:58, p. 178, n. 10; 2:251, p. 128, n. 11).

6. يُرِيدُ *yurīdu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arāda, for IV from *rāda* [rawḍ], to walk about. See at 2:253, p. 130, n. 2; 2:185, p. 88, n.3).

7. ظُلْم *ẓulm* =injustice, iniquity, wrong, oppression. See *ẓālimîn* at 3:94, p. 193, n. 1.

8. عَالَمِينَ *'ālamîn* (acc./gen. of عَالَمُونَ *'ālamûn*; sing. عَالَم *'ālam*, i.e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

9. تُرْجَعُ *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [rujū'a], to return). See at 2:210, p. 101, n. 4; and *turja'ûna* at 2:280, p. 146, n. 16).

10. أُمُور *'umûr* (pl.; sing. أَمْر *'amr*) = affairs, matters, issues, concerns. See at 2:210, p. 101, n. 5.

أَخْرَجَتْ لِلنَّاسِ raised¹ for mankind,
تَأْمُرُونَ بِالْمَعْرُوفِ enjoining² the approved
وَتَنْهَوْنَ and forbidding³ the detested,
عَنِ الْمُنْكَرِ and believing in Allah.
وَتُؤْمِنُونَ بِاللَّهِ And if there believe
وَكُتُوبِ آتَيْنَا أَهْلَ الْكِتَابِ the People of the Book,
لَكَانَ خَيْرًا لَّهُمْ it will be good for them.
بعضُ الْمُؤْمِنِينَ Some of them are believers,
وَأَكْثَرُهُمْ but most of them
الْفَاسِقُونَ are sinful.⁴
لَنْ يَضُرَّكُمْ 111. They cannot harm⁵ you
إِلَّا أَذَى except hurting,⁶
وَأِنْ يَفْتَلِتُوا and if they fight with you
يُؤَلُّوكم they will turn⁷ towards you
الْأَدْبَارُ the backs;⁸
ثُمَّ لَا يَنْصُرُوكَ then they will not be helped.⁹

صُرِبَتْ عَلَيْهِمُ 112. Struck¹⁰ on them will be
الذِّلَّةُ ignominy¹¹
أَيْنَ مَا تُقِفُوا wherever they are met with¹²,
إِلَّا بِحَبْلِ مِنَ اللَّهِ except by a rope¹³ from Allah
وَحَبْلِ مِنَ النَّاسِ and a rope from men;
وَبِأَنفُسِهِمْ and they have incurred¹⁴
بِعَظَمٍ مِنَ اللَّهِ the wrath of Allah

1. أخرجت *'ukhrijat* = she is raised, produced, brought out (v. iii. f. s. past passive from *'akhraja*, form IV of *kharaja* [kharûj], to go out. See *'akhrajnâ* at 2:267, p. 140, n. 7).

2. تأمرون *ta'murûna* = you (all) enjoin, command, give orders (v. ii. m. pl. impfct. from *'amara* ['amr], to order. See *ya'murûna* at 3:104, p. 197, n. 4).

3. تنهون *tanhawna* = you (all) forbid, prohibit (v. ii. m. pl. impfct. from *'nahâ*, [nahw/nahy], to forbid. See *yanhawna* at 3:104, p. 197, n. 6).

4. فاسقون *fâsiqûn* (pl.); sing. *fâsiq* = is disobedient, defiant, wantonly sinful (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 3:82, p. 188, n. 5).

5. يضرؤا *yaḍurrû(na)* = they harm, hurt, damage, impair (v. iii. m. pl. impfct. from *ḍarra* [darr], to harm. The terminal *nûn* is dropped for the particle *lan* before the verb. See at 2:102, p. 48, n. 13).

6. أذى *'adhan* = insult, offence, harm, injury, hurt. See at 2:262, p. 137, n. 5; 2:196, p. 94, n. 9.

7. يولوا *yuwallû(na)* = they turn, turn away (v. iii. m. pl. impfct. from *wallâ*, form II of *waliya*, to lie next. The terminal *nûn* is dropped because the verb comes as conclusion of a conditional clause. See *tawallâ* at 3:82, p. 188, n. 4).

8. أدبار *'adbâr* (sing. *dubir* [dubur]) = backs, backsides, rear parts.

9. ينصرون *yunṣarûna* = they are helped, assisted (v. iii. m. pl. impfct. passive from *naṣara* [naṣr /nuṣûr], to help. See at 2:123, p. 58, n. 11).

10. ضربت *ḍuribat* = she or it was struck, hit, pitched (v. iii. f. s. past passive from *ḍaraba* [ḍarb], to strike. See at 2: 61, p. 29, n. 5).

11. ذلة *dhillah* = ignominy, debasement, lowness, depravity. See *tudhillu* at 3:26, p. 165, n. 5.

12. تفتوا *thuqifû* = they are found, met with (v. iii. m. pl. past passive from *thaqifa* [thaqf], to meet, be skilful). See *thaqiftumû* at 2:191, p. 91, n. 14).

13. i. e., by Allah's covenant or protection. حبل *ḥabl* = see at 3:103, p. 196, n. 5.

14. باعوا *bâ'û* = they returned, came back, incurred (v. iii. m. pl. past from *bâ'a* [baw'], to come back, to return. See at 2:90, p. 43, n. 5).

وَصَرَبَتْ عَلَيْهِمْ and pitched on them

الْمَسْكَنَةُ is poverty.¹

ذَلِكَ بِأَنَّهُمْ This is so because they

كَانُوا يَكْفُرُونَ have been disbelieving

بِإِتَابِ اللَّهِ in Allah's revelation

وَيَقْتُلُونَ الْأَنْبِيَاءَ and killing² the Prophets

بِغَيْرِ حَقٍّ without any right³ –

ذَلِكَ بِمَا this is so because

عَصَوْا they defied⁴

وَكَانُوا يَعْتَدُونَ and went on trasgressing.⁵



لَيْسُوا سَوَاءً 113. They are not all alike.⁶

مِنَ أَهْلِ الْكِتَابِ Of the People of the Book

أُمَّةٌ قَائِمَةٌ there is an upright⁷ group⁸,

يَتْلُونَ آيَاتِ اللَّهِ reciting⁹ Allah's revelations

ءَاءَاءَ اللَّيْلِ during the night hours,¹⁰ and

وَهُمْ يَسْجُدُونَ 113 they prostrate themselves.¹¹

يُؤْمِنُونَ بِاللَّهِ 114. They believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day;

وَيَأْمُرُونَ and they enjoin¹¹

بِالْمَعْرُوفِ the approved¹²

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid¹³ the detested;¹⁴

وَيُسْرِعُونَ and they rush¹⁵

1. مسكنة *maskanah* = poverty, indigence.

2. يقتلون *yaqtulûna* = they kill, slay, murder, assassinate (v. iii. m. pl. impfct. from *qatala* [qatl], to kill. See at 3:21, p. 163, n. 2).

3. حق *haqq* = right, truth, duty, liability, legal claim, justification. See at 2:282, p. 147, n. 11.

4. عصوا *'aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣā* ['iṣyān/ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See at 2:61, p. 29, n. 12).

5. يعتدون *ya'tadûna* = they transgress, cross the limits, overstep- (v. iii. m. pl. impfct. from *i'tadā*, form VIII *'adā* ['adw], to run, dash).

6. سواء *sawā'* = straight, even, equal, same, alike. See at 3:64, p. 180, n. 4.

7. قائمة *qā'imah* (f.; mas. *qā'im*) = standing, upright, erect, straight (active participle from *qāma* [qawmah/qiyām], to stand up, to get up). See *qā'im* at 3:39, p. 170, n. 13.

8. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, category. See at 3:104, p. 197, n. 1.

9. i.e., reciting during the prayers. ياتلون *yatlûna* = they read aloud, recite (v. iii. m. pl. impfct. from *talā* [rilāwah], to recite. See at 2:121, p. 57, n. 8).

10. آءاء *'ānā'* (pl.; sing. 'any'/iny) = hours, especially of night.

11. يأمرؤن *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amaru* ['amr], to order. See at 3:104, p. 197, n. 4).

12. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *sharī'ah* (passive participle from *'arafa*/'arifa [ma'rifah / 'irfān], to know, to recognize. See at 3:104, p. 197, n. 5).

13. ينهؤن *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahā*, [nahw/nahy], to forbid. See at 3:104, p. 197, n. 6).

14. منكر *munkar* (pl. منكرات *munkarât*) = detested, disapproved. See at 3:110, p. 199, n. 5).

15. يسارعون *yusârî'ûna* = they make haste, rush (v. iii. m. pl. impfct. from *sāra'a*, form III of *saru'a* [sira/'sara/'sur'ah], to be quick. See *sarī'* at 3:19, p. 162, n. 4).

فِي الْخَيْرَاتِ at the good deeds;¹

وَأُولَئِكَ and they are

مِنَ الصَّالِحِينَ among the righteous.²

وَمَا يَفْعَلُوا 115. And whatever they do³

مِنْ خَيْرٍ of a good deed

فَلَنْ يُكْفَرُوا they will not be denied⁴ that;

وَاللَّهُ عَلِيمٌ and Allah is All-Aware

بِالْمُتَّقِينَ of the godfearing.⁵

إِنَّ الَّذِينَ 116. Verily those who

كَفَرُوا disbelieve,

لَنْ تُنْفِيَ عَنْهُمْ there shall not avail⁶ them

أَمْوَالُهُمْ their riches⁷

وَلَا أَوْلَادُهُمْ nor their children

مِنَ اللَّهِ شَيْئًا against Allah whatsoever.

وَأُولَئِكَ And they will be

أَصْحَابُ النَّارِ the dwellers⁸ of the fire;

هُمْ فِيهَا they in there

خَالِدُونَ will abide for ever.⁹

مَثَلٌ 117. The likeness¹⁰ of

مَا يُنْفِقُونَ what they spend¹¹

1. خيرات *khayrāt* (pl.; sing. *khayrah*) = good things, good deeds. See at 2:148, p. 70, n. 9.

2. الصالحين *ṣāliḥīn* (accusative/genitive of *ṣāliḥūn*, sing. *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalāh/sulūh/maṣlaḥah*], to be good, right, proper. See at 3:39, p. 171, n. 6).

3. يفعلوا *yaf'ālū(na)* = they do (v. iii. m. pl. impfct. from *fa'ala*, [*fa'lfi'l*], to do. The terminal *nūn* is dropped because the verb is part of a conditional clause (preceded by *mā*)).

4. يكفروا *yukfarū(na)* = they are denied, rejected, disbelieved, covered (v. iii. m. pl. impfct. passive from *kafara* [*kufri*], to disbelieve, to cover. The terminal *nūn* is dropped because of the particle *lan* coming before the verb. See *kafara* at 3:97, p. 194, n. 4 and *takfurūna* at 3:106, p. 198, n. 1).

5. المتقين *muttaqīn* (acc./gen. of *muttaqūn*, sing. *muttaqīn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*wagya/ wiqāyah*], to guard, to protect. See at 3:76, p. 185, n. 8).

6. تنفي *tughniya(n)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from *aghna*, form IV of *ghaniya* [*ghinan / ghanā*], to be free from want, to be rich. The last letter takes *fathah* for the particle *lan* coming before the verb. See at 3:10, p. 157, n. 10).

7. أموال *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, possessions, goods.

8. أصحاب *'ashāb* (pl.; sing. *ṣāhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 2:257, p. 133, n. 1).

9. خالدون *khālīdūn* (sing. *khālīd*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 3:107, p. 198, n. 3).

10. مثل *mathal* (pl. *amthāl*) = simile, likeness, example, parable, model, ideal. See at 3:59, p. 178, n. 13.

11. ينفقون *yunfiqūna* = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 2:273, p. 143, n. 10).

فِي هَذِهِ الْحَيَاةِ الدُّنْيَا in this worldly life

كَمَثَلِ رِيحٍ is the likeness of a wind¹

فِيهَا صِرٌّ wherein is extreme cold² that

أَصَابَتْ حَرْثَ قَوْمٍ strikes³ the tillage⁴ of a people

ظَلَمُوا أَنْفُسَهُمْ who wronged themselves

فَأَهْلَكَتْهُ and destroys⁵ it.

وَمَا ظَلَمَهُمُ اللَّهُ Allah did not wrong them

وَلَكِنْ أَنْفُسَهُمْ but themselves

يَظْلِمُونَ they wronged.

يَا أَيُّهَا الَّذِينَ آمَنُوا 118. O you who believe,

لَا تَتَّخِذُوا بِطَانَةً do not take⁶ as intimates⁷

مِنْ دُونِكُمْ those that are not of you.

لَا يَأْتُواكُمْ They will not fail to do⁸ you

حَسَبَ mischief.⁹

وَدُّوْا مَا They love¹⁰ that which

عَنِتُّمْ you would suffer adversely.¹¹

فَدَبَدَبَ There already has come out¹²

الْبَغْضَاءُ extreme hatred¹³

مِنْ أَفْوَاهِهِمْ from their mouths,¹⁴ and

وَمَا تُخْفِي what their breasts conceal¹⁵

صُدُّوهُمْ أَكْبَرُ is graver.

فَدَيَّنَا We have indeed made clear

لَكُمْ الْآيَاتِ to you the revelations,

إِنْ كُنْتُمْ تَعْقِلُونَ if you do understand.

1. رِيح *rīḥ* (pl. *riyāḥ/arwāḥ/aryāḥ*) = wind, smell.

2. صِرٌّ *sirr* = extreme cold, severe sound.

3. أَصَابَتْ *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. See at 2:156, p. 73, n. 13).

4. حَرْث *ḥarth* = tillage, cultivation, tilth, crops. See at 3:14, p. 159, n. 18.

5. أَهْلَكَتْ *'ahlakat* = she destroyed, devastated, ruined (v. iii. f. s. past from *'ahlaka*, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy. See at 2:205, p. 99, n. 7).

6. لَا تَتَّخِذُوا *lā tattakhidhū* = you (all) do not take up, take for yourselves (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See *tattakhidhū* at 3:80, p. 187, n. 5). This and the following two *'āyahs* warn the Muslims against taking the hypocrites and non-Muslims as close friends.

7. بِطَانَةٍ *biṭānah* (pl. *baṭā'in*) = inside, inner side, lining; figuratively intimates, close friends.

8. لَا يَأْتُواكُمْ *lā ya'tūnā* = they do not fail, do not fall short, spare no effort (v. iii. m. pl. impfct. from *'alā* [*'alw*], to neglect, to fail to).

9. حَسَبَ *ḥabāḥ* = mischief, evil, confusion.

10. وَدُّوْا *waddū* = they wished, desired, loved (v. iii. m. pl. past from *wadda* [*wudd/wudd/widd*], to love, to like. See *waddat* at 3:69, p. 182, n. 5).

11. عَنِتُّمْ *'anittum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* [*'anat*], to be in distress, to suffer adversely. See *'anata* at 2:220, p. 108, n. 1).

12. دَبَدَبَ *badat* = she became clear, evident, manifest (v. iii. f. s. past from *badā* [*budūww/badd'*] to appear, to come to light. See *nubdū* at 3:29, p. 166, n. 11).

13. بَغْضَاءٌ *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion.

14. أَفْوَاهٍ *'afwah* (pl.; sing. *fūhah*) = mouths.

15. تُخْفِي *tukhfi* = she conceals, secretes, hides (v. iii. f. s. impfct. from *'akhfā*, form IV of *khafiya* [*khafā'/khifāh/khufyah*], to be hidden. See *tukhfū* at 3:29, p. 166, n. 9).

هَآئِنَآؤُلَآءِ 119. Ha, here you are those,
 يُحِبُّوهُمْ you love them¹
 وَلَا يُحِبُّوكُمْ but they do not love² you;
 وَتُؤْمِنُونَ بِالْكِتَابِ and you believe in the Book
 كُلِّهِ in its entirety;
 وَإِذَا لَقُوا and when they meet³ you
 قَالُوا آمَنَّا they say: "We believe",
 وَإِذَا خَلَوْا but when they are alone⁴
 عَصَوْا عَلَيْهِمْ they bite⁵ against you
 الْأَنَاصِلَ the tips⁶ of fingers
 مِنَ الْغَيْظِ out of rage.⁷
 قُلْ مُوتُوا بِغَيْظِكُمْ Say: "Die with your rage;
 إِنَّ اللَّهَ عَلِيمٌ verily Allah is All-Knowing
 بِذَاتِ الصُّدُورِ" of what lies in the breasts."⁸

إِنْ تَمَسَّكُمْ 120. If there touches⁹ you
 حَسَنَةٌ تَوُفَّعْهُمْ any good, it grieves¹⁰ them;
 وَإِنْ تُصِيبْكُمْ and if there afflicts¹¹ you
 سَيِّئَةٌ يَفْرَحُوا بِهَا any evil, they rejoice¹² at it;
 وَإِنْ تَصْبِرُوا but if you persevere
 وَتَتَّقُوا and be on your guard¹³
 لَا يَضُرَّكُمْ there shall not harm¹⁴ you
 كَيْدَهُمْ their machination¹⁵
 شَيْئًا whatsoever.

1. *tuhibbûna* = you (all) love (v. ii. m. pl. impfct. from *'aḥabba*, form IV of *ḥabba* [*ḥubb*], to love. See at 3:92, p. 192, n. 5).

2. i.e., the hypocrites do not love you.

3. *laqû* = they met, came across (v. iii. m. pl. past from *laqiya* [*liqâ*] / *luqyân* / *luqya* / *luqan*) to meet. See at 2:76, p. 36, n. 1).

4. *khalaw* = they retired into privacy, secluded themselves, were alone, became vacant (v. iii. m. pl. past from *khalâ* [*khulû*/'*khalâ*'], to be empty. See at 2:214, p. 103, n. 3).

5. *'addû* = they bit, grabbed with teeth (v. iii. m. pl. past from *'adda* [*'addâ*/'*'addâ*], to bite).

6. *'anâmil* (pl.; sing. *anma* 'unmulah) = fingertips.

7. *ghayẓ* = rage, wrath, anger, fury.

8. *ṣudûr* (pl.; sing. *ṣadr*) = breasts, bosoms, hearts, front, beginning, start. See at 3:29, p. 166, n. 10.

9. *tamsas(u=tamassu)* = she touches, hits, afflicts (v. iii. f. s. impfct. from *massa* [*mass* / *masîs*], to touch. The last letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by 'in). See at 3:24, p. 164, n. 4).

10. *tasu'(u)* = she grieves, saddens, hurts (v. iii. f. s. impfct. from *sâ'a* [*saw*/'*sâ*/'*masâ*'ah], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause.

11. *tusîb(tusîbu)* = she afflicts, befalls, hits (v. iii. f. s. impfct. from *'aṣāba*, form IV of *ṣāba* [*ṣawb*/'*ṣaybābah*], to hit the mark, to be right. The final letter is vowelless and hence the medial *yā* is dropped for the verb is part of a conditional clause. See *'aṣābat* at 3:117, p. 202, n. 3).

12. *yafrahû(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariḥa* [*farah*], to be glad. The ternal *nûn* is dropped).

13. *tattaqû(na)* = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* / *twiqāyah*), to guard, safeguard. The terminal *nûn* is dropped).

14. *yaḍurru* = he or it harms, hurts, damages (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See at 2:102, p. 48, n. 13).

15. *kayd* = machination, plot, ruse.

إِنَّ اللَّهَ Verily Allah is,
بِمَا يَمْشُونَ about what they do,

مُحِيطٌ All-Encompassing.¹

Section (Rukû') 13

وَإِذْ 121. And (remember) when
عَدَوْتَ you left early in the morning²
مِنْ أَهْلِكَ your household
يُؤَيُّ الْمُؤْمِنِينَ making the believers³
مَقْعِدًا لِلْقِتَالِ take positions⁴ for the battle—

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,
عَلِيمٌ All-Knowing.

إِذْ هَمَّتْ 122. When there thought⁵
طَائِفَتَيْنِ مِنْكُمْ two sections⁶ of you
أَنْ تَفْشَلَا to act cowardly⁷ —
وَاللَّهُ وَلِيُّهُمَا and Allah is their Protector —
وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ and upon Allah should rely⁸
الْمُؤْمِنُونَ the believers.

وَلَقَدْ نَصَرَكُمُ اللَّهُ 123. And indeed Allah had
بِذَرٍ given you victory⁹ at Badr
وَأَنْتُمْ أَذِلَّةٌ when you were despicable.¹⁰
فَاتَّقُوا اللَّهَ لَعَلَّكُمْ So fear Allah that you may
تَشْكُرُونَ express gratitude.

1. i.e., in knowledge. مُحِيطٌ *muhîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahḍata*, form IV of *ḥāta* [*hawṭ* / *hīṭah* / *hiyāṭah*], to encircle, enclose, guard. See at 2:19, p. 10, n. 12).

2. غَدَوْتَ *ghadawta* = you left early in the morning, (v. ii. m. s. past from *ghadāw* [*ghudūw* / *ghadw* / *ghadwah*], to go or come or be in the early morning). This and the succeeding *'āyahs* till *'āyah* 180 refer to the battle of 'Uḥud and related matters and allude to the battle of Badr and Allah's special help on that occasion by way of encouraging the Muslims to keep up their spirits.

3. تَبَوَّأَ *tubawwi'u* = you make (someone) take position, settle, put up, provide accommodation (v. ii. m. s. impfct. from *bawwa'a*, form of *bā'a* [*baw'*], to be back. See *bā'a* at 3:112, p. 199, n. 17).

4. مَقَاعِدَ *maqā'id* (pl.; sing. *maq'ad*) = positions, seats, places to settle down (adverb of place on the scale of *ma'fal* from *qa'ada* [*qu'ād*], to sit down).

5. هَمَّتْ *hammat* = she thought (of doing), was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important). The reference is here to what happened on the eve of the battle of 'Uḥud as 'Abd Allah ibn 'Ubayy, the arch-hypocrite, suddenly withdrew with about one thousand of his followers causing concern among the Muslims, especially the two clans of Banū Salimah and Banū Ḥārithah.

6. طَائِفَتَيْنِ *ṭā'ifatān* = (dual; sing. *ṭā'ifah*; pl. *ṭawā'if*) = two sections of people, two sects, two group See *ṭā'ifah* at 3:72, p. 183, n. 3.

7. تَفْشَلَا *tafshalā* = they (two, fem.) lost heart, despaired, failed (v. iii. f. dual impfct. from *fashila* [*fashal*], to lose heart, be cowardly, fail).

8. يَتَوَكَّلْ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl* / *wukūl*], to entrust). The final letter becomes vowelless (*sākin*) for the particle *lām* of command coming before the verb.

9. نَصَرَ *naṣara* = he helped, gave victory, assisted (v. iii. m. s. past from *naṣr* / *nuṣūr*, to help. See *yaṣṣurāna* at 3:111, p. 199, n. 12).

10. أَذِلَّةٌ *'adhillaḥ* (pl.; sing. *dhalīl*) = despicable, despised, lowly, contemptible.

إِذْ تَقُولُ 124. And when you¹ said

لِلْمُؤْمِنِينَ to the believers:

أَلَنْ يَكْفِيَكُمْ "Will it not suffice² you

أَنْ يُدْخِلَكُمْ رَبُّكُمْ that your Lord reinforce³ you

بِثَلَاثَةِ أَلْفٍ with three thousand

مِنَ الْمَلَائِكَةِ of the angels

مُنْزِلِينَ being sent down?"⁴

بَلَىٰ إِنْ تَصْبِرُوا 125. O yes; if you persevere⁵

وَتَتَّقُوا and be on your guard,⁶

وَيَأْتُواكُمْ and they⁷ come upon you

مِنْ فَوْرِهِمْ هَذَا at this very instant⁸ of theirs,

يُدْخِلْكُمْ رَبُّكُمْ your Lord will reinforce⁹ you

بِخَمْسَةِ أَلْفٍ with five thousand

مِنَ الْمَلَائِكَةِ of the angels

مُسَوِّمِينَ making their marks.¹⁰

وَمَا جَعَلَهُ اللَّهُ 126. And Allah set it not

إِلَّا بُشْرَىٰ لَكُمْ but as good tidings¹¹ for you

وَلِيُطْمَئِنَّ and that reassured¹² might be

قُلُوبُكُمْ بِذِهِ your hearts thereby;

وَمَا النَّصْرُ and no victory can there be

إِلَّا مِنْ عِنْدِ اللَّهِ except from Allah,

الْعَزِيزُ the All-Mighty,

الْحَكِيمُ the All-Wise.

1. The address here is to the Prophet, peace and blessings of Allah be on him.

2. *yakfī* = it or he suffices, is enough (v. iii. m. impfct. from *kafā* [*kifāyah*], to be enough).

3. *yumidda(u)* = he helps, supplies, reinforces (v. iii. m. s. impfct. from *'amadda*, form IV of *madda* [*madd*], to extend, to prolong. See *yamuddu* at 2:15, p. 9, n. 2. The final letter takes *fathah* because of the particle *'an* coming before the verb).

4. *munzalīn* (acc./gen./ of *munzalūn*, sing. *munzal*) = the sent down ones, those descended (passive participle from *'anzala*, form IV of *nazala* [*nuzāl*], to come down. See *'unzilāt* at 3:65, p. 181, n. 2).

5. *taṣbirū* (na) = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *ṣabara* [*sabr*], to be patient, to bind. See *ṣābirīn* at 3:15, p. 160, n. 10). The terminal *nūn* is dropped for the verb is in a conditional clause (preceded by *'in*).

6. *tattaqū* (na) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to protect. The terminal *nūn* is dropped for the verb is in a conditional clause (preceded by *'in*). See at 3:28, p. 166, n. 5).

7. i.e., the enemies.

8. *fawran* = immediately; *min fawrihi/min al-fawr/al'ālū al-fawr* = instantly, at once, forthwith, straight away, immediately.

9. *yumidd* = see *yumiddu* at n. 3 above. The final letter is rendered vowelless and hence not assimilated because the verb comes as the conclusion of a conditional clause.

10. *musawwimīn* (acc./gen. of *musawwimān*, sing. *musawwim* = making marks, being distinguished (act. participle from *sawwama*, form II of *sāma* [*sawm*], to impose, to mark. See *musawwamah* at 3:14, p. 159, n. 16).

11. *bushrā* = glad tidings, good news. See at 2:97, p. 46, n. 9.

12. *taṭma'inna(u)* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *ima'anna*. The final letter takes *fathah* because of a hidden *'an* in the *lām* of motivation (*li* in the sense of *kay*) coming before the verb. See *yatma'innu* at 2:260, p. 135, n. 11).

- لَيَقْطَعُ 127. That He might cut off¹
 طَرَفًا مِّنَ الَّذِينَ a part² of those who
 كَفَرُوا disbelieve
 أَوْ يَكْبِتْهُمْ or repel³ them disgracefully
 فَيَسْقِطُوا so that they fall back⁴
 خَائِبِينَ disappointed.⁵

- لَيْسَ لَكَ 128. It is not for you
 مِّنَ الْأَمْرِ شَيْءٌ to determine anything;
 أَوْ يَتُوبَ عَلَيْهِمْ whether He forgives⁶ them
 أَوْ يُعَذِّبْهُمْ or He punishes⁷ them;
 فَإِنَّهُمْ for verily they are
 ظَالِمُونَ wrong-doers.⁸
 وَلِلَّهِ 129. And to Allah belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth.
 يَغْفِرُ لِمَن يَشَاءُ He forgives whom He will
 وَيُعَذِّبُ مَن يَشَاءُ and punishes whom He will;
 وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,
 رَحِيمٌ Most Merciful.

Section (Rukû') 14

- يَا أَيُّهَا الَّذِينَ آمَنُوا 130. O you who believe,
 لَا تَأْكُلُوا الرِّبَا do not devour⁹ usury¹⁰

1. يقطع *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qata'a* [*qat'*], to cut. The final letter takes *fathah* for a hidden 'an in the *lâm* of motivation (*li* meaning *kay*) coming before the verb. See *yaqta'âna* at 2:27, p. 14, n. 10).

2. i.e., the unbelieving Makkan leaders. طرف *ṭaraf* (sing.; pl. 'aṭrâf) = part, utmost part, fringe, side.

3. يَكْبِتُ *yakbita(u)* = he repels with disgrace, stifles, restrains (v. iii. m. s. impfct. from *kabata* [*kabf*], to stifle. The final letter takes *fathah* for an implied 'an in 'aw coming before the verb).

4. يَسْقِطُوا *yanqalibû(na)* = they turn, turn about, retreat, fall back (v. iii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. The terminal *nân* is dropped because of a hidden 'an in the *fa* before the verb).

5. خَائِبِينَ *khâ'ibîn* (acc./gen. of *khâ'ibân*, sing. *khâ'ib*) = disappointed, frustrated, thwarted, unsuccessful (active participle from *khâba* [*khaybah*], to fail, to be disappointed).

6. يَتُوبُ *yatûba(u)* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb*, *tawbah* / *matâb*], to turn. The final letter takes *fathah* because of an implied 'an in 'aw coming before the verb). Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See *tâba* at 2:187, p. 89, n. 8.

7. يَعْذِّبُ *yu'adhhibu(u)* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 2:284, p. 151, n. 6. The final letter takes *fathah* because of the reason mentioned in the previous note).

8. ظَالِمُونَ *ẓālimûn* (pl.; sing. *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See *ẓālimin* at 3:94, p. 193, n. 1; and *ẓālimûn* at 2:229, p. 113, n. 9).

9. تَأْكُلُوا *lâ ta'kulû* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhlu'ma'kal*], to eat. See at 2:188, p. 90, n. 8).

10. رِبَا *riban* = usury, usurious interest, interest. See 2:275 and 280.

أَضْعَفًا مَضْعُفَةً in doubles¹ compounded,²

وَاتَّقُوا اللَّهَ and be afraid³ of Allah

لَعَلَّكُمْ تَفْلِحُونَ that you might succeed.⁴



وَاتَّقُوا النَّارَ 131. And beware of the fire

الَّتِي أُعِدَّتْ which has been prepared⁵

لِلْكَافِرِينَ for the unbelievers.

وَأَطِيعُوا اللَّهَ 132. And obey⁶ Allah

وَالرَّسُولَ لَعَلَّكُمْ and the Messenger that you

تُرْحَمُونَ might be shown mercy.⁷

وَسَارِعُوا إِلَى 133. And rush⁸ towards

مَغْفِرَةٍ مِنْ رَبِّكُمْ forgiveness from your Lord

وَجَنَّاتٍ and a paradise

عَرْضُهَا the width of which is

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth,

أُعِدَّتْ لِلشَّقِيقِ prepared for the godfearing⁹—



الَّذِينَ يُنْفِقُونَ فِي 134. Who spend¹⁰ in

الْبَرِّ وَالْأَعْيَادِ prosperity¹¹ and adversity,¹²

وَالَّذِينَ يَكُمِ الْغَضَبُ and are in control¹³ of anger,

وَالْمُسْلِمِينَ عَنِ النَّاسِ and forgiving¹⁴ to men.

وَاللَّهُ يُحِبُّ And Allah loves

1. أضعاف 'aḍ'āf (pl.; sing. ḍi'f) = doubles, multiples. See at 2:245, p. 57, n. 7.

2. مضاعفة muḍā'afah (f.; m. مضاعف muḍā'af) = compounded, increased many times (passive participle from ḍā'afa, form III of ḍa'afa [ḍa'f], to double. See yuḍā'ifu at 2:261, p. 136, n. 12).

3. اتقوا ittaqū = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 3:102, p. 196, n. 1).

4. تفلحون tuflihūna = you (all) succeed, prosper (v. ii. m. pl. impfct. from 'aflaha, form IV of falaha [falḥ], to split. See at 2:189, p. 91, n. 10).

5. أُعِدَّتْ 'u'iddat = prepared, made ready (v. iii. f.

s. past passive from 'a'adda, form IV of 'adda ['add], to count. See at 2:24, p. 13, n. 3).

6. أطيعوا 'aṭī'ū = you (all) obey, be obedient, follow (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 3:50, p. 176, n. 1).

7. ترحمون turhamūna = you (all) are shown mercy (v. ii. m. pl. impfct. passive from raḥima [raḥmah / marḥamah], to show mercy).

8. سارعوا sāri'ū = you (all) hurry, hasten, run, dash, rush (v. ii. m. pl. imperative from sāra'a, form III of saru'a [sira'/sur'ah], to be quick. See yusāri'ūna at 3:114, p. 200, n. 16).

9. متقين muttaqīn — See n. 3 above and at 3:115, p. 201, n. 5; 3:76, p. 185, n. 8).

10. i.e., spend in the way of Allah, in charity. ينفقون yunfiqūna = they spend, expend, disburse, lay out (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 3:117, p. 201, n. 11; 2:273, p. 143, n. 10).

11. سراء sarrā' = prosperity, happiness.

12. ضراء ḍarrā' = affliction, suffering, illness, distress, adversity. See at 2:214, p. 103, n. 6; 2:177, p. 84, n. 3.

13. كاطمين kāzimīn (acc./gen. of kāzimūn, sing. kāzim = those who keep calm (in anger), are in control (of anger) (active participle from kazama [kazm/kuzūm], to conceal or suppress).

14. عافين 'āfīn (acc./gen. of 'āfūn, sing. 'āfin) = forgiving, excusing, pardoning (active participle from 'afā ['afw/'afā'], to efface, to forgive. See ya'fūna at 2:237, p. 120, n. 4).

﴿١٣٥﴾ **الْمُحْسِنِينَ** the righteous.¹

وَالَّذِينَ 135. And those who,

إِذَا فَعَلُوا فَحِشَةً if they do a vile deed²

أَوْ ظَلَمُوا أَنْفُسَهُمْ or do wrong³ to themselves,

ذَكَرُوا اللَّهَ remember⁴ Allah

وَأَسْتَغْفِرُوا and ask forgiveness⁵

لِذُنُوبِهِمْ for their sins⁶ —

وَمَنْ يَغْفِرُ الذُّنُوبَ and who can forgive⁷ sins

إِلَّا اللَّهَ except Allah —

وَلَمْ يُمْسِكُوا and do not persist⁸

عَلَى مَا فَعَلُوا in what they did

وَهُمْ يَعْلَمُونَ and they know.⁹

﴿١٣٦﴾

أُولَئِكَ 136. Such people,

جَزَاءُ لَهُمْ مَغْفِرَةٌ their reward is forgiveness¹⁰

مِنْ رَبِّهِمْ وَجَنَّاتٌ from their Lord and gardens

تَجْرِي مِنْ تَحْتِهَا flowing¹¹ below them

الْأَنْهَارُ the rivers,¹²

خَالِدِينَ فِيهَا abiding for ever¹³ therein.

وَيَسْمِعُ أَجْرُ And excellent is the reward

الْعَامِلِينَ of the practising ones.¹⁴

فَدَخَلَتْ 137. There have passed¹⁵

1. *muhsinin* = (acc./gen. of *muhsinân*, sing. *muhsin*) = those who do right things, charitable (active participle from 'aḥsana, form IV of ḥasuna [ḥusn], to be good. See at 2:236, p. 119, n. 11).

2. *fāḥishah* (pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See *fāḥishā'* at 2:268, p. 140, n. 15.

3. i.e., by committing any sin. ظلموا *ẓalamū* = they transgressed, did wrong, committed *shirk* (v. iii. m. pl. past from *ẓalama* [ẓalm/ẓulm], to do wrong. See *ẓālimin* at 3:94, p. 193, n. 1).

4. i.e., they call to mind Allah. ذكروا *dhakarū* = they remembered, called to mind (v. iii. m. pl. past from *dhakara* [dhikr / tadhkār], to remember. See *udhkurū* at 2:231, p. 115, n. 2).

5. استغفروا *istaghfarū* = they asked for forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafra* [ghafir / maghfirah / ghufirān], to forgive. See *istaghfirū* at 2:199, p. 97, n. 2).

6. ذنوب *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes, misdeeds.

7. يغفر *yaghfiru* he forgives (v. iii. m. s. impfct. from *ghafara*. See at 2:284, p. 151, n. 5).

8. يُمْسِكُوا (na) = they insist, persist (v. iii. m. pl. impfct. from 'aṣarra, form IV of ṣarra [ṣarr/ṣarir], to creak, to tie up. The terminal *nān* is dropped because of the particle *lam* coming before the verb).

9. i.e., they are aware and conscious of the offence and of the fault in persisting in it.

10. مغفرة *maghfirah* = forgiveness, pardon, remission. See at 2:268, p. 1141, n. 1.

11. تجري *tajrī* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 3:15, p. 160, n. 5; 2:265, p. 139, n. 11).

12. أنهار *'anḥār* (sing. *nahr*) = rivers, streams. See at 2:25, p. 13, n. 8.

13. خالدین *khālidiin* = living for ever, everlasting, eternal. See at 3:87, p. 190, n. 5).

14. عاملين *'āmilīn* (acc./gen. of *'āmilān*, sing. *'āmil*) = the practising ones, the doers (act. participle from *'amila* ['amal], to act).

15. دخلت *khalat* = she passed, passed away. See at 2:141, p. 66, n. 10).

مِنْ قَبْلِكُمْ سُنَّ before you ways of dealing;¹
فَسِيرُوا فِي الْأَرْضِ so travel through² the earth
وَنَظَرُوا كَيْفَ كَانَ and see³ how was
عَاقِبَةُ الْمُكَذِّبِينَ the end⁴ of the unbelievers.⁵



هَذَا بَيَانٌ 138. This⁶ is a statement⁷

لِلنَّاسِ for mankind,

وَهْدًى وَمَوْعِظَةٌ and guidance and advice⁸



لِلْمُتَّقِينَ for the godfearing.⁹

وَلَا تَهِنُوا 139. And do not feel small¹⁰

وَلَا تَحْزَنُوا nor be sad;¹¹

وَأَنْتُمْ الْأَعْلَوْنَ for you will be the superiors¹²

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.



إِنْ يَمَسُّكُمْ 140. If there has touched¹³

فَرَحٌ you a sore,¹⁴

فَقَدْ مَسَّ then there already has hit

الْقَوْمَ فَرَحٌ مِثْلُهُ the people¹⁵ a sore like it;

وَتِلْكَ الْأَيَّامُ and such are the days that

نُدَاوِلُهَا بَيْنَ النَّاسِ We alternate¹⁶ among men,

وَلَيَعْلَمَ اللَّهُ and that Allah may know¹⁷

الَّذِينَ آمَنُوا those who believe

1. i.e., Allah's dealing with the unbelievers. *سُنَن* (pl.; sing. *sunnah*) = ways of dealing, usages, practices, norms.

2. *سِيرُوا* *strû* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sâra* [sayr /sayrûrah /masîr /masîrah/tasyâr] to move, to travel).

3. *نَظَرُوا* *unzurû* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [nazâr/manzar], to see. See *yanzurûna* at 2:210, p. 100, n. 14).

4. *عَاقِبَةُ* *âqibah* (s.; pl. *awâqib*) = end, outcome, upshot, consequence, effect, result.

5. *مُكَذِّبِينَ* *mukadhdhibîn* (acc./gen. of *mukadhdhibûn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhiba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See *kadhdhabû* at 3:11, p. 158, n. 3).

6. i.e., this Qur'ân.

7. *بَيَانٌ* *bayân* = statement, declaration, communiqué.

8. *مَوْعِظَةٌ* *maw'izah* (pl. *mawâ'iz*) = advice, exhortation, counsel. See at 2:275, p. 144, n. 10.

9. *مُتَّقِينَ* *muttaqîn*, see 3:133, p. 207, n. 9.

10. *لَا تَهِنُوا* *lâ tahinû* = do not feel small (v. ii. m. pl. imperative [prohibition] from *hâna* [haw'n], to be easy, be of little importance. See *muhîn* at 2:90, p. 43, n. 7). The reference is to the temporary setback of the battle of 'Uhud and such situations.

11. *لَا تَحْزَنُوا* *lâ tahzanû* = you (all) do not be sad, do not grieve (v. ii. m. pl. imperative [prohibition] from *hazana* [huzn/hazan], to be sad. See *yahzanûn* at 2:276, p. 145, n. 9).

12. *أَعْلَوْنَ* *'a'lawna* (pl.; sing. *'alâ*) = higher ones, superiors, victors.

13. *يَمَسُّكُمْ* *yamsas* (*yamassu* from *yamsasu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [mass/masîs], to feel, to touch. The final letter is vowelless (*sâkin*) for the verb is in a conditional clause (preceded by 'in). See at 3:47, p. 174, n. 1).

14. *فَرَحٌ* *qarḥ* (pl. *qurūḥ*) = wound, ulcer, sore.

15. i.e., the Makkân unbelievers at Badr.

16. *نُدَاوِلُ* *nudâwîlu* = we alternate, rotate, cause to come by turn (v. i. m. pl. impfct. from *dâwala*, form III of *dâla* [dawl/dawlah], to rotate).

17. i.e., may make known; for Allah knows everything, open or secret.

وَيَتَّخِذَ مِنْكُمْ

and may take¹ from you

شُهَدَاءَ martyrs;²

وَاللَّهُ لَا يُحِبُّ



and Allah does not like

الظَّالِمِينَ

the wrong-doers.

141. And that

وَالْيَمِّصَّ اللَّهُ

Allah may refine³

الَّذِينَ آمَنُوا those who believe

وَيَمْحَقَ الْكَافِرِينَ and eliminate⁴ the infidels.



أَمْ حَسِبْتُمْ

142. Or do you think⁵

أَنْ تَدْخُلُوا الْجَنَّةَ

that you will enter⁶ paradise

وَلَمَّا يَعْلَمِ اللَّهُ الَّذِينَ

while Allah not yet knows⁷

جَاهِدُوا مِنْكُمْ those of you who fight⁸

وَيَعْلَمُ الصَّابِرِينَ and knows the steadfast?⁹



وَلَقَدْ كُنْتُمْ

143. You had indeed been

تَمَنُّونَ الْمَوْتَ مِنْ

wishing¹⁰ for death¹¹

قَبْلَ أَنْ تَلْقَوْهُ before meeting it;

فَقَدْ رَأَيْتُمُوهُ now you have just seen it,



وَأَنْتُمْ تَنْظُرُونَ and you were looking on.

Section (Rukû') 15

وَمَا مُحَمَّدٌ

144. And Muhammad is not

إِلَّا رَسُولٌ

any more than a Messenger.

1. يتخذ *yattakhidha(u)* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [akhadh], to take. See at 2:165, p. 77, n. 10. The final letter takes *fatḥah* because of the particle *lām* with implied 'an (li in the sense of *kay*, i.e., *lām* of motivation) coming before the previous verb to which this verb is conjunctive).

2. شهداء *shuhadâ'* (sing. *shahîd*) = witnesses, martyrs. See at 2:133, p. 63, n. 1.

3. يممص *yumahḥiṣa(u)* = he refines, purifies, rectifies, (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [maḥṣ], to purify, to render clear. The final letter takes *fatḥah* for the reason stated at n. 1 above).

4. يمحق *yamḥaqa(u)* = he eliminates, effaces, erases, eradicates, annihilates, exterminates, destroys (v. iii. m. s. impfct. from *maḥaqa* [maḥq], to efface. The final letter has taken *fatḥah* for the reason stated at n. 1 above).

5. حسبت *ḥasibtum* = you (all) calculated, reckoned, thought, deemed (v. ii. m. pl. past from *ḥasaba* [ḥasb/ḥisâb], to calculate. See at 2:214, p. 103, n. 2).

6. تدخلوا *tadkhulû(na)* = you (all) enter, get into (v. ii. m. pl. impfct. from *dakhala* [dakhâl], to enter. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *dakhala* at 3:37, p. 170, n. 1).

7. i.e., makes known; for He knows everything.

8. جاهدوا *jâhadû* = they fought, struggled hard, strove (v. iii. m. pl. past from *jâhada*, form III of *jahada* [jahad], to strive. See at 2:218, p. 106, n. 5).

9. i.e., steadfast in the hour of trial and fighting. صابرين *ṣâbirîn* (acc./gen. of *ṣâbirûn*, pl. of *ṣâbir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 3:142, p. 160, n. 10).

10. تمنون *tamannawna* (originally *tatamannawna*) = you wish, desire, yearn (v. ii. m. pl. impfct. from *tamanna*, form V of *manâ* [manw/ many], to put to test, tempt. See *yatamannawna* at 2:95, p. 45, n. 5).

11. i.e., you had been eager for meeting the enemies and attaining martyrdom. The *ayah* refers to the state of feeling of a section of the Muslims before the battle of 'Uḥud and after it.

فَدَخَلَتْ There have passed away¹

مِنْ قَبْلِهِ الرُّسُلُ before him the Prophets.

أَفَاِنْ مَاتَ أَوْ قُتِلَ If then he dies or is killed,

أَنْقَلَبْتُمْ will you turn round²

عَلَى أَعْقَابِكُمْ on your heels?³

وَمَنْ يَنْقَلِبْ And he who turns round⁴

عَلَى عَقْبَيْهِ on his heels

فَلَنْ يَضُرَّ اللَّهَ will not harm⁵ Allah

شَيْئًا whatever.

وَسَيَجْزِي اللَّهَ And Allah will reward⁶

الشَّاكِرِينَ the grateful.⁷

وَمَا كَانَ 145. And it is not possible

لِنَفْسٍ أَنْ تَمُوتَ for any being that it dies

إِلَّا بِإِذْنِ اللَّهِ except by Allah's leave —

كَيْتَبَ مَوْجَلًا as a writ⁸ fixed in time.⁹

وَمَنْ يَرِدْ And whoever desires¹⁰

ثَوَابَ الدُّنْيَا the reward¹¹ of this world

نُؤْتِيهِ مِنْهَا We shall give him of it;

وَمَنْ يَرِدْ and whoever desires

ثَوَابَ الْآخِرَةِ the reward of the hereafter

نُؤْتِيهِ مِنْهَا We shall give him of it;

وَسَيَجْزِي and We shall reward¹²

الشَّاكِرِينَ the grateful.

1. دخلت *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalā* [khalū/'khalā']). See at 3:137, p. 208, n. 15).

2. انقلبتم *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. See *yanqalibū* at 3:127, p. 206, n. 4).

3. اعقاب *'a'qāb* (pl.; sing. *'aqib*) = heels, ends.

4. يَنْقَلِبُ *yanqalib(u)* = he turns round, turns, turns about (v. iii. m. s. impfct. from *inqalaba*. See n. 2 above). The final letter is vowelless (*sākin*) because the verb is part of a conditional clause (preceded by *man*).

5. يَضُرُّ *yaḍurra(u)* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [ḍarr], to harm. See at 3:120, p. 203, n. 14. The final letter takes *fathah* because of the particle *lan* coming before the verb.)

6. يَجْزِي *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [jazā'], to reward. See *tajzi* at 2:123, p. 58, n. 6).

7. شَاكِرِينَ *shākirīn* (acc./gen. of *shākirān*, sing. *shakir*) = appreciative, thankful, grateful. Active participle from *shakara* [shukr /shukrān], to thank. See *shākir* at 2:158, p. 75, n. 1).

8. كِتَاب *kitāb* = writing, writ, book., document, contract. The *āyah* reminds that none can die except by Allah's will and leave and therefore Muslims should not hesitate to fight in the way of Allah for fear of death.

9. مَوْجَل *mu'ajjal* = fixed in time, deferred, postponed, delayed, deadlines. Passive participle from *'ajjala*, form II of *'ajala* ['ajal], to linger.

10. يَرِدُ *yuridu* (yuridu) = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arāda*, for IV from *rāda* [rawd], to walk about. The final letter becomes vowelless (*sākin*) and so the medial *yā* is dropped because the verb is in a conditional clause (preceded by *man*). See *yuridu* at 3:108, p. 198, n. 6).

11. ثَوَاب *thawāb* = reward, recompense, requital.

12. يَجْزِي *yajzi* = we reward, recompense, requite (v. i. pl. impfct. from *jazā* [jazā'], to repay. See *yajzi* at n. 6 above).

وَكَايِنَ 146. And how many a

نَبِيٍّ قَاتَلَ Prophet waged war,¹

مَعَهُ رِيبِيُونَ with him devout savants²

كَثِيرٌ in numbers;

فَمَا وَهَنُوا but they did not languish³

لِمَا أَصَابَهُمْ for what afflicted⁴ them

فِي سَبِيلِ اللَّهِ in the way of Allah;

وَمَا ضَعُفُوا nor did they become weak⁵

وَمَا اسْتَكَانُوا nor did they give in.⁶

وَاللَّهُ يُحِبُّ الصَّابِرِينَ And Allah loves the patient.⁷



وَمَا كَانَ قَوْلُهُمْ 147. And they uttered nothing

إِلَّا أَنْ قَالُوا رَبَّنَا except saying: "Our Lord,

اعْفِرْ لَنَا ذُنُوبَنَا forgive⁸ us our sins⁹

وَأَسْرِ أَقْنَانِي أَمْرِنَا and our excesses¹⁰ in our act,

وَتَبِّتْ أَقْدَامَنَا and make firm¹¹ our feet¹²

وَأَنْصُرْنَا عَلَيَّ and give us victory¹³ over

الْكَافِرِينَ the infidel people."



فَأَنصُرَهُمُ اللَّهُ 148. So Allah gave them

ثَوَابَ الدُّنْيَا the reward of this world

وَحَسَنَ ثَوَابٍ and the fairest reward¹⁴

الْآخِرَةِ وَاللَّهُ of the hereafter; and Allah



يُحِبُّ الْمُحْسِنِينَ loves the righteous.¹⁵

1. قَاتَلَ *qātala* = he fought, battled, waged war (v. iii. m. s. past in form III of *qatala* [qatl], to kill. See *yuqātilū* at 3:111, p. 199, n. 9).

2. رِيبِيُونَ *ribbiyyūn* (pl.; sing. *ribbiyy*) = devout savants, large bands.

3. وَهَنُوا *wahanū* = they lost heart, felt run down, languished (v. iii. m. pl. past from *wahana* [wahn], to be weak, to languish).

4. أَصَابَ *'aṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit, to be right. See at 2:265, p. 139, n. 2).

5. ضَعُفُوا *ḍa'ufū* = they became weak, feeble, languid (v. iii. m. pl. past from *ḍa'ufa* [ḍu'fida'f], to become weak).

6. اسْتَكَانُوا *istakānū* = they gave in, yielded, surrendered (v. iii. m. pl. past from *istakāna*, form X of *kāna* [kawn], to be).

7. i.e., steadfast in the hour of trial and fighting. صَابِرِينَ *ṣābirīn* (acc./gen. of *ṣābirūn*, pl. of *ṣābir*) = the patient, persevering, steadfast (active participle from *ṣabara* [ṣabr], patience, forbearance. See at 3:142, p. 160, n. 9).

8. اغْفِرْ *ighfir* = you forgive, pardon (v. ii. m. s. imperative from *ghafara* [ghafr / ghufirān / maghfirah], to forgive. See at 2:286, p. 153, n. 7).

9. ذُنُوبَ *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 3:135, p. 208, n. 6.

10. أَصْرَافَ *isrāf* = intemperance, extravagance, waste, immoderateness, excesses, transgression.

11. تَبِّتْ *thabbit* = (you) make firm, stabilize, strengthen (v. ii. m. s. imperative from *thabbata*, form II of *thabata* [thabāt/thubūt], to stand firm. See at 2:250, p. 127, n. 10).

12. i.e., our stand in fighting against the enemies. أَقْدَامَ *'aqdām* (pl.; sing. *qadam*) = feet, steps.

13. أَنْصُرْ *unṣur* = (you) give victory, help (v. ii. m. s. imperative from *naṣara* [naṣr/nuṣūr], to help, to give victory. See at 2:286, p. 153, n. 10).

14. i.e., paradise. مُحْسِنِينَ *muḥsinīn* = (acc./gen. of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *aḥsana*, form IV of *ḥasana* [ḥusn], to be good. See at 3:134, p. 208, n. 1).

Section (Rukû') 16

يٰۤاَيُّهَا الَّذِيْنَ

149. O you who believe,

اٰمَنُوْا if you obey¹

الَّذِيْنَ كَفَرُوْا those who disbelieve

يُرِدُّوْكُمْ they will drive you back²عَلٰى اَعْقَبَيْكُمْ on your heels³فَتَقَلِبُوْا and then you will turn back⁴خٰسِرِيْنَ as losers.⁵

150. Nay, Allah is

مَوْلٰىكُمْ your Guardian-Protector;⁶

وَهُوَ خَيْرٌ and He is the best of

الْمَنْصِيْرِيْنَ helpers.⁷151. We shall plunge⁸

فِيْ قُلُوْبِ الَّذِيْنَ in the hearts of those who

كَفَرُوْا disbelieve

الرُّعْبَ بِمَا اَنفَرَكُوْا panic;⁹ for they set partners¹⁰

مَعَ اللّٰهِ with Allah, for which

لَمْ يُنَزِّلْ بِهِ He had not sent down

سُلْطٰنًا any authority;¹¹وَمَا وٰهُمْ and their abode¹² will be

النَّارُ وَنَسَرُ the fire; and bad will be

مَنْوٰى the habitation¹³

اَلْفٰكِلِيْنَ of the transgressors.

1. accede to (v. ii. m. pl. impfct. from 'atâ'a, form IV of *tâ'a* [taw'], to obey. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by 'in). See at 3:100, p. 195, n. 2.

2. *yardû* (v. iii. m. pl. impfct. from *radda* [radd], to put back. The terminal *nûn* is dropped because the verb is the conclusion of a conditional clause. See *yardûna* at 3:100, p. 195, n. 3).

3. i.e., they will make you revert to unbelief. *'a'qâb* (pl.; sing. *'aqib*) = heels, ends. See at 3:144, p. 211, n. 4.

4. *tangalibû* (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See *yanqalibû* at 3:127, p. 206, n. 4).

5. *khâsirîn* (acc./gen. of *khâsirân*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See at 3:86, p. 189, n. 5).

6. *mawlâ* = Lord-Protector, Guardian-Protector, Sovereign. See at 2:286, p. 153, n. 9.

7. *nâsirîn* (acc./gen. of *nâsirân*, sing. *nâsir*) = helpers, protectors, assistants (active participle from *naşara* [naşr/ nuşûr], to help. See at 3:91, p. 192, n. 2).

8. *nulqî* (v. ii. m. pl. impfct. from *'alqâ*, form IV of *laqiya* [liqâ' /luqyân/luqy/luqyah/luqan], to meet. See *yulqûna* at 3:44, p. 173, n. 1).

9. *ru'b* = terror, panic, fright, alarm.


10. *ashrakû* = they set partners, associated, gave a share (v. iii. m. pl. past from *ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *nushrika* at 3:64, p. 180, n. 6).

11. *sulţân* = authority, mandate, authorization, power, might, rule, dominion.

12. *ma'wan* = place of refuge, abode, shelter, retreat, habitation.

13. *mathwan* = habitation, resting place, dwelling, abode.

وَلَقَدْ صَدَقَكُمُ اللَّهُ 152. And true indeed Allah
 وَعَدَهُ proved to you His promise
 إِذْ تَحْشُونَهُمْ when you were killing¹ them
 بِإِذْنِهِ by His leave,
 حَتَّى إِذَا فُتِنْتُمْ till you lost vigour²
 وَتَنَزَّعْتُمْ فِي الْأَمْرِ and disputed³ about the order
 وَعَصَيْتُمْ and disobeyed⁴
 مِنْ بَعْدِ مَا أَرَاكُمْ after that He had shown you
 مَا تُحِبُّونَ what you love.
 مِنْكُمْ There are among you those
 يُرِيدُ الدُّنْيَا وَ who desire this world, and
 مِنْكُمْ there are among you those
 يُرِيدُ الْآخِرَةَ who desire the hereafter.
 ثُمَّ صَرَفَكُمْ Thereafter He diverted⁵ you
 عَنْهُمْ from them
 لِيَبْلِغَكُمْ that He might test⁶ you;
 وَلَقَدْ عَفَا عَنْكَ and indeed He forgave you;
 وَاللَّهُ ذُو فَضْلٍ and Allah is Full of Grace
 عَلَى الْمُؤْمِنِينَ upon the believers.



إِذْ 153. When
 تَصْعَدُونَ you were running⁷ uphill and
 وَلَا تَكُونُ عَلَى أَعْسَدٍ were not caring⁸ for anyone;
 وَالرَّسُولُ while the Messenger

1. تَحْشُونَ *tahussûna* = you (all) kill, extirpate (v. ii. m. pl. impfct. from *hassa* [hiss/hass], to make one's perceiving power dead, i.e., to kill). The 'ayah refers to the battle of 'Uḥud. The Prophet, peace and blessings of Allah be on him, placed a select band of 50 archers on top of a strategic hill at the field of 'Uḥud to guard the rear of the Muslim army, instructing them not to leave their position whatever happened in the field of battle. Soon the enemy ranks were broken and they retreated in all haste, the Muslims pursuing them and capturing booty. At this sight the archers, excepting some ten of them, left their position to collect booty. Noticing this the enemy cavalry appeared from the rear, attacked the Muslims and killed a number of them including Ḥamzah (r.a.). The Prophet himself, peace and blessings of Allah be on him, was wounded. This and the following few 'ayahs remind the Muslims that what had happened to them was due to their disregard of the instructions given to them.

2. فَشِلْتُمْ *fashiltum* = you (all) lost vigour, lost heart, despaired, failed (v. ii. m. pl. past from *fashila* [fashal], to lose heart, be cowardly, fail. See *tafshil* at 3:122, p. 204, n. 7).

3. تَنَازَعْتُمْ *tanāza'tum* = you (all) disputed, contended, contested, attempted to wrest (from one another) (v. ii. m. pl. past from *tanāza'a*, form VI of *naza'a* [naz'], to pull out, to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).

4. عَصَيْتُمْ *'aṣaytum* = you (all) rebelled, defied, disobeyed (v. ii. m. pl. past from *'aṣā* ['iṣyān/ma'ṣiyah], to rebel, to oppose, to disobey, to defy. See 'aṣaw at 3:112, p. 200, n. 4).

5. صَرَفَ *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away).

6. يَبْلِيْ *yabṭaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balā* [balw / balā'], to test, to try. The final letter takes *fatḥah* because of a hidden 'an in *lām* (lī) coming before the verb. See *ibtalā* at 2:124, p. 58, n. 12).

7. تَصْعَدُونَ *tuṣ'idūna* = you (all) go upwards, ascend, run upland, (v. ii. m. pl. impfct. from *'aṣ'ada*, form IV of *ṣa'ida* [ṣu'ād], to climb).

8. تَلَوْنَ *talwūna* = you turn, twist, look back, avert, think back, pay attention or heed to, care (v. ii. m. pl. impfct. from *lawā* [layy/lawiy], to turn, to bend. See *yawlūna* at 378, p. 186, n. 2).

يَدْعُوكَ فِي أُنْفُوكَ was calling¹ you in your rear.

فَاتَّبَعْتُمْ So Allah requited² you

عَمَّا بَعَثَ with one distress³ for another

لَتَكِلَا تَحْزَنُوا so that you lament not over

عَلَى مَا فَاتَكُمْ what slipped away⁴ from you

وَلَا مَا أَصْبَحَ nor over what befell⁵ you.

وَاللَّهُ خَبِيرٌ And Allah is All-Aware

بِمَا تَعْمَلُونَ of what you do.

ثُمَّ أَنْزَلَ عَلَيْكُمْ 154. Then He sent down⁶ on

مِن بَعْدِ الْعَمِ you, after the distress,

أَمْنَةً تُعَاسَى security⁷ – somnolence⁸

يَتَّبِعُونَ مَابَعَثَ نَبِيًّا overcoming⁹ a group¹⁰ of you,

وَمَا يَفْقَهُ while another group,

فَدَاخَسَنَهُمْ أَنْفُسَهُمْ whose selves worried¹¹ them,

يُظُنُّونَ بِاللَّهِ thought¹² about Allah

غَيْرَ الْحَقِّ that which was not right –

ظَنًّا لَّا يَهْدِيهِمْ a notion of ignorance.

يَقُولُونَ هَلْ لَنَا They said: "Have we any part

مِنَ الْأَمْرِ مِنْ شَيْءٍ in the matter whatever?"

قُلْ إِنَّ الْأَمْرَ كُلَّهُ Say: "Verily the matter solely

لِلَّهِ belongs to Allah."

يُخْفُونَ فِي أَنْفُسِهِمْ They hide¹³ within themselves

مَا لَا يُبْدُونَ لَكَ what they express¹⁴ not to you.

1. i. e., at the battle-field of 'Uḥud. يدعو *yad'û* = he calls, invites (v. iii. m. s. impfct. from *da'â* [*du'â*]), to call. See *yad'ûna* at 3:104, p. 197, n.2).

2. أثاب *'athâba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thâba* [*thawb*]), to come back. See *thawâb* at 3:145, p. 211, n. 11).

3. غم *ghamm* = grief, affliction, distress.

4. i.e., of victory and booty for their disregard of the Prophet's instructions. فات *fâta* = he slipped away, escaped, eluded (v. iii. m. s. past from *fawt/fawât*, to pass away, slip away).

5. أصاب *'asâba* = he hit, reached, befell, afflicted (v. iii. m. s. past in form IV of *šâba* [*šawb* / *šaybûbah*], to hit, to be right. See *'asâbat* at 3:117, p. 202, n. 3).

6. أنزل *'anzala* = he sent down (v. iii. m. s. impfct. in form IV of *nazala* [*nuzâl*]), to come down. See at 3:7, p. 156, n. 1).

7. أمانة *'amanah* = 'amn = security, safety, peace.

8. نعاس *nu'âs* = somnolence, sleepiness, drowsiness. After the Prophet had withdrawn the Muslims to safety in the valley of 'Uḥud. The Muslims had a spell of somnolence which recouped their energy.

9. يَغْشَى *yaghshâ* = he covers, overcomes (v. iii. m. s. impfct. from *ghashiya* [*ghashy/ghishâwah*]), to cover. See *ghishâwah* at 2:7, p. 6, n. 8).

10. طائفة *ṭā'ifah* (pl. طوائف *ṭawâ'if*) = section of people, sect, group, band. See at 3:72, p. 183, n. 3.

11. i.e., the hypocrites. أهتمت *'ahammât* = she concerned, preoccupied, worried, distressed, affected (v. iii. f. s. past from *'ahamma*, form IV of *hamma* [*hamn/mahammah*]), to distress).

12. يَظُنُّونَ *yazunnûna* = they suppose, conjecture, think; also, they firmly believe (v. iii. m. pl. impfct. from *ẓanna* [*ẓann*]), to firmly believe, to suppose. See at 2:249, p. 127, n. 3).

13. يَخْفُونَ *yukhfûna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfâ*, form IV of *khafiya* [*khafâ* / *khîfah/khufyah*]), to be hidden. See *tukhfî* at 3:118, p. 202, n. 15).

14. يُبْدُونَ *yubdûna* = they express, make known, disclose (v. iii. m. pl. impct. from *'abdâ*, form IV of *badâ* [*budûww/badâ*]), to appear, to become clear. See *tubdû* at 2:284, p. 151, n. 2).

يَقُولُونَ لَوْ كَانَ لَنَا
 مِنْ الْأَمْرِ شَيْءٌ
 مَا قُتِلْنَا
 هُنَا
 قُلْ لَوْ كُنْتُمْ
 فِي بُيُوتِكُمْ
 لَهَرَّزَ
 الَّذِينَ كُتِبَ عَلَيْهِمُ
 الْقَتْلُ
 إِلَى مَضَاجِعِهِمْ
 وَلِيَبْتَلِيَ اللَّهُ
 مَا فِي صُدُورِكُمْ
 وَلِيُمَحِّصَ
 مَا فِي قُلُوبِكُمْ
 وَاللَّهُ عَلِيمٌ
 بِذَاتِ الصُّدُورِ

They say: "Had we had
 in the matter any part, we
 would not have been killed¹
 in here."
 Say: "Even if you had been
 in your homes, there
 surely would have come out²
 those on whom was decreed
 the killing
 to their dying-spots;³
 and that Allah might test⁴
 what is in your breasts⁵
 and that He might rectify⁶
 what is in your hearts.
 And Allah is All-Knowing
 of what is in the breasts.

101

إِنَّ الَّذِينَ
 تَوَلَّوْا مِنْكُمْ
 يَوْمَ
 الْتَقَى الْجَمْعَانِ
 إِنَّمَا أَصْبَرْتُمُ
 الشَّيْطَانَ
 بِبَعْضِ مَا كَسَبُوا
 وَلَقَدْ عَفَا اللَّهُ عَنْهُمْ

155. Verily those who
 turned away⁷ of you
 on the day
 the two hosts⁸ met,⁹
 there only toppled¹⁰ them
 Satan
 because of some of what
 they had acquired¹¹ (of sin);
 but Allah has forgiven them

1. قُتِلَا *qutilnâ* = we were killed, slain, put to death (v. i. pl. past passive, from *qatala* [*qatl*], to kill. See *qatala* at 3:146, p. 212, n. 1). This part of the 'âyah speaks about the murmurings of the hypocrites after the battle of 'Uḥud.

2. بَرَزَ *baraza* = he came out, appeared, emerged (v. iii. m. s. past from *baraza* [*burûz*], to come into view. See *barazû* at 2:250, p. 127, n. 8).

3. مَضَاجِعُ *madâjji* (pl.; sing. مَضْجَع *maḍja'*) = beds, couches, places for lying down, dying-spots (adverb of place from *ḍaja'a* [*ḍajj/dujû*], to lie down, lie on one's side). This part of the 'âyah stresses that life and death is in Allah's Hand and none can avert, hasten or delay it.

4. يَبْتَلِي *yabṭaliya* = he tests, tries, afflicts (v. iii. m. s. impfct. in form VIII of *balâ* [*balw / balâ*], to try. The final letter takes *fathah* because of a hidden 'an in *lâm* (li in the sense of *kay*) coming before the verb. See at 3:152, p. 214, n. 6).

5. صُدُورِ *ṣudûr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:119, p. 203, n. 8.

6. يُمَحِّصُ *yumaḥḥiṣa(u)* = he refines, purifies, rectifies, puts right (v. iii. m. s. impfct. from *maḥḥaṣa*, form II of *maḥaṣa* [*maḥṣ*], to purify, to render clear. The final letter takes *fathah* because of the reason mentioned at n. 4 above. See at 3:141, p. 210, n. 3).

7. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 3:32, p. 168, n. 2).

8. جَمْعَانِ *jam'an* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at 'Uḥud.

9. اِلْتَقَى *iltaqâ* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ*] / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See *iltaqatâ* at 3:13, p. 159, n. 2).

10. اسْتَزَلَّ *istazalla* = he caused to slip/ err, toppled (v. iii. m. s. past in form X of *zalla* [*zala*], to slip, stumble, to commit an error. See *'azalla* at 2:36, p. 19, n. 6).

11. كَسَبُوا *kasabû* = they earned, acquired, gained, gathered (v. iii. m. pl. past from *kasaba* [*kasb*], to gain. See at 2:64, p. 138, n. 10).

إِنَّ اللَّهَ Verily Allah is

عَفُورٌ Most Forgiving,



حَلِيمٌ Most Forbearing.

Section (Rukû') 17

يَا أَيُّهَا الَّذِينَ آمَنُوا 156. O you who believe,

لَا تَكُونُوا كَالَّذِينَ do not be like those who

كَفَرُوا وَقَالُوا disbelieve and say

لَاخَوْنَهُمْ إِذَا to their brethren¹ when

صَرَبُوا فِي الْأَرْضِ they travel through² the earth

أَوْ كَانُوا غُرًى or are out on fighting;³

لَوْ كَانُوا عِنْدَنَا "If they remained with us

مَا مَاتُوا they would not have died

وَمَا قُتِلُوا nor been killed"⁴ –

لِيَجْعَلَ اللَّهُ ذَلِكَ لِيجعل الله ذلك

حَسْرَةً فِي قُلُوبِهِمْ a regret⁵ in their hearts;

وَاللَّهُ يُمِيتُ for Allah gives life⁶

وَيُمِيتُ and causes death;⁷ and Allah

يَمَاتَعْمَلُونَ is about what you do



بَصِيرٌ All-Seeing.⁸

وَلَكِنْ قُتِلْتُمْ 157. And if you are killed⁹

فِي سَبِيلِ اللَّهِ أَوْ مَيِّتُمْ in the way of Allah or die,

لَمَغْفِرَةٍ مِنَ اللَّهِ surely forgiveness from Allah

وَرَحْمَةٍ خَيْرٌ and mercy are better

1. The 'āyah refers to what the Madinan unbelievers and hypocrites said to their fellow unbelievers and hypocrites after the temporary set-back for the Muslims at the battle of 'Uḥud. اخوان 'ikhwān (pl.; sing. أخ 'akh) = brethren, brothers.

2. ضربوا *darabu* = they struck, hit, beat (v. iii. m. pl. past from *darba* [darb] to beat. *Darba fi al-'ard* is an idiomatic expression meaning to travel, to go about in the land, especially for trade or in search of livelihood. See at 2:273, p. 173, n. 4).

3. غزى *ghuzzan* (originally *ghuzah*, sing *ghāzin*) = fighters in the way of Allah. Active participle from *ghazā* [ghazw], to strive, to conquer).

4. قُتِلُوا *qutilū* = they were killed (v. iii. m. pl. past passive from *qatala* [qatl], to kill. See *qutilmā* at 3:154, p. 216, n. 1).

5. i.e., such thoughts and want of faith on their part might be a cause of regrets for them in the long run. (See Al-Ṭabarī, pt. IV, p. 148; *Al-Baḥr*, III, 402). حَسْرَةٌ *ḥasrah* (pl. حَسَرَات *ḥasarāt*) = regret, lamentation, grief, sorrow, distress. See *ḥasarāt* at 2:167, p. 79, n. 4).

6. يُمِيتُ *yūhyi* = he gives life, brings to life, animates, reanimates, revivifies (v. iii. m. s. impfct. from 'ahyā, form IV of *ḥayiya* [hayāh], to live. See at 2:259, p. 134, n. 9).

7. يُمِيتُ *yumitu* = he causes death, puts to death (v. iii. m. s. impfct. from 'amāta, form IV of *māta* [mawt], to die. See at 2:257, p. 133, n. 5).

8. بَصِيرٌ *baṣīr* = All-Seeing, All-Observing. See at 2:265, p. 139, n. 7).

9. While the previous āyah disapproves of the conduct of the unbelievers and hypocrites and asks the Muslims not to be like them, the present 'āyah encourages the Muslims to keep up their spirits and participate enthusiastically in the fightings for the cause of Allah, assuring them that if they were killed or died in the way of Allah they would be rewarded with Allah's forgiveness and mercy, i.e. *jannah*, which are far better than what the unbelievers and hypocrites accumulate of sins and worldly gains. (See Al-Ṭabarī, pt. IV, 149; *Al-Baḥr*, III, 404-405). قُتِلْتُمْ *qutiltum* = you (all) were killed, slain, put to death (v. ii. m. pl. past passive from *qatala* [qatl], to kill. See n. 4 above).

ثُمَّ يَجْمَعُونَ than all that they amass.¹

وَلَيْنُ مِّنْ 158. And if you die²

أَوْ قُتِلْتُمْ لَا إِلَى اللَّهِ or are killed, surely to Allah

تُحْشَرُونَ you all will be assembled.³

فِيمَا رَحِمَهُ مِن اللَّهِ 159. And by Allah's mercy

بِئْسَ لَهُمْ you became soft⁴ with them;

وَلَوْ كُنْتَ فَظًا and had you been rude⁵

عَلِيظًا الْقَلْبُ being hard-hearted,⁶

لَآ تَنْفَضُّوْا surely they would have

مِنْ حَوْلِكَ dispersed⁷ from around you.

فَاعْفُ عَنْهُمْ So condone⁸ them

وَأَسْتَغْفِرْ لَهُمْ and ask forgiveness⁹ for them

وَشَاوِرْهُمْ and consult¹⁰ them

فِي الْأَمْرِ in the affair;

فَإِذَا عَزَمْتَ and if you take a decision¹¹

فَتَوَكَّلْ عَلَى اللَّهِ rely¹² on Allah.

إِنَّ اللَّهَ يُحِبُّ Verily Allah loves

الْمُتَوَكِّلِينَ the relying ones.¹³

إِنْ يَنْصُرْكُمُ اللَّهُ 160. If Allah helps you

فَلَا غَالِبَ لَكُمْ none can overcome you;

وَإِنْ يَخْذُلْكُمْ and if He abandons¹⁵ you,

فَمَنْ ذَا الَّذِي then who is there

1. يَجْمَعُونَ *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [jam'], to gather, to collect).

2. i.e., if you die in the natural process.

3. i.e., on the Day of Judgement for assessment and reward. تُحْشَرُونَ *tuhsharûna* = you are gathered, collected, assembled, mustered, herded (v. ii. m. pl. impfct. passive from *hashara* [hashr], to gather. See at 3:12, p. 158, n. 7).

4. This 'ayah alludes to the Prophet's moderation in dealing with those who disregarded his instructions at the battle of 'Uḥud. لَيْنٌ *linta* = you became soft, mild, tender, supple (v. ii. m. s. past from *lana* [lin/layân], to be soft).

5. فَظٌّ *fazz* (s.; pl. 'afzâz) = rude, coarse, impolite, uncouth, rough.

6. غَلِيظٌ *ghalīẓ* (s.; pl. *ghilāẓ*) = thick, crude, rough, uncouth, harsh. *ghalīẓ al-qalb* = hard-hearted.

7. انْفَضُّوا *infaddû* = they dispersed, scattered, broke up, disbanded (v. iii. m. pl. past from *infadda*, form VII of *fadda* [fadd], to break, to scatter).

8. اعْفُ *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from 'afâ ['afw/'afâ'], to efface, to forgive. See at 2: 286, p. 153, n. 6).

9. شَاوِرْ *shâwir* = you consult, take counsel, seek advice (v. ii. m. s. imperative from *shâwura*, form III of *shâra* [shawr], to look nice. See *tashâwur* at 2:233, p. 117, n. 4).

10. عَزَمْتَ *'azamta* = you took a decision, resolved, determined, made up your mind, (v. ii. m. s. past from 'ajama ['azm/'azimah], to resolve. See 'azamû at 2:227, p. 111, n. 6).

11. تَوَكَّلْ *tawakkal* = you depend, put your trust in, rely, appoint as representative (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [wakl/wukûl], to entrust. See *yatawakkal* at 3:122, p. 204, n. 8).

12. تَوَكَّلْ *mutawakkilûn* = relying ones. Active participle from *tawakkala*. See n. 11 above.

13. يَخْذُلْكُمْ *yakhdhul(u)* = he abandons, forsakes, deserts, leaves in the lurch (v. iii. m. s. impfct. from *khadhala* [khadh/khidhlân], to desert. The final letter is vowelless (*sâkin*) for the verb is part of a conditional clause (preceded by 'in).

يَصْرُكُمْ مِن بَعْدِهِ that can help you after Him?

وَعَلَى اللَّهِ And on Allah

فَيَسْتَوِي الْمُؤْمِنُونَ then let the believers rely.¹



وَمَا كَانَ لِنَبِيٍّ 161. And it is not for a Prophet

أَنْ يَغْلِبَ that² he will pinch³ the booty;

وَمَنْ يَغْلِبْ and whoever pinches³ booty

يَأْتِ بِمَا shall come up with

غَلَّ what he pinched

يَوْمَ الْقِيَامَةِ on the Day of Resurrection;

فَهُمْ تَمُوتُونَ then fully paid⁴ shall be

كُلُّ نَفْسٍ every individual

مَا كَسَبَتْ what it earned;⁵

وَهُمْ لَا يَظْلَمُونَ and they will not be wronged.⁶



أَفَمَن 162. Is then the one who

اتَّبَعَ رِضْوَانَ اللَّهِ pursues⁷ Allah's pleasure

كَمَن بَاءَ like the one who incurs⁸

يَسْخَطُ مِنَ اللَّهِ the wrath⁹ of Allah?

وَمَا أَوْاهُ جَهَنَّمُ And his habitation¹⁰ is hell;

وَسَاءَ الْمَصِيرُ and bad is the destination!¹¹



هُمْ دَرَجَاتٌ 163. They are of grades¹²

عِنْدَ اللَّهِ in the sight of Allah.

1. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl/wukāl*], to entrust). The final letter is vowelless because of the particle *lām* of command before the verb. See at 3:122, p. 204, n. 8).

2. i.e., it is neither proper nor conceivable on the part of a Prophet.

3. يغل *yaghulla(u)* = he pinches, takes without permission, hides away, inserts, puts a shackle or fetter (v. iii. m. s. impfct. from *ghalla* [*ghall*], to insert). The final letter takes *fathah* because of the particle '*an*' coming before the verb).

4. i.e., justly rewarded or punished. توفي *tuwaffā* = she is fully paid, repaid, rewarded, recompensed (v. iii. f. s. impfct. passive from *waffā*, form II of *wafā* [*wafā'*], to fulfil, to redeem, to live up to. See at 2:280, p. 146, n. 17).

5. كسبت *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:25, p. 164, n. 8).

6. يظلمون *yuzlamūna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamā* [*zalm/zulm*], to do wrong. See at 3:25, p. 164, n. 10).

7. اتبع *ittaba'a* = he followed, obeyed, pursued, went after, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See *ittaba'u* at 3:20, p. 162, n. 8).

8. باء *bā'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See *bā'u* at 2:90, p. 43, n. 5; 2:61, p. 29, n. 8).

9. سخط *sakhṭ* = wrath, indignation, resentment, extreme anger.

10. مأوى *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from '*awā* [*'awiy*], to seek shelter, refuge).

11. مصير *maṣīr* = destination, place at which one arrives, destiny, outcome. See at 3:28, p. 166, n. 8).

12. i.e., the one who seeks Allah's pleasure and the one who incurs His indignation have different ranks in His sight. درجات *darajāt* (sing. درجة *darajah*) = rank, position, grades, degrees, stairs, flight of steps. See at 2:253, p. 129, n. 4).

وَاللَّهُ بَصِيرٌ And Allah is All-Seeing

يَمَاعْمُونُ of what they do.

164. Allah indeed graced¹

عَلَى الْمُؤْمِنِينَ the believers

إِذْ بَعَثَ فِيهِمْ when he raised² among them

رَسُولًا a Messenger

مِّنْ أَنفُسِهِمْ from among themselves

يَتْلُوا عَلَيْهِمْ reciting³ unto them

آيَاتِهِ His revelations,⁴

وَيُزَكِّيهِمْ and purifying⁵ them

وَيُعَلِّمُهُمُ الْكِتَابَ and teaching⁶ them the Book

وَالْحِكْمَةَ and the Wisdom;⁷

وَأَن كَانُوا مِن قَبْلُ and they had before been

فِي ضَلَالٍ مُّبِينٍ indeed in manifest⁸ error.⁹

165. Or is it when there hits¹⁰

مُصِيبَةً you a disaster¹¹ – indeed you

قَدْ أَصَبْتُمْ مِّثْلَهَا had inflicted¹² its double –

قُلْتُمْ أَنَّى هَذَا that you say: "How¹³ is this?"

قُلْ هُوَ مِنْ عِندِ أَنفُسِكُمْ Say: "It is from yourselves."

إِنَّ اللَّهَ Verily Allah is

عَلَى كُلِّ شَيْءٍ over everything

قَدِيرٌ All-Powerful.

1. *manna* = he graced, favoured, conferred a benefit (v. iii. m. s. past from *mann*, to be kind).

2. *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 2:259, p. 134, n. 9).

3. *yatlû* = he recites, reads (v. iii. m. s. impfct. from *talâ* [*tilâwah*], to recite, read. See at 2:151, p. 72, n. 3).

4. *âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:108, p. 198, n. 4.

5. *yuzakkî* = he purifies, clears, declares just, increases (v. iii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ*], to grow, be pure, just. See at 2:174, p. 82, n. 4).

6. *yu'allimu* = he teaches, instructs, trains, educates, informs, imparts knowledge, makes aware, earmarks (v. iii. m. s. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:48, p. 174, n. 5; 2:282, p. 150, n. 1).

7. *hikmah* (pl. *hikam*) = wisdom, sagacity. Here it means *sunnah* and the understanding of the Qur'ân and its injunctions and prohibitions. See at 2:269, p. 141, n. 5).

8. *mubîn* = patent, manifest, obvious, evident, clear. See at 2:208, p. 100, n. 10).

9. *ḍalâl* = error, straying from the right path. See *ḍallân* at 3:90, p. 191, n. 4.

10. *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark. See at 3:117, p. 202, n. 3; 2:156, p. 73, n. 13).

11. *muṣībah* (pl. *maṣā'ib*) = calamity, disaster, misfortune. See at 2:156, p. 73, n. 14.

12. *'aṣābtum* = you inflicted, afflicted, hit, struck (v. ii. m. pl. past from *'aṣāba*. See n. 10 above). The *'āyah* asks the Muslims not to be disheartened by the setback at Uhud for they had indeed inflicted upon the Makkani unbelievers a defeat at Badr double in intensity and extent.

13. *annâ* = whence, how, when. See at 3:40, p. 171, n. 7; 3:37, p. 170, n. 5). After the battle of Uhud some Muslims began to ask themselves how could the defeat happen to them. The *'āyah* tells them that what had happened was due to their fault in not abiding by the instructions they were given.

وَمَا أَصَابَكُمْ 166. What befell you
 يَوْمَ التَّنْعِيمِ the day the two hosts¹ met²
 بِإِذْنِ اللَّهِ was by Allah's leave,
 وَلَعَلَّكُمْ and that He might know³
 الْمُؤْمِنِينَ the believers.

وَلَعَلَّكُمْ 167. And that He might know
 الَّذِينَ نَافَقُوا those who dissembled.⁴
 وَقِيلَ لَهُمْ تَمَالَوْا fight⁴ in the way of Allah
 أَوَْادَعُوا or defend⁵ [yourselves]".
 قَالُوا لَوْ نَعْلَمُ They said: "If we knew there
 وَتَالَا would be a fighting, we
 لَاتَّبَعْنَكُمْ would have followed⁶ you."
 هُمْ لِلْكَفْرِ They were to unbelief
 يَوْمَئِذٍ أَقْرَبُ closer⁷ that day
 مِنْهُمْ لِلْإِيمَانِ than they were to belief,
 يَقُولُونَ بِأَفْوَاهِهِمْ saying with their mouths⁸
 مَا لَيْسَ فِي قُلُوبِهِمْ what was not in their hearts.

وَاللَّهُ أَعْلَمُ But Allah is Best Aware
 بِمَا يَكْتُمُونَ of what they conceal.⁹

الَّذِينَ قَالُوا 168. Those who said
 لِأَخَوْنِهِمْ about their brethren,¹⁰

1. جمعان *jam'ân* (dual of جمع *jam'*) = two hosts, two gatherings. The reference is to the encounter of the two armies of the Muslims and the Makkan unbelievers at the field of 'Uhud. See at 3:155, p. 216, n. 8).

2. التلقى *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqā'* / *luqyān* / *luqy* / *luqyah* / *luqan*], to meet. See at 3:155, p. 216, n. 9).

3. i.e., Allah might make known; for He knows everything, open or secret. يعلم *ya'lama(u)* = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima [*'ilm*], to know. The final letter takes *fathah* because of an implied 'an in the *lām* (*li* in the sense of *kay*) coming before the verb. See at 2:275, p. 141, n. 14.).

4. نَافَقُوا *nāfaqu* = they dissembled, dissimulated, played the hypocrite (v. iii. m. pl. past from *nāfaqa*, form III of *nafaqa* [*nafaq*], to be used up). The 'ayah refers to the role of the hypocrites, especially to that of 'Abd Allah ibn 'Ubay who with his followers withdrew from near the battlefield and subsequently advanced the plea that if he knew that the Muslims would really offer a battle to the Makkan host he would have joined the Muslims in the fighting.

5. ادفعوا *idfa'u* = you defend, push back, drive away, resist, repel, remove (v. ii. m. pl. imperative from *dafa'a* [*daf'*], to push, push away. See *daf'* at 2:251, p. 128, n. 6).

6. اتبعنا *ittaba'nā* = we followed, obeyed, heeded, pursued, succeeded (v. i. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabā'ah*], to follow. See at 3:53, p. 176, n. 11).

7. أقرب *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See *qarib* at 2:186, p. 88, n. 10).

8. أفواه *'afwāh* (pl.; sing. فوهة *fūhah*) = mouths, vents. See at 3:118, p. 202, n. 14.

9. يكتُمُونَ *yaktumūna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [*katm* / *kimān*], to conceal. See at 2:146, p. 70, n. 3. See at 2:174, p. 81, n. 14).

10. i.e., about those who fell in the battle 'Uhud.

وَقَعَدُوا and they sat back:¹

لَوْ أَطَاعُوا "Had they obeyed² us, they

مَا قُتِلُوا would not have been killed."

قُلْ فَأَدْرَأُ Say: "Then keep at bay³

عَنْ أَنْفُسِكُمْ from yourselves

أَلَمَوْتَ death

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁴

169. And do not reckon⁵

وَلَا تَحْسَبَنَّ those who are killed

الَّذِينَ قُتِلُوا in the way of Allah

فِي سَبِيلِ اللَّهِ as dead;⁶

بَلْ أَحْيَاءُ rather they are alive⁷

عِنْدَ رَبِّهِمْ in the sight of Allah,

بُرْزُقُونَ being given provision⁸ –

فَرِحِينَ 170. Being delighted⁹

بِمَا آتَاهُمُ اللَّهُ at what Allah has given them

مِنْ فَضْلِهِ of His grace,

وَسَيَسْتَبْشِرُونَ بِالَّذِينَ and rejoicing¹⁰ at those who

لَمْ يَلْحَقُوا بِهِمْ have not yet joined¹¹ them

مَنْ خَلْفَهُمْ of those behind¹² them,

أَلَّا خَوْفٌ عَلَيْهِمْ that no fear¹³ shall be on them

وَلَا هُمْ يَحْزَنُونَ nor shall they grieve.¹⁴

1. قَعَدُوا *qa'adû* = they sat, remained seated, stayed, held themselves back (v. iii. m. pl. past from *qa'ada* [*qu'âd*], to sit down. See *maqâ'id* at 3:121, p. 204, n. 4).

2. أَطَاعُوا *aṭâ'û* = they obeyed, followed, complied with, acceded to (v. iii. m. pl. past from *aṭâ'a*, form IV of *âtâ'a* [*taw*], to obey. See *aṭi'û* at 3:132, p. 207, n. 6).

3. ادْرَأُوا *idra'û* = you ward off, avert, reject, keep at bay (v. ii. m. pl. imperative from *dara'a* [*dar'*], to avert. See *iddâru'tum* at 2:72, p. 34, n. 6).

4. صَادِقِينَ *sâdiqîn* (acc./gen. of *sâdiqûn*, pl. of *sâdiq*) = truthful (active participle from *ṣadaqa* [*ṣadq*/*ṣidq*], to speak the truth. See at 3:17, p. 161, n. 1).

5. لَا تَحْسَبَنَّ *lâ taḥsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative {prohibition} from *ḥasiba* [*ḥasb*, *ḥisâb*/*ḥisbân*/*ḥusbân*], to reckon, to count. See *taḥsabû* at 3:78, p. 186, n. 4).

6. أَمْوَاتٍ *'amwât* (sing. *mayyit*) = dead, lifeless. See at 2:154, p. 73, n. 3; 2:28, p. 15, n. 6.

7. أَحْيَاءُ *'ahyâ'* (pl.; s. *ḥayy*) = living, live, alive.

8. يُرْزُقُونَ *yurzaqûna* = they are given provision, provided (v. iii. m. pl. impfct. passive from *razaqa* [*rizq*], to give the means of subsistence. See *yurzuqu* at 3:37, p. 170, n. 6).

9. فَرِحِينَ *fariḥîn* (acc./ gen. of *fariḥûn*, sing. *fariḥ*) = cheerful, happy, glad, delighted.

10. يَسْتَبْشِرُونَ *yastabshirûna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara*/*bashira* [*bishr*/*bushr*], to be happy. See *yubashshiru* at 3:45, p. 173, n. 5).

11. يَلْحَقُوا *yalḥaqû(na)* = they join, catch up with, adhere, cling, unite (v. iii. m. pl. impfct. from *laḥiqa* [*laḥq*/*laḥâq*], to catch up with, to join. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. This particle also gives the imperfect verb the sense of past tense.

12. خَلْفٍ *khalf* = successors, those behind, rear part. See *ikhtalafû* at 3:105, p. 197, n. 10.

13. خَوْفٍ *khawf* = fear, dread. See at 2:177, p. 145, n. 9; 2:274, p. 144, n. 1; 2:262, p. 137, n. 7.

14. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn*/*ḥazan*], to grieve. See at 2:276, p. 145, n. 10).

يَسْتَبْشِرُونَ 171. They rejoice

بِنِعْمَةٍ مِنَ اللَّهِ at the mercy from Allah

وَفَضْلٍ وَأَنَّ اللَّهَ and grace; and that Allah

لَا يُضِيعُ does not frustrate¹

أَجْرَ الْمُؤْمِنِينَ the reward of the believers.

Section (Rukū') 18

الَّذِينَ اسْتَجَابُوا 172. Those who responded²

لِلَّهِ وَالرَّسُولِ to Allah and the Messenger

مِنْ بَعْدِهِمْ after there had afflicted³ them

الْقَرْحَ the wound⁴ —

لِلَّذِينَ أَحْسَنُوا for those of them who

مِنْهُمْ did good⁵ and feared⁶ Allah —

أَجْرٌ عَظِيمٌ there will be a great reward.

الَّذِينَ 173. Those

قَالَ لَهُمُ النَّاسُ to whom the people⁷ said:

إِنَّ النَّاسَ قَدْ "Verily the men have

جَمَعُوا لَكُمْ gathered against you,

فَاخْشَوْهُمْ so be afraid⁸ of them";

فَزَادَهُمْ but it increased⁹ them

إِيمَانًا وَقَالُوا in the faith, and they said:

حَسْبُنَا اللَّهُ "Sufficient¹⁰ for us is Allah,

وَيَعْلَمُ الْوَكِيلُ and how best is the Trustee!"



1. يضيع *yudī'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from '*aqdā'a*', form, IV of *dā'a* [*day'*/*diyā'*]. to get lost. See at 2:143, p. 68, n. 4).

2. The '*āyah*' continues the description of those whom Allah will grace with His mercy and favour because of their unflinching faith and obedience to Allah and His Messenger. استجابوا *istajābū* = they responded, answered, complied with, acceded to, listened to (v. iii. m. pl. past from *istajāba*, from X of *jāba* [*jab*]), to travel, to explore. See *yastajābū* at 2:186, p. 89, n. 2).

3. أصاب *'aṣāba* = he or it hit, reached, affected, befell, afflicted (v. iii. m. s. past in form IV of *ṣāba* [*ṣawb* /*ṣaybūbah*], to hit, to be right. See at 3:153, p. 215, n. 5).

4. i. e., the setback at 'Uhud. The reference is to the expedition led by the Prophet in pursuit of the retreating Makkan army in the morning following the battle of 'Uhud, going as far as Hamrā' al-Asad, some eight miles from Madina. قرح *qarḥ* (pl. *qurūḥ*) = wound, ulcer, sore. See at 3:140, p. 209, n. 15.

5. i. e., those who sincerely obey Allah and His Messenger, particularly in fighting in the way of Allah and performing their duties against all odds. أحسنوا *'aḥsanū* = they did good, performed well (v. iii. m. pl. past from '*aḥsana*', form IV of *ḥasuna* [*husn*], to be good, handsome. See at 2:195, p. 93, n. 15).

6. اتقوا *ittaḥaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqa*, form VIII of *waqa* [*waqy*/*wiqāyah*], to guard, to preserve. See at 3:15, p. 160, n. 4; 2:212, p. 102, n. 1).

7. i. e., the hypocrites who discouraged the Muslims to confront or pursue the Makkan army.

8. اخشوا *ikshaw* = you (all) fear, be afraid of, be in dread of (v. ii. m. pl. imperative from *khashiya* [*khashy*/*khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

9. زاد *zāda* = he or it increased, grew, became more, augmented, added, enlarged, extended (v. iii. m. s. past from *zayd*/*zīyādah*, to be more. See at 2:247, p. 125, n. 4).

10. حسب *ḥashb* = reckoning, sufficiency, enough. *ḥashunā* = enough or sufficient for us. See at 2:206, p. 99, n. 14).

فَانْقَلَبُوا 174. So they returned

بِنِعْمَةٍ مِّنَ اللَّهِ with a boon from Allah

وَفَضْلٍ and grace;

لَّمْ يَنْسَسْهُمْ there did not touch² them

سُوءٌ any evil;³

وَأَتَّبَعُوا and they pursued⁴

رِضْوَانَ اللَّهِ the pleasure of Allah.

وَاللَّهُ دُو And Allah is the Owner

فَضْلٍ عَظِيمٍ of Immense Grace.

إِنَّمَا ذِكْرُ الشَّيْطَانِ 175. It is but that Satan

يُخَوِّفُ who holds out the threat⁵

أَوْلِيَائِهِ of his friends.⁶

فَلَا تَخَافُوهُمْ So do not fear⁷ them

وَخَافُونِ but fear⁸ Me

إِن كُنْتُمْ مُؤْمِنِينَ if you are believers.

وَلَا يَحْزَنُكَ 176. And let there not grieve⁹

الَّذِينَ يَسْرِعُونَ you those that rush¹⁰

فِي الْكُفْرِ into unbelief.

إِنَّهُمْ لَنْ يَضُرُّوا Surely they will never harm¹¹

اللَّهَ whatsoever.

رِيدَ اللَّهُ Allah wills

أَلَّا يَجْعَلَ لَهُمْ not to set for them

أَنْصَبًا any portion¹² in the hereafter;

حَظًّا فِي الْآخِرَةِ

1. انقلبوا *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [qalb]), to turn, to turn about. See *inqalabium* at 3:144, p. 211, n. 2).

2. يمسى *yamsas* (*yamassu* from *yamassu*) = he touches, feels (v. iii. m. s. impfct. from *massa* [mass/massis], to feel, to touch. The final letter is vowelless because of the particle *lam* coming before the verb. See at 3:140, p. 209, n. 13).

3. سوء *sû* (pl. اسواء *'aswâ*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:30, p. 167, n. 4).

4. اتبعوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba'/taba'ah], to follow. See at 3:68, p. 182, n. 2).

5. يخوف *yukhawwifu* = he holds out threat, threatens, frightens, scares (v. iii. m. s. impfct. from *khawwafa*, form II of *khâfa* [khawf/makhâfah/khîfuh], to be afraid).

6. i.e., the unbelievers and enemies of Islam. أولياء *'awliyâ* (pl.; sing. waliyy) = helpers, friends, patrons, legal guardians. See at 3:28, p. 166, n. 3.

7. لا تخافوا *lâ takhâfû* = you (all) do not fear, be afraid of, be frightened of (v. ii. m. pl. imperative {prohibition} from *takhâfûna*. See n. 5 above).

8. خافوني *khâfûnî* (originally *khâfû + nî*) = you all fear me, be in dread of me (v. ii. m. pl. imperative from *khâfa*. See n. 5 above).

9. يحزن *yahzun* = he made sad, grieved (v. iii. m. simpfct. from *hazana* [huzn], to make sad.). The final letter is vowelless because of the particle *lâ* of prohibition coming before the verb. Note that with *kasrah* under the middle letter (*hazina/yahzanu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

10. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [sira'/sara'/sur'ah], to be quick. See at 3:114, p. 200, n. 15).

11. يضرُّوا *yaḍurrû(na)* = they harm, injure, damage (v. iii. m. pl. impfct. from *ḍarra* [ḍarr], to harm. See at 3:120, p. 203, n. 14. The terminal *nûn* is dropped because of the particle *lan* coming before the verb. See *yaḍurra* at 3:144, p. 211, n. 5).

12. حظ *ḥazz*(s.; pl. *ḥuzûz*) = portion, share, lot, good luck, good thing.

وَلَهُمْ and they will have

عَذَابٌ عَظِيمٌ a grave punishment.

177. Verily those who buy¹

الْكَفْرَ بِالْإِيمَانِ unbelief for belief

لَنْ يَضُرُّوا اللَّهَ they will never harm² Allah

شَيْئًا وَلَهُمْ anything, and they will have

عَذَابٌ أَلِيمٌ an agonizing³ punishment.

178. There must not think

الَّذِينَ كَفَرُوا those who disbelieve

أَنَّمَا نَمُنُّ لَهُمْ that the respite⁴ We give them

خَيْرٌ لَّأَنفُسِهِمْ is good for themselves;

وَأَنَّمَا نَمُنُّ لَهُمْ We but give them respite

لِيَزْدَادُوا إِثْمًا that they increase⁵ in sin;

وَلَهُمْ and they will have

عَذَابٌ مُّهِينٌ a humiliating⁶ punishment.

179. Allah is not

لِيَذَرَ الْمُؤْمِنِينَ to leave⁷ the believers

عَنْ مَا أَنْتُمْ عَلَيْهِ in the state you are in

حَتَّى يَمِيزَ الْخَبِيثَ till He marks out⁸ the bad⁹

مِنَ الطَّيِّبِ from the good;¹⁰

وَمَا كَانَ اللَّهُ لِيُظْلِمَكُمْ nor is Allah to apprise¹¹ you

1. اشتروا *ishtaraw* = they bought, purchased (v. iii. m. pl. past *ishtarâ*, form VIII of *sharâ* [*shiran* /*shirâ*], to buy. See at 2:174, p. 82, n. 7).

2. يضرّوا *yaḍurrû(na)* = they harm, injure, damage, hurt, adversely affect (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurru* at 3:120, p. 203, n. 14. The terminal *nûn* is dropped for the particle *lan* coming before the verb. See at 3:176, p. 224, n. 11).

3. أليم *'alim* = agonizing, anguishing, very painful. See at 3:91, p. 192, n. 1; 3:21, p. 163, n. 6.

4. نملّ *numlî* = we give respite, defer, adjourn (v. i. pl. impfct. from *'amlâ*, form IV of *malâ* [*malâ*], to walk briskly, to race).

5. يزدادوا *yazdâdû(na)* = they increase, grow, compound (v. iii. m. pl. impfct. from *izdâda*, form VIII of *zâda* [*ziyâdah*], to increase. The terminal *nûn* is dropped because of an implied 'an in the *lâm* (*li* in the sense of *kay*) coming before the verb. See *zâdâ* at 3:89, p. 191, n. 2).

6. مهين *muḥîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*hawna*], to be easy, to be of little importance. See at 2:90, p. 43, n. 7).

7. يذر *yadhara(u)* = he leaves, lets alone (v. iii. m. s. impfct. from *wadhra*. The final letter takes *fathah* because of a hidden 'an in the *lâm* of denial [*lâm al-juhûd*, preceded by *mâ kâna*) coming before the verb. See *yadharâna* at 2:240, p. 121, n. 4; and *dharâ* at 2:276, p. 145, n. 11).

8. يميز *yamîza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *mâza* [*mayza*], to separate, to distinguish. The final letter takes *fathah* because of an implied 'an in *ḥattâ* coming before the verb).

9. خبيث *khayth*, the hypocrites and unbelievers. *khayth* (pl. *khayth*) = bad, evil, vicious, noxious, malignant.

10. طيب *ṭayyib* = good, pleasant (here sincere believers). See at 2:168, p. 79, n. 7.

11. يطلع *yufli'a(u)* = he apprises, acquaints, notifies, informs, breaks forth (v. iii. m. s. impfct. from *'aṭla'a*, form IV of *ṭala'a* [*ṭulâ* /*maṭla'a*], to rise). The final letter takes *fathah* because of an implied 'an in the particle *lâm* of denial before the verb (preceded by *mâ kâna*).

عَلَى الْغَيْبِ of the unseen;¹

وَلَكِنَّ اللَّهَ يَخْتَارُ but Allah chooses²

مِنْ رُسُلِهِ from among His Messengers

مَنْ يَشَاءُ whom He will.³

فَاتَّبِعُوا اللَّهَ So believe in Allah

وَرُسُلَهُ and His Messengers;

وَإِنْ تَوَلَّوْا وَتَقَفُوا and if you believe and fear⁴

فَلَكُمْ you will have

أَجْرٌ عَظِيمٌ an immense⁵ reward.

وَلَا يَحْسَبَنَّ 180. And let there not think

الَّذِينَ يَسْكُلُونَ those that be miserly⁶

بِمَا آتَاهُمُ اللَّهُ with what Allah gives⁷ them

مِنْ فَضْلِهِ of His grace

هُوَ خَيْرٌ لَّهُمْ that it is good for them.

بَلْ هُوَ شَرٌّ لَّهُمْ Nay, it is bad⁸ for them.

سَيُطَوَّقُونَ Tied round⁹ their necks will

بِمَا كَانُوا يَكُونُونَ be what they are stingy with

يَوْمَ الْقِيَامَةِ on the Day of Resurrection.

وَلِلَّهِ And to Allah belongs

مِيرَاتُ السَّمَوَاتِ the heritage¹⁰ of the heavens

وَالْأَرْضِ and the earth;

وَاللَّهُ بِمَا تَعْمَلُونَ and Allah is of what you do

خَبِيرٌ All-Aware.¹¹

1. i.e., Allah does not let man to know the minds of believers, hypocrites and unbelievers but brings to light their characters through trials in practical situations. (Al-Ṭabarī, pt. IV, 188).

2. يَجْتَارُ *yajtabi* he selects, picks, chooses (v. iii. m. s. impfct. from *ijtabā*, form VIII of *jabā* [*jibāyah*], to collect).

3. i. e., Allah may, if He wills, select some of His Messengers to know, by means of *wahy* to them, something of the minds of some people. (Al-Ṭabarī, pt. IV, 188).

4. تَتَّقُوا *tattaqū*(na) = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. The terminal *nūn* is dropped, for the verb is part of a conditional clause (preceded by 'in). See at 3:2 125, p. 52, n. 6).

5. عَظِيمٌ *'azīm* = great, big, grand, huge, stupendous, immense, enormous, tremendous, magnificent. See at 3:74, p. 184, n. 4).

6. After a description of the hypocrites the present 'ayah refers to those who are niggardly and do not pay *zakāh* nor spend in the way of Allah. يَسْكُلُونَ *yabkhalūna* = they be miserly, stingy, niggardly (v. iii. m. pl. impfct. from *bakhila* [*bakhal/bukhl*], to be niggardly).

7. آتَاهُ *'ātā* = he gave, bestowed, granted (v. iii. m. s. past in form IV of *'atā* [*ityān/aty/ma'tāh*], to come. See at 2:251, p. 128, n. 3).

8. شَرٌّ *sharr* (pl. *ashrār*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 2:216, p. 104, n. 11.

9. سَيُطَوَّقُونَ *sa-yuṭawwaqūna* = they will be tied round their necks, surrounded, encircled, (v. iii. m. pl. impfct. passive from *ṭawwaga*, form II of *ṭāga* [*ṭawg*], to be able, to endure). With reference to this 'ayah the Prophet, peace and blessings of Allah be on him, said that those who do not pay *zakāh* on their wealth will have their wealth on the Day of Resurrection put round their necks as poisonous serpents biting them. See *Bukhārī*, no. 4565.

10. مِيرَاتُ *mīrāth* (s.; pl. *mawārith*) = heritage, inheritance, legacy.

11. خَبِيرٌ *khābir* = All-Aware, All-Conversant, All-Acquainted. Active participle in the scale of *fa'il* from *khābara* [*khubr /khibrah*] to be acquainted. See at 2:234, p. 118, n. 4.

Section (Rukû') 19

لَقَدْ سَمِعَ اللَّهُ 181. Allah has indeed heard¹

قَوْلَ الَّذِينَ the saying of the those who

قَالُوا إِنَّ اللَّهَ فَقِيرٌ said: "Verily Allah is poor²

وَعَنُ أَغْنِيَاهُ and we are rich".³

سَنَكْتُبُ We shall write down⁴

مَا قَالُوا what they said and

فَتَنَّهُمُ الْآيَاتِ their killing of the Prophets

بِغَيْرِ حَقٍّ without any right;

وَنَقُولُ and We shall say.⁴

ذُوقُوا عَذَابَ "Taste⁵ the punishment

الْحَرِيقِ of the burning fire".⁶

ذَلِكَ لِمَا 182. That is because of

قَدَّمْتَ أَيْدِيَكُمْ what your hands forwarded;⁷

وَأَنَّ اللَّهَ لَيْسَ and that Allah is not

ظَلَامًا unjust⁸ to the servants.



الَّذِينَ قَالُوا 183. Those who said:

إِنَّ اللَّهَ عَاهَدَ إِلَيْنَا "Allah has committed⁹ to us

أَلَّا نُؤْمِنَ that we believe not

بِرَسُولٍ حَقٍّ in a Messenger unless

يَأْتِيَنَا بِقُرْبَانٍ he brings us a sacrifice¹⁰

تَأْكُلُهُ النَّارُ that fire consumes.¹¹

1. In the early stage of Islam the Muslims sometimes borrowed money from the Jews of Madina. One day 'Abû Bakr (r.a.) went to the usual gathering place of the Jews and called upon them to accept Islam. At this one of their leaders and learned men, Finhâs, said that they had no need for Allah, for they were rich and Allah was poor. His remarks so enraged 'Abû Bakr (r.a.) that he gave Finhâs a blow. When the matter was brought before the Prophet Finhâs denied having made the remark about Allah. This 'âyah belies Finhâs and the subsequent few 'âyahs speak about the attitude of the Jews in general. (See Al-Ṭabarî, pt. IV, 194-195; Ibn Kathîr, II, 153; *Al-Tafsîr al-Kabîr*, pt. IX, 122; *Al-Bahr*, III, 454). سمع *sami'a* = he heard, listened (v. iii. m. s. past from *sam'* / *samâ'* / *samâ'ah* / *masma'*. See at 2:181, p. 86, n. 1).

2. فقير *faqîr* (s.; pl. *fuqarâ'*) = poor, indigent.

3. اغنياء *'aghniyâ'* (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want.

4. i.e., on the Day of Judgement.

5. ذوقوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/maḏhâq*], to taste. See at 3:106, p. 197, n. 14).

6. حريق *ḥarîq* (s.; pl. *ḥarâ'iq*) = fire, conflagration. Active participle on the scale of *fa'il* from *ḥaraga* [*ḥarq*], to burn. See *iḥṭaragat* at 2:266, p. 139, n. 17).

7. قدمت *qaddamat* = she sent ahead, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/qadima* [*qadm* / *qudûm* / *qidmân* / *maqdam*] to precede, to arrive. See at 2:95, p. 45, n. 7).

8. ظلام *ẓallâm* = unjust, oppressor, wrong-doer (intensive form in the scale of *fa'âl* of *ẓâlim*, active participle of *ẓalama* [*ẓulm*], to transgress, do wrong).

9. عهد *'ahida* ('ilâ) = he assigned, committed to, entrusted to (v. iii. m. s. past from *'ahd*, to delegate, to entrust, to commit. See *'ahidnâ* at 2:125, p. 59, n. 13).

10. قربان *qurbân* (s.; pl. *qarâbîn*) = sacrifice, offering.

11. تأكل *ta'kulu* she eats, consumes, devours (v. iii. f. s. impfct. from *'akala* ['*akhl/ma'kal*], to eat. See *ta'kulûna* at 3:49, p. 175, n. 8).

قُلْ قَدْ جَاءَكُمْ Say: "There had come to you

رُسُلٌ مِن قَبْلِي Messengers before me

يَا بَيِّنَاتٍ with clear evidences¹

وَالَّذِي قُلْتُمْ and with that which you say.²

فَلِمَ قَتَلْتُمُوهُمْ Then why did you kill them,³

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"⁴



فَإِنْ كَذَّبُوكَ 184. So if they disbelieve⁵ you,

فَقَدْ كَذَّبَ then disbelieved⁶ indeed were

رُسُلٌ مِن قَبْلِكَ Messengers before you.

جَاءُوا They came

يَا بَيِّنَاتٍ with clear evidences

وَالزُّبُرِ and the scriptures,⁷

وَالْكِتَابِ الْمُنِيرِ and the enlightening⁸ Book.



كُلُّ نَفْسٍ 185. Every living being⁹

ذَائِقَةُ الْمَوْتِ shall taste¹⁰ death;

وَأَنْتُمْ تُؤْفَوْنَ And you will but be given in

أُجُورَكُمْ full¹¹ your recompenses¹²

يَوْمَ الْقِيَامَةِ on the Day of Resurrection.

فَمَنْ زُحِرَ Then whoever is removed¹³

عَنِ النَّارِ وَ from the fire and

أُدْخِلَ الْجَنَّةَ admitted¹⁴ into paradise

فَقَدْ قَارَ will have attained success.

1. بَيِّنَاتٍ *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 3:86, p. 190, n 2).

2. i.e., fire from the sky to consume the sacrifice. (Al-Tabarî, pt. IV, 197; Ibn Kathîr, II, 154).

3. i.e., some of them like Zakariyyâ and Yahyâ.

4. قَتَلْتُمْ *qataltum* = you (all) killed, murdered, assassinated (v. ii. m. pl. past from *qatala* [*qatl*], to kill. See at 2:72, p. 34, n. 5).

5. صَادِقِينَ *ṣādiqîn* (acc./gen. of *ṣādiqûn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq*/*sidq*], to speak the truth. See at 3:168, p. 222, n. 4).

6. كَذَّبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 3:11, p. 158, n. 3).

7. كَذِب *kudhhiba* = he was disbelieved, was thought untrue (v. iii. m. s. past passive from *kadhhaba*. See n. 5 above).

8. زُبُر *zubur* (pl.; s. *zabûr*) = scriptures.

9. مُنِير *munîr* = enlightening, radiant, illuminating, brilliant, shining (active participle from *anâra*, form IV of *nâra* [*nâir*], to give light).

10. نَفْس *nafs* (s.; pl. *nufûs* /*anfus*) = living being, person, individual, nature, self. See *'anfus* at 2:155, p. 73, n. 10.

11. ذَائِقَةُ *dhâ'iqah* (f.) = one who tastes (active participle from *dhâqa* [*dhawq*/*madhâq*], to taste. See *dhâqû* at 3:181, p. 227, n. 5).

12. تُؤْفَوْنَ *tuwaffûna* = you are given in full, fully paid, rewarded (v. ii. m. pl. impfct. passive from *waffâ*, form II of *wafâ* [*wafâ'*], to fulfil, to redeem, to live up to. See *tuwaffû* at 3:161, p. 219, n. 4).

13. أُجُور *ujûr* (sing. *'ajr*) = remuneration, rewards, emoluments. See at 3:57, p. 178, n. 7.

14. زُحِرَ *zuhriha* = he was removed, taken away, moved (v. iii. m. s. past passive from *zahzaha* [*zahzahah*], to move. See *muzahziḥ* at 297, p. 46, n. 1).

15. أُدْخِلَ *udkhila* = he was admitted, put in, given entrance (v. iii. m. s. past passive from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter. See *tadkhulû* at 3:142, p. 210, n. 6).

وَمَا الْحَيَاةُ الدُّنْيَا And this worldly life is nought
بِأَلَمِ الْفُرُورِ but a delight¹ of delusion.²



تَسْتَلَبُونَ 186. You will surely be tried³
فِي أَمْوَالِكُمْ in your properties and selves;
وَأَنْفُسِكُمْ and you will certainly hear⁴
وَلَسْتُمْ عَنْ from those who had been
الَّذِينَ أُوتُوا given the Book before you
وَمِنَ الَّذِينَ and from those who
أَشْرَكُوا set partners⁵ [with Allah]
أَذَى كَثِيرًا many a painful⁶ thing;
وَلِنْ تَصْبِرُوا but if you bear calmly⁷
وَتَتَّقُوا and be on your guard,⁸
فَإِنَّ ذَلِكَ مِنْ that certainly shall be of
عَزْمِ الْأُمُورِ firm will⁹ in the affairs.¹⁰



وَإِذْ أَخَذَ اللَّهُ 187. And when Allah took
مِيثَاقَ الَّذِينَ the covenant of those who
أُوتُوا الْكِتَابَ were given the Book:
لَتُبَيِّنَهُ لِلنَّاسِ "You shall make it clear¹¹ to
وَلَا تَكْتُمُونَهُ men and shall not hide¹² it."
فَسَدُّوهُ But they flung¹³ it
وَرَاءَ ظُهُورِهِمْ behind their backs¹⁴
وَأَشَرُوا بِأَيْدِيهِمْ and bought therewith

1. متاع *matâ'* (pl. '*amti'*ah)= enjoyment, pleasure, delight, object of delight . See at 3:14, p. 159, n. 18; 2:240, p. 121, n. 6.

2. غرور *ghurûr* = deception, conceit, delusion, illusion. See *gharra* at 3:24, p. 164, n. 5.

3. تلبون *la+tablawnna* = you are surely tried, put to test (v. ii. m. pl. impfct. in the emphatic form from *balâ* [*balw/balâ'*], to test, to try. See *nablawnna* at 2:154, p. 73, n. 6).

4. لتسمعن *la+asma'unna* = you surely hear (v. ii. m. pl. impfct. in the emphatic form from *sami'a* [*sam'/ samâ'/ samâ'ah/ masma'*], to hear. See *sami'a* at 3: 181, p. 227, n. 1)

5. أشركوا *'ashrakû* = they set partners, (v. iii. m. pl. past from '*ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 3:151, p. 213, n. 10).

6. أذى *'adhan* = insult, offence, harm, injury, hurt, painful thing. See at 3: 111, p. 199, n. 6.

7. تصبروا *taṣbirû(na)* = you have patience, persevere, bear calmly (v. ii. m. pl. impfct. from *sabara* [*ṣabr*], to be patient. The terminal *nûn* is dropped, for the verb is part of a conditional clause (preceded by '*in*). See at 3:125, p.205, n. 5).

8. تتقوا *tattaqû(na)* = you all fear, be afraid of, be on your guard (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. The *nûn* is dropped for the reason stated in n. 7 above.. See at 3:179, p. 226, n. 4.).

9. عزم *'ajm* = determination, resolution, decision, firm will. See '*ajamta* at 3:159, p. 218, n. 11.

10. أمور *'umûr* (pl.; s. *'amr*) = affairs, matters, issues, concerns. See at 3:108, p. 198, n. 10.

11. تبين *la+tubayyinunna* = you indeed make clear, elucidate (v. ii. m. s. impfct. in the emphatic form from *bayyana*, form II of *bāna* [*bayān*], to be clear. See *yubayyinu* at 3:103, p. 196, n. 13).

12. تكتمون *taktumûna* = you (all) conceal, hide, secrete (v. ii. m. pl. impfct. from *katama* [*katm/ktimân*], to conceal. See *yaktumûna* at 3:167, p. 211, n. 9).

13. نبذوا *nabadhû* = they hurled or flung away, rejected, forswore (v. iii. m. pl. past from *nabdh*, to hurl. See *nabadha* at 2:100, p. 47, n. 5).

14. i.e., they repudiated it.

ثَمَّ لَيْلًا¹ a little value.¹

فَيَسْأَلُ مَا يَشْتَرُونَ² So bad is what they buy.²



لَا تَحْسَبَنَّ³ 188. You must not suppose³

الَّذِينَ يَرْحَمُونَ⁴ those who rejoice⁴ at what

يَمَآءَتُوا⁵ they have come up with

وَيُحِبُّونَ أَنْ يُحْمَدُوا⁶ and love⁶ to be praised⁶

بِمَا لَمْ يَفْعَلُوا⁷ for what they have not done

فَلَا تَحْسَبَنَّ⁸ — you must not suppose

بِمَقَارِفِهِمْ⁹ them to have run away⁷

مِنَ الْعَذَابِ¹⁰ from the punishment;

وَلَهُمْ¹¹ and they shall have

عَذَابٌ أَلِيمٌ¹² an agonizing⁸ punishment.

وَلِلَّهِ¹³ 189. And to Allah belongs

مُلْكُ السَّمَوَاتِ¹⁴ the dominion of the heavens

وَالْأَرْضِ¹⁵ and the earth;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ¹⁶ and Allah is over everything

قَدِيرٌ¹⁷ All-Powerful.

Section (Rukû') 20

إِنِّى فِى خَلْقِ¹⁸ 190. Verily in the creation⁹ of

السَّمَوَاتِ وَالْأَرْضِ¹⁹ the heavens and the earth

وَآخْتِلَافِ²⁰ and the alternation¹⁰

1. ثَمَّ *thaman* (pl. *athmân/athminah*) = price, value. See at 2:174, p. 82, n. 2.

2. يَسْأَلُونَ *yashtarûna* = they buy, purchase (v. iii. m. pl. impfct. from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*]), to buy, to sell. See at 3:77, p. 185, n. 9). This and the next 'âyah speak about those scholars of the People of the Book who concealed important aspects of what their scriptures contain, particularly the prophecy and description of the final Prophet to come, Muhammad, peace and blessings of Allah be on him, and thereby obtained some worldly advantages and praises for themselves as men having knowledge and understanding of the scriptures. (See Al-Tabarî, pt. IV, 205-208).

3. لَا تَحْسَبَنَّ *lâ tahsabanna* = do not reckon, count, think, suppose, assume (v. ii. m. s. imperative {prohibition} from *hasiba* [*hasb*, *hisâb*/*hisbân*/*husbân*], to reckon, to count. See at 3:169, p. 222, n. 5).

4. يَرْحَمُونَ *yafrahûna* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*], to be glad. See *yafrahû* at 3:120, p. 203, n. 12).

5. يُحِبُّونَ *yuhibbûna* = they love, adore (v. iii. m. pl. impfct. from *ahabba*, form IV of *habba* [*hubb*], to love, to like. See at 2:165, p. 77, n. 12).

6. يُحْمَدُونَ *yuhmadû(na)* = they are praised, extolled, lauded, commended (v. iii. m. pl. impfct. passive from *hamida* [*hamd*], to praise).

7. مَقَارِفِهِمْ *mafâzih* = success, escape, to run away, to slip away.

8. أَلِيمٌ *'Alim* = agonizing, very painful. See at 3:177, p. 225, n. 3; 3:91, p. 192, n. 1.

9. خَلْقِ *khalq* = creation, origination, making, something which is created, physical constitution. See 'akhluqu at 3:49, p. 174, n. 6. As at the start of the *sûrah*, so in this final section of it, emphasis is laid on monotheism (*tawhîd*) and attention is drawn to the wonderful creation of Allah, particularly the heavens and the earth and the rotation of day and night and to the need for reflecting on them and remembering Allah.

10. اِخْتِلَافِ *ikhtilâf* = alternation, succession, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 2:164, p. 76, n. 7; and *ikhtalafa* at 3:19, p. 161, n. 10).

الَّيْلِ وَالنَّهَارِ of the night¹ and the day²
لَا يَنْتَرِ are sure signs³
لِأُولِي الْأَلْبَابِ for men of understanding⁴ —



الَّذِينَ يَذْكُرُونَ اللَّهَ 191. Who remember⁵ Allah
فِي سَمًا وَقُعُودًا standing⁶ and sitting,⁷
وَعَلَى جُنُوبِهِمْ and lying on their sides;⁸
وَيَتَفَكَّرُونَ فِي خَلْقِ
السَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth

رَبَّنَا [saying]: "Our Lord,

مَا خَلَقْتَ You have not created¹⁰

هَذَا بَاطِلًا this in vain!¹¹

سُبْحَنَكَ Sacrosanct¹² are You;

فَقِنَا so save¹³ us from

عَذَابِ النَّارِ the punishment of the fire."

رَبَّنَا إِنَّكَ 192. "Our Lord, verily he
مَنْ تَدْخِلُ النَّارَ whom You put into¹⁴ the fire,
فَقَدْ أَخْزَيْتَهُ You indeed disgrace¹⁵ him;
وَمَا لِلظَّالِمِينَ and the transgressors shall
مِنْ أَنْصَارٍ not have anyone to help."

رَبَّنَا 193. "Our Lord,
إِنَّا سَمِعْنَا we have indeed heard

1. لَيْل *layl* (s.; pl. لَيَالٍ *layâli*) = night.

2. نَهَار *nahâr* (s.; pl. 'anhur/nuhur) = day.

3. آيَات *âyat* (sing. 'âyah) = signs, miracles, revelations, evidences. See at 3:164, p. 220, n. 4.

4. أَلْبَاب *'albab* (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:7, p. 157, n. 2).

5. يَذْكُرُونَ *yadhkurûna* = they remember, call to mind, recall, recollect (v. iii. m. pl. impfct. from *dhakara* [dhikr /tadhkâr], to remember. See *dhakarû* at 3:135, p. 208, n. 4).

6. يَمُودُونَ *qiyâm* = standing, getting up, rising.

7. قُعُودًا *qu'ûd* = sitting, to sit down, to stay. See *qa'adû* at 3:168, p. 222, n. 1.

8. جُنُوب *junûb* (pl.; s. جانب *janb*) = sides. This part of the 'âyah means that the daily prayers must be performed standing, sitting or lying down according as the physical conditions of the person allow. (See *Al-Tafsîr al-Kabîr*, V, 141-142).

9. يَتَفَكَّرُونَ *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See *yatafakkarûna* at 2:266, p. 140, n. 3).

10. خَلَقْتَ *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalafa* [khalq], to create. See *khalq* at 3:190, p. 230, n. 10).

11. بَاطِل *bâtîl* = vain, futile, untruth, false, falsehood, void. See at 3:71, p. 182, n. 13).

12. The word *subhân* سُبْحَانَ is derived from *sabbaha*, form II of *sabaha* [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. *Subhânaka* means "You are Free from and High above all kinds of associativity and undivine attribute", i. e., "Sacrosanct are You". See at 2:116, p. 55, n. 6.

13. قِي (you) save, protect, guard (v. ii. m. s. imperative form *waqâ* [waqy/wiqâyah], to protect. See at 3:15, p. 160, n. 9).

14. تَدْخِلُ *tudkhil(u)* = you make enter, enter, admit, bring in, insert, put into (v. ii. m. s. impfct. from 'adkhala, form IV of *dakhala* [dukhâl], to enter. See 'adkhil at 3:185, p. 228, n. 14).

15. أَخْزَيْتَ *'akhzayta* = you disgraced, humiliated, degraded, (v. ii. m. s. past from 'akhzâ, form IV of *khaziya* [khizy/khazan], to be despicable. See *khizy* at 2:114, p. 54, n. 13).

مُنَادٍ يَأْتِيهِ a summoner¹ calling²

لِلْإِيمَانِ أَنْ آمَنُوا to the faith, that you believe³

بِرَبِّكُمْ in your Lord —

فَأَمَّا so we have believed.⁴

رَبَّنَا فَاعْفِرْ لَنَا Our Lord, hence forgive us

ذُنُوبَنَا وَكَفِّرْ عَنَّا our sins and efface⁵ from us

سَيِّئَاتِنَا our misdeeds,⁶

وَتَوَفَّنَا and make us die⁷

مَعَ الْأَبْرَارِ with the righteous."⁸

رَبَّنَا وَإِنَّا 194. "Our Lord, give us

مَا وَعَدْتَنَا what you had promised⁹ us

عَلَى رُسُلِكَ on Your Messengers,

وَلَا تُخْزِنَا and do not disgrace¹⁰ us

يَوْمَ الْقِيَمَةِ on the Day of Resurrection.

إِنَّكَ لَا تَخْلِفُ Verily You do not go back¹¹

الْمِيعَادِ on the promise."¹²

فَأَسْتَجِبْ 195. So there will respond¹³

لَهُمْ رَبُّهُمْ to them their Lord [saying]:

"أَنِّي لَا أُصِغُ " I do not let go in vain¹⁴

عَمَلٍ مِّنْكُمْ the deed of any doer of you,

مِنْ ذَكَرٍ أَوْ أُنْثَى of male or female,

بَعْضُكُمْ مِنْ بَعْضٍ the one of you is of the other."¹⁵

1. منادى *munādin* = summoner, caller. Active participle from *nāda*, form III of *nādā*, [nadw], to call. See *nādat* at 3:39, p. 170, n. 12.

2. ينادى *yunādī* = he calls, summons, announces (v. iii. m. s. impfct. from *nāda*, form III of *nādā*).

3. آمنوا *'āminū* = you all believe, have faith (v. ii. m. pl. imperative from *'āmana*, form IV of *'amina* ['amn/'amān/'amānah], to be safe, feel safe. See at 3:72, p. 183, n. 4).

4. آمنا *'āmannā* = we believed (v. i. pl. past from *'āmana* ['imān], from IV of *'amina*, to be safe, feel safe. See at 2:136, p. 64, n. 4).

5. كفر *kaffir* = (you) efface, obliterate, cover, forgive (v. ii. m. s. imperative from *kaffara*, form II of *kafara* [kafir/kufr/kufrān/kufūr], to hide, to disbelieve. See *yukuffiru* at 2:271, p. 142, n. 4).

6. سيئات *sayyi'āt* (pl.; s. *sayyi'ah*) = misdeeds, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

7. توف *tawaffa* = (you) take in full, cause to die, let die (v. ii. m. s. imperative from *tawaffā*, form V of *wafā* [wafā/'wafy], to be perfect, to fulfil. See *mutawaffin* at 3:52, p. 177, n. 3).

8. أبرار *'abrār* (pl.; s. *barr*/بار *bārr*) = pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

9. وعدت *wa'adta* = you promised, pledged (v. ii. m. s. past from *wa'ada* [wa'd], to make a promise. See *ya'idu* at 2:268, p. 140, n. 13).

10. لا تخز *lā tukhzi* = do not disgrace, humiliate (v. ii. m. s. imperative [prohibition] from *khaziya* [khizy/khazan], to be despicable. See *'akhzayta* at 3:192, p. 231, n. 15).

11. لا تخلف *lā tukhlifu* = you do not break, fail to keep, go back on (v. ii. m. s. impfct. from *'akhlafa*, form IV of *khalafa* [khalaf] to come after, to lag behind. See 3:9, p. 157, n. 9).

12. ميعاد *mī'ād* (pl. مواعيد *mawā'id*) = promise, time agreed on. See at 3:9, p. 157, n. 9.

13. استجاب *istajāba* = he responded, answered (v. iii. m. s. past in from X of *jāba* [jawb], to travel, to explore. See *istajābū* at 3:172, p. 223, n. 2).

14. أضيع *'uḍī'u* = I ruin, let perish, let go in vain, frustrate (v. i. s. impfct. from *'aḍā'a*, form IV of *ḍā'a* [ḍay'/ḍiyā'], to get lost. See *yudī'u* at 3:171, p. 223, n. 1).

15. i.e., born of one another.

قَالِذِينَ هَاجَرُوا So those who migrated¹
 وَأُخْرِجُوا and were ousted²
 مِنْ دِيَارِهِمْ from their homes,
 وَأُودُوا and were persecuted³
 فِي سَبِيلِي in My cause,
 وَفُتِلُوا وَفُتِلُوا and fought⁴ and were killed,⁵
 لَا كُفْرًا I will certainly efface⁶
 عَنْهُمْ سَيِّئَاتِهِمْ from them their misdeeds
 وَلَا أَذْهَبَهُمْ and will make them enter⁷
 جَنَّاتٍ تَجْرِي gardens flowing⁸
 مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers –
 ثَوَابًا مِنْ عِنْدِ اللَّهِ as a reward⁹ from Allah.
 وَاللَّهُ عِنْدَهُ And with Allah lies
 حُسْنُ الثَّوَابِ the most handsome reward.
 لَا يَغُرُّكَ 196. Let there not deceive¹⁰ you
 تَقَلُّبُ the moving about¹¹
 الَّذِينَ كَفَرُوا of those who disbelieve
 فِي الْأَرْضِ in the land.
 مَتَّعَ قَلِيلًا 197. A little enjoyment;¹² then
 مَا وَطَنُهُمْ جَهَنَّمُ their abode¹³ will be hell;
 وَيَسْأَلُهَا ذُو the place of rest.

1. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [*hijr* / *hijrân*], to emigrate. See at 2:218, p.106, n. 4).

2. أُخْرِجُوا *'ukhrijû* = they were ousted, driven out, expelled, dislodged (v. iii. m. pl. past passive from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See *'ukhrijnâ* at 2:246, p. 1124, n. 5).

3. أُودُوا *'âdhû* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'adhiya*, form IV of *'adhiya* [*'adhan*], to be harmed. See *'adhan* at 3:186, p. 229, n. 6).

4. فُتِلُوا *qatalû* = they fought, battled, waged war (v. iii. m. pl. past in form III of *qatala* [*qatl*], to kill. See *qâtala* at 3:146, p. 212, n. 1).

5. قُتِلُوا *qutilû* = they were killed (v. iii. m. pl. past passive from *qatala* [*qatl*], to kill. See at 3:156, p. 217, n. 4).

6. لَا كُفْرًا *la+'ukaffiranna* = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [*kufr* / *kufr* / *kufrân* / *kufûr*], to hide, to disbelieve. See *kaffir* at 3:193, p. 232, n. 7).

7. لَأَدْخِلَنَّ *la+'udkhilanna* = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [*dukhûl*], to enter. See *tudkhil* at 3:192, p. 231, n. 14).

8. تَجْرِي *tajrî* = she or it runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:136, p. 208, n. 11).

9. ثَوَابٍ *thawâb* = reward, recompense, requital. See at 3:145, n. 211, n. 11.

10. لَا يَغُرُّكَ *lâ yaghurranna* = let he or it not deceive, he or it should not deceive, beguile, delude (v. iii. m. s. emphatic prohibition from *gharra* [*ghurûr*], to deceive. See *gharra* at 3:185, p. 229, n. 2).

11. i.e., the moving about in ease and affluence in the land. (Al-Ṭabarî pt. IV, 217). تَقَلُّبُ *taqallub* = moving about, fluctuation, variation, turning and tossing (verbal noun in form V of *qalaba* [*qalb*], to turn round. See at 2:144, p. 68, n. 8).

12. مَتَّعَ *matâ* (pl. امتعة *'amti'ah*) = enjoyment, delight, object of delight. See at 3:185, p. 229, n. 1.

13. مَأْوًى *ma'wan* (s.; pl. مأوى *ma'âwin*) = abode, dwelling, shelter. See at 3:162, p. 219, n. 10).

لَكِنَّ الَّذِينَ 198. But those who

أَتَقَوْا رَبَّهُمْ fear¹ their Lord,

هُمْ جَنَّاتٌ they will have gardens

تَجْرَى مِنْ تَحْتِهَا flowing² below them

الْأَنْهَارُ the rivers;

خَالِدِينَ فِيهَا living for ever³ therein

فُزُّوا مِنْ عِنْدِ اللَّهِ as of hospitality⁴ from Allah;

وَمَا عِنْدَ اللَّهِ and what lies with Allah

خَيْرٌ لِلَّذِينَ هُمْ is the best⁵ for the virtuous.⁶

وَلَا يَنْ 199. And there indeed are

أَهْلَ الْكِتَابِ among the People of the Book

لَمَنْ يُؤْمِنُ بِاللَّهِ those who believe in Allah

وَمَا أُنْزِلَ and what has been sent down

إِلَيْكُمْ وَمَا to you and what has been

أُنْزِلَ إِلَيْهِمْ sent down to them,

خَاشِعِينَ لِلَّهِ being submissive⁷ to Allah.

لَا يَشْتَرُونَ They do not buy⁸

بِعَايَةِ اللَّهِ with Allah's revelations

ثَمًّا قَلِيلًا a little value.⁹

أُولَئِكَ لَهُمْ They will have their reward

أَجْرُهُمْ عِنْدَ رَبِّهِمْ with their Lord.

إِنَّ اللَّهَ Verily Allah is

سَرِيعُ الْحِسَابِ Prompt¹⁰ in taking account.

1. While in the previous 'āyah the believers are asked not to be deceived and discouraged by the affluence and prosperity of the unbelievers, which are only temporary and which will not save them from due punishment, the present 'āyah assures the believers that if they fear Allah, i.e., abide by His commandments and prohibitions, they will have rewards to enjoy eternally in the hereafter. اتَّقُوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqā*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to preserve. See at 3: 172, p. 223, n. 6).

2. impfct. from *jarā* [*jury*], to flow. See at 3:195, p. 233, n. 8).

3. خالدین *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, everlasting, eternal (active participle from *khalada* [*khulād*], to live for ever. See at 3:136, p. 1208, n. 13).

4. نزل *nuzul* = hospitality, food and lodge prepared for guest.

5 *khayr* = good, better, best. This word retains the same form in all degrees of comparison. See at 3:15, p. 160, n. 3).

6. أبرار *'abrār* (pl.; s. *barr/bārr*) = virtuous, pious, righteous, upright, dutiful, kind, benevolent. See *birr* at 2:189, p. 91, n. 4.

7. This 'āyah refers to 'Abd Allah ibn Salām and such others of the People of the Book who embraced Islām. خاشعين *khāshī'īn* (acc./gen. of *khāshī'ūn*, sing. *khāshī'*) = the submissive ones, humble (active participle from *khasha'a* [*khushā'*], to be submissive, humble. See at 2:45, p. 22, n. 13).

8. i.e., such of them do not tamper with the text of their scriptures and thus conceal what Allah has revealed, particularly about the prophecy and description of Prophet Muḥammad, peace and blessings of Allah be on him. يشترون *yasharūna* = they buy, purchase (v. iii. m. pl. impfct. from *isharā*, form VIII of *sharā* [*shiran/shirā'*], to buy, to sell. See at 3:177, p. 230, n. 2).

9. ثمن *thaman* (pl. *athmān/athminah*) = price, value. See at 3:187, p. 230, n. 1.

10. سريع *sarī'* = prompt, expeditious, quick, speedy, rapid, swift. See at 3:19, p. 162, n. 4.

يَا أَيُّهَا الَّذِينَ آمَنُوا 200. O you who believe,
 صَابِرُوا 1 be patient¹
 وَصَابِرُوا 2 and vie in endurance,²
 وَارْطَبُوا 3 and take up positions³
 وَاتَّقُوا اللَّهَ 4 and fear⁴ Allah,
 لَعَلَّكُمْ تُفْلِحُونَ 5 so that you may succeed.⁵



1. This last 'ayah contains four pieces of valuable instructions by following which the Muslims may attain success and happiness in this life and in the hereafter. These are: (a) to bear patiently all hardships and sufferings for the sake of the faith; (b) to vie in endurance in the struggle with the enemies of Islam; (c) to line up and be always ready to face the enemies and (d) to fear Allah, i.e., to abide scrupulously by His commandments and prohibitions (Al-Tabarî, pt. IV, 220-223; *Al-Tafsîr al-Kabîr*, V, 161-163).

اصبروا *isbirû* = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *ṭaybirû* at 3:186, p. 229, n. 7).

2. صابروا *ṣābirû* = (you all) vie in endurance, bear stoutly (v. ii. m. pl. imperative from *ṣābara*, form III of *ṣabara*. See n. 1 above).

3. رابطوا *rābiṭû* = (you all) take up positions, move into fighting positions, be lined up (v. ii. m. pl. imperative from *rābaṭa*, form III of *rabṭa* [*raḥṭ*], to bind, to tie up).

4. اتقوا *ittaḥû* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaḥû*, form VIII of *waḥḥa* (*waḥy/wiḥāyah*), to guard, safeguard. See at 3:130, p. 207, n. 3).

5. تفلحون *tuflihûna* = you (all) succeed, be successful, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *fulaḥa* [*faḥḥ*], to cleave, split. See at 3:130, p. 207, n. 4).

4. *SŪRAT AL-NISĀ'* (THE WOMEN) (Madinan: 176 'āyahs)

Like most Madinan *sūrahs* this *sūrah* lays down important rules, particularly for the regulation and conduct of domestic and family affairs as well for state and society as a whole. A good deal of it, however, contains rules regarding women and family. Hence it is called *Sūrat al-Nisā'*, i.e., *sūrah* concerning women.

It delineates the rights of women and female orphans under the care of their guardians, and specifies their rights regarding inheritance, income and marriage, thereby rescuing them from their despicable position under the social system of the *jāhiliyyah* (the system of ignorance). As family is the basic unit of society and the primary organization for man's happy living, rules regarding marriage and conjugal relationships, the question of divorce, the status of women within the family and society, the permissibility or otherwise of marriage between a man and a woman because of affinity, consanguinity, uterine or foster relationship are clearly laid down.

In addition to such matters the *sūrah* deals with other aspects of society and state, emphasizing the need for tolerance, trust and cooperation between the individuals composing the society and cautions them against the conduct and attitude of hypocrites and overt and covert enemies.

1. The *sūrah* starts by addressing mankind as a whole, reminding them of their common origin and common Creator and asks them to beware of Him, i.e., (a) to worship Him Alone; (b) to abide by His injunctions; and (c) to remember the inevitable return and accountability to Him.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا النَّاسُ 1. O mankind,¹
اتَّقُوا رَبَّكُمْ 2. beware² of your Lord
الَّذِي خَلَقَكُمْ 3. Who created³ you
مِنْ نَفْسٍ وَاحِدَةٍ 4. from one individual⁴,
وَخَلَقَ مِنْهَا زَوْجَهَا 5. and from it created its mate,⁵
وَبَثَّ مِنْهَا 6. and spread⁶ from the two
رِجَالًا كَثِيرًا وَنِسَاءً 7. men in numbers and women.
وَاتَّقُوا اللَّهَ الَّذِي 8. Beware of Allah by Whom
تَسَاءَلُونَ 9. you make claims,⁷
وَالْأَرْحَامَ 10. and of kinship.⁸

2. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 3:200, p. 235, n. 4).

3. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 3:59, p. 178, n. 14).

4. i.e., from 'Ādam. نفس *nafs* (s.; pl. *nufūs/ʿanfus*) = living being, person, individual, nature, self. See 'anfus at 3:185, p. 228, n. 9.

5. i.e., Hawwā'. زوج *zawj* (pl. أزواج *'azwāj*) = wife, husband, spouse, partner, one of a pair, mate. See at 2:102, p. 48, n. 10.

6. بث *baththa* = he spread, scattered abroad, disseminated (v. iii. m. s. past from *bathth*, to scatter. See at 2:164, p. 77, n. 6).

7. i.e., on one another. تساءلون *tasā'alūna* (originally *tatasā'alūna*) = you (all) ask, ask one another, make claims, demand (v. ii. m. pl. impfct. from *tatasā'ala*, from VI of *sa'ala* [*su'āl*], to ask).

8. أرحام *'arḥām* (pl.; sing. رحم *rahim/riḥm*) = wombs, uteruses, kinship, blood relationships. See at 2:228, p. 112, n. 3.

إِنَّ اللَّهَ كَانَ عَلَيْكُمْ



Verily Allah is over you

Ever-Watchful.¹

وَأُولَئِكَ

2. And give the orphans

أَمْوَالَهُمْ

their properties;

وَلَا تَبَدِّلُوا

and do not give in exchange²

الْخَيْرَ بِالْضَرِّ

the bad for the good

وَلَا تَأْكُلُوا أَمْوَالَكُمْ

nor eat up³ their property

إِنَّ أَمْوَالَكُمْ

with your property.

إِنَّهُ كَانَ حُوبًا كَبِيرًا

Verily it is a major sin.⁴



وَأِنْ خِفْتُمْ

3. But if you apprehend⁵

أَلَّا تَقْسِطُوا

that you cannot do justice⁶

فِي الْيَتَامَى

about the orphans

فَانكِحُوا مَا طَابَ لَكُمْ

then marry what pleases⁷ you

مِنَ النِّسَاءِ

of the women,⁸

مَتْنَيْنِ وَثَلَاثَ وَرَبْعَ

two or three or four;

فَإِنْ خِفْتُمْ

but if you fear

أَلَّا تَعْدِلُوا

that you cannot treat justly,⁹

فَوَاحِدَةً أَوْ مَا

then one, or what

مَلَكَتْ أَيْمَانُكُمْ

your right hands own.¹⁰

ذَلِكَ أَتَى

That is the more appropriate¹¹

أَلَّا تَعْمَلُوا

that you may not oppress.¹²

1. i.e., Allah watches you as well as takes care of you constantly. رقيب *raqīb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'il* from *raqaba* [*ruqāb/raqābah*], to watch, to control.

2. لا تبدلوا *lā tatabaddalū* = do not change, be exchanged, give or take in exchange (v. ii. m. pl. imperative {prohibition} from *tabaddala*, form V of *badala* [*badl*], to replace. See *yatabaddal* at 2:108, p. 51, n. 5).

3. لا تأكلوا *lā ta'kulū* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from *'akala* [*'akhl/ma'ka*], to eat. See at 3:130, p. 206, n. 9).

4. حوب *hūb* = sin, offence, misdeed, outrage.

5. خفتُمْ *khiftum* = you (all) feared, apprehended, were afraid of (v. ii. m. pl. past from *khāfa* [*khawf* /*makhāfah/khifāh*], to fear. See *lā takhāfū* at 3:175, p. 224, n. 7).

6. تقسطوا *tuqsiṭū(na)* = you (all) do justice, treat equally (v. ii. m. pl. impfct. from *'aqsata*, form IV of *qasata* [*qisṭ*], to be fair, to act justly. See *qisṭ* at 3:21, p. 163, n. 4). The terminal *nūn* is dropped because of the particle *'an* [*an+lā*] coming before the verb).

7. طاب *ṭāba* = he or it became good, agreeable, it pleased (v. iii. m. s. past from *ṭib/ṭibah*, to be good. See *ṭayyibah* at 3:38, p. 170, n. 10).

8. i.e., women other than the orphans under care. The pre-Islamic Arabs, like many other people, used to take a multiplicity of wives without any fixed limit and often took female orphans under their care as wives in order to appropriate their properties. The *'āyah* prohibits such practices and asks to take other women as wives, setting the maximum limit to four if one can treat them impartially, or else to have only one.

9. تعدلوا *ta'dillū(na)* = you (all) treat equally, deal with equity, be impartial (v. ii. m. pl. impfct. from *'adala* [*'adl/ādālah*], to act justly).

10. i.e., marry the slave maids that you own.

11. أدنى *'adnā* = more appropriate, closer, nearer.

12. تعملوا *ta'ullū(na)* = you (all) deviate from the right course, oppress (v. ii. m. pl. impfct. from *'āla* [*'awl*], to oppress, distress).

وَمَا تَوْأَلَتِ 4. And give women (wives)

صَدَقَاتِهِنَّ their dowries¹

مِثْلَهُ as a compulsory gift;²

فَإِنْ طِبَّ لَكُمْ but if they be good³ in your

عَنْ شَيْءٍ مِنْهُ favour about anything of it

فَقَسَا on their own accord,⁴

فَكُلُوهُ then consume it

هَيْسًا مَرِيئًا with ease⁵ and relish.⁶

وَلَا تُؤْتُوا 5. And do not give

الشَّفَهَاءَ to the incompetent ones⁷

أَمْوَالَكُمْ الَّتِي your properties that

جَعَلَ اللَّهُ لَكُمْ Allah has set for you

قِيَامًا as subsistence;⁸

وَأَرْزُقُوهُمْ فِيهَا and feed⁹ them out of these

وَأَكْسُوهُمْ and clothe¹⁰ them

وَقُولُوا لَهُمْ and speak to them

قَوْلًا مَعْرُوفًا words of kindness.¹¹

وَابْتَالُوا 6. And try¹² the orphans

حَتَّىٰ إِذَا بَلَغُوا until they attain

الْبِكَاحَ the age of marrying.

فَإِنْ أَنْسَمَ Then if you perceive¹³

1. صدقات *ṣaduqāt* (pl.; sing. صدقة *ṣaduqah*) = dowries, bridal money.

2. نحلة *niḥlah* = compulsory gift, present, donation.

3. طيب *ṭibna* = they (females) became good, were pleased (v. iii. f. pl. past from *ṭāba* [*ṭib/ṭibah*], to be good. See *ṭāba* at 4:3, p. 237, n. 8).

4. نفس *nafs* (s.; pl. *nufūs/ʿanfus*) = living being, person, individual, nature, self. See at 4:1, p. 236, n. 9. Here it a distinctive description of the act meaning "as of themselves", "on their own accord". (*Al-Tafsīr al-Kabīr*, V, p. 189).

5. هَيَّسَ *hanīʿ* = easy, that which does not entail any hardship or difficulty.

6. مَرِيئًا *marīʾ* = pleasing, palatable, acceptable to the nature, relishing.

7. شَفَهَاءَ *sufahāʾ* (pl.; sing. سفيه *saffih*) = fools, stupid, impudent, incompetent. See at 2:142, p. 67, n.1. Here it means minor children and women of immature understanding (*Al-Ṭabari*, pt. IV, 245) who are not be put in charge of the properties.

8. قِيَامَ *qiyām* = subsistence, means of support, standing, existence. See at 3:191, p. 231, n. 6.

9. ارْزُقُوا *urzuqū* = you (all) feed, provide with the means of subsistence (v. ii. m. pl. imperative from *razaqa* [*rizq*], to bestow. See *yurzaqūna* at 3:169, p. 222, n. 8).

10. اكْسُوا *uksū* = you (all) clothe, dress, cover, drape (v. ii. m. pl. imperative from *kasā* [*kasw/kasy*], to clothe). See *naksū* at 2:259, p. 135, n. 7.

11. معروف *maʿrūf* = known, well-known, generally recognized, conventional, appropriate, fairness, kindness, beneficence, approved by *sharʿiʾah* (passive participle from *ʿarafa*/*ʿarifa* [*maʿrifah* / *ʿirfān*], to know. See at 3:114, p. 200, n. 12).

12. ابْتَالُوا *ibtalā* = you (all) put to test, put on probation, try (v. ii. m. pl. imperative from *ibtalā*, form VIII of *balā* [*balw* / *balā*], to test, to try. See *ibtalā* at 2:124, p. 58, n. 12).

13. عَانَسَ *ʿānastum* = you (all) perceived, discerned, sensed (v. ii. m. pl. past from *ʿānasa*, form IV of *ʿānisa/ʿānusa* [*ʿuns*], to be intimate, sociable).

- مِنْهُمْ رُشْدًا¹ on their part maturity¹
 فَادْفَعُوا إِلَيْهِمْ² then make over² to them
 أَمْوَالَهُمْ³ their properties;
 وَلَا تَأْكُلُوهَا⁴ and do not consume these
 إِسْرَافًا وَبِدَارًا⁵ extravagantly³ and hastily⁴
 أَنْ يَكْبُرُوا⁶ fearing that they grow up;⁵
 وَمَنْ كَانَ غَنِيًّا⁷ and he that is affluent
 فَلْيَسْتَغْفِرْ⁸ shall be abstemious,⁶
 وَمَنْ كَانَ فَقِيرًا⁹ and he that is indigent
 فَلْيَأْكُلْ بِالْمَعْرُوفِ¹⁰ shall consume with equity;⁷
 فَإِذَا دَفَعْتُمْ¹¹ and when you make over⁸
 إِلَيْهِمْ أَمْوَالَهُمْ¹² to them their properties
 فَاشْهَدُوا عَلَيْهِمْ¹³ take witnesses⁹ on them.
 وَكَفَى بِاللَّهِ¹⁴ And Sufficient is Allah
 حَسِيبًا¹⁵ as Account Taker.¹⁰
- لِلرِّجَالِ نَصِيبٌ¹⁶ 7. Men have a share¹¹
 مِمَّا تَرَكَ¹⁷ of what there leave behind¹²
 الْوَالِدَانِ وَالْأَقْرَبُونَ¹⁸ the parents and next of kin,¹³
 وَلِلنِّسَاءِ نَصِيبٌ¹⁹ and women have a share
 مِمَّا تَرَكَ²⁰ of what there leave behind
 الْوَالِدَانِ وَالْأَقْرَبُونَ²¹ the parents and next of kin –
 مِمَّا قَلَّ مِنْهُ أَوْ كَثُرَ²² of little or much of it –
 نَصِيبًا مَفْرُوضًا²³ as a share made obligatory.¹⁴

1. رشد *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 2:256, p. 132, n. 4.

2. ادفعوا *idfa'û* = you defend, push back, drive away; also (when followed by the particle 'ilâ) you pay, deliver, make over (v. ii. m. pl. imperative from *dafa'a* [dafa'], to push, push away. See at 3:167, p. 221, n. 5).

3. اسراف *'isrâf* = intemperance, extravagance, waste, transgression. See at 3:147, p. 212, n. 10.

4. بدار *bidâr* = haste, hurry, speed, expedition.

5. يكبروا *yakbarû(na)* = they grow up, become big, attain age (v. iii. m. pl. impfct. from *kabara* [kabr], to be big. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *kibar* at 2:266, p. 139, n. 13).

6. i.e., the affluent guardian should not take any remuneration out of the properties of an orphan ward under his care. ليستغف *li yasta'fif* = he should be abstemious, should refrain (v. iii. m. s. imperative from *ista'ffa*, form X of 'affa ['iffah/ 'afâf], to refrain, to abstain. See *ta'afuf* at 2:273, p. 143, n. 6).

7. i.e., should take the cost of looking after with equity. معروف *ma'rûf*, see at 4:5, p. 238, n. 11.

8. دفعتم *dafa'tum* = you made over, delivered, paid, defended, pushed back (v. ii. m. pl. past from *dafa'a*. See at n. 2 above).

9. اشهدوا *'ash-hidû* = you (all) bear witness, call someone as a witness (v. ii. m. pl. imperative from 'ash-hada, form IV of *shahida* [shuhûd], to witness. See at 3:64, p. 180, n. 8).

10. حسب *hasib* = account taker, account keeper, comptroller, noble, respected, esteemed.

11. نصيب *naṣīb* (s.; pl. *nuṣub/ anṣibû/ anṣibah*) = share, portion, dividend. See at 3:22, p. 163, n. 9.

12. ترك *Taraka* = he left, abandoned, relinquished, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 2:264, p. 138, n. 7).

13. اقربون *'aqrabûn* (pl.; sing. *aqrab*) = near relations, relatives, next of kin.

14. مفروض *mafrûḍ* = obligatory, made incumbent, ordained (passive participle from *farāḍa* [farḍ], to make incumbent, to ordain, to decree. See *fariḍah* at 2:237, p. 120, n. 2).

- وَاِذَا حَضَرَ 8. And if there attend¹
 الْقِسْمَةَ at the division²
 اُولَآءِ الْقَرْنٰى the near relatives³
 وَالْيَتٰىمَ وَالْمَسْكِيْنَ and the orphans and the poor,
 فَارْزُقُوْهُمْ مِنْهُ give them⁴ out of it
 وَقُولُوْا لَهُمْ and speak to them
 قَوْلًا مَّعْرُوفًا words of kindness.
- ﴿٨﴾
- وَلْيَخْشَ الَّذِيْنَ 9. And let those fear⁵ who,
 تُوْرَكُوْا مِنْ خَلْفِهِمْ if they leave behind them
 ذُرِّيَّةً ضِعَافًا offspring⁶ all weak⁷
 خَافُوْا عَلَيْهِمْ about whom they worry –
 فَلْيَسْئَلُوْا اللّٰهَ let them fear⁸ Allah
 وَلْيَقُوْلُوْا and let them say
 قَوْلًا سَدِيْدًا ﴿٩﴾ words of justice.⁹
۱۰. Verily those who eat up
 اَمْوَالَ الْيَتٰمٰى the properties of orphans
 ظُلْمًا unjustly,
 اِنَّمَا يَأْكُلُوْنَ they only consume
 فِيْ بُطُوْنِهِمْ نَارًا in their stomachs¹⁰ a fire;¹¹
 وَسَيَصْلَوْنَ and they shall enter
 سَعِيْرًا ﴿١٠﴾ a burning blaze.¹²

1. حضر *ḥaḍara* = he attended, was present (v. iii. m. s. past from *ḥudûr*. See at 2:180, p. 85, n. 6).

2. قسمة *qismah* = division, allotment, apportionment.

3. i.e., those not entitled to inherit

4. i.e., give them something as a matter of consolation before apportionment to the inheritors. ارزقوا *urzuqû* = you (all) feed, provide with the means of subsistence, give (v. ii. m. pl. imperative from *razaqa* [*rizq*], to give the means of subsistence. See at 4:5, p. 238, n. 9).

5. ليخش *li-yakhsha* = let him fear, he should fear (v. iii. m. s. imperative from *yakhshâ*, impfct. from *khashiya* [*khashy* /*khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8). This instruction is directed to: (a) those who attend a dying person and suggest to him to bequeath his properties to relatives and charities and asks them to think how they would feel if they were to leave behind them minor and weak children; (b) to the dying person himself and asks him not to bequeath his whole or most of his properties to other persons or objects disregarding his own progeny; and (c) to the guardians of minor orphans and asks them to think how they would feel if they themselves died leaving behind such minor offspring. (See *Al-Tabarî*, pt. IV, 269-272; *Al-Tafsîr al-Kabîr*, V, 206-207).

6. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 3:33, p. 168, n. 7).

7. ضعاف *ḍi'âf* (pl.; sing. *ḍa'îf*) = weak, feeble.

8. ليتقوا *li-yattaqû* = let them fear, beware of (v. iii. m. pl. imperative from *yattaqûna*, impfct from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard. See *ittaqa* at 4:1, p. 236, n. 1).

9. سديد *sadîd* = just, right, pertinent, apposite.

10. بطون *buṭûn* (pl.; sing. *baṭn*) = stomachs, bellies, abdomens, wombs, inner parts. The expressions "eating up" and "stomachs" are used here figuratively to mean all kinds of arrogation and misappropriation. (*Al-Tafsîr al-Kabîr*, V, 208-209).

11. i.e., such taking of the orphans' properties will entail punishment in hell. (*Ibid.*)

12. سعيّر *sa'îr* (s.; pl. *su'ur*) = burning blaze, hell, inferno.

Section (Rukū') 2

- يُوصِيكُمُ اللَّهُ 11. Allah directs¹ you
 فِي أَوْلَادِكُمْ regarding your children:
 لِلذَّكَرِ مِثْلُ the male shall have the like²
 حَظِّ الْأُنثَيَيْنِ of the share³ of two females;⁴
 فَإِنْ كُنَّ نِسَاءً but if they are (all) females,
 فَوْقَ اثْنَتَيْنِ two and above,⁵
 فَلَهُنَّ ثُلُثَا they shall have two-thirds⁶
 مِمَّا تَرَكَ of what he⁷ left;
 وَإِنْ كَانَتْ وَاحِدَةً and if she is one
 فَلَهَا النِّصْفُ she shall have the half;
 وَلِأَبَوَيْهِ and for his⁸ parents,
 لِكُلِّ وَاحِدٍ مِّنْهُمَا each one of the two shall get
 السُّدُسَ مِمَّا تَرَكَ one-sixth of what he⁹ left if
 إِنْ كَانَ لَهُ وَلَدٌ he has a child;¹⁰
 فَإِنْ لَّمْ يَكُنْ لَهُ وَلَدٌ but if he has no child
 وَوَرِثَتْهُ and there inherit from him
 أَبَوَاهُ his two parents,¹¹
 فَلِلْمُتْرِكَةِ then the mother shall have
 الثُّلُثَ فَإِنْ كَانَ لَهُ brothers and sisters¹³
 إِخْوَةٌ then his mother shall have
 السُّدُسَ مِنْ بَعْدِ one-sixth¹⁴ after [paying]

1. *yūṣī* يوصى = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. imperf. from 'awsā, from IV of waṣā [wasy], to reach, to be joined. See waṣṣā at 2:132, p. 62, n. 8).

2. *mithl* مثل (s.; pl. أمثال 'amthāl) = like, similar, equivalent.

3. *ḥaẓẓ* حظ (s.; pl. حظوظ ḥuẓūẓ) = portion, share, lot, good luck, good thing. See at 3:176, p. 224, n. 12.

4. i.e., when the deceased leaves male and female children, e.g., one son and one daughter or more of either sex.

5. The apparent meaning of *fawq ithnatayn* is "above two"; but the sense here is two and above; for the next clause says "if she is one", which makes it clear that the present clause means "two and above". See also the last 'āyah of the sūrah (4:176).

6. *thuluthā(n)* ثلثا = two thirds (dual of *thuluth*, one third. The terminal *nūn* is dropped because of the genitive construction).

7. i.e., the deceased.

8. i.e., the deceased's parents.

9. i.e., the deceased.

10. i.e., either a son or a daughter. The term *walad* is used to denote both male and female child.

11. i.e., if the deceased is survived by his parents only, along with either the wife or husband.

12. i.e., the mother shall have a third of the property after paying the obligatory share of the husband or the wife of the deceased, if any, and the remainder will go to the father of the deceased.

13. *'ikhwah* إخوة (pl.; sing. 'ākh) = brothers and sisters. (See *Al-Mufradāt*, p. 13; also see 4:176 where 'ikhwah has been used clearly to mean brothers and sisters).

14. i.e., if the deceased is survived by his parents and brothers and sisters but no children of him, then the mother shall get one-sixth of the property and the remainder shall go to the father, both after the payment of the deceased's debt and bequests made by him, if any. *suduth* سُدُس (s.; pl. 'asḍāth) = one-sixth.

- وَصِيَّةٌ يُوْصِي بِهَا any bequest he has made¹
 أَوْ دَيْنٍ or a debt.²
 ءَابَاؤُكُمْ Your parents
 وَأَبْنَاؤُكُمْ and your children —
 لَا تَدْرُونَ you do not know³
 أَيُّهُنَّ who of them are
 أَقْرَبُ لَكُمْ نَفْسًا nearer⁴ to you in benefit.⁵
 فَرِيضَةٌ مِّنْ [This is] An Ordinance⁶ from
 اللَّهِ Allah;
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَلِيمٌ حَكِيمٌ All-Knowing, All-Wise.⁷
- وَلَكُمْ نِصْفُ 12. And you shall have a half
 مِمَّا تَرَكَ أَزْوَاجُكُمْ of what your wives leave
 إِن تَرَكْنَ لَّهُمْ if they do not have
 وَلَدٌ any child;⁸
 فَإِنْ كَانَ لَّهُنَّ but if they have
 وَلَدٌ a child
 فَلَكُمْ مِمَّا تَرَكَنَّ then you shall have a fourth⁹
 مِمَّا تَرَكَنَّ of what they leave
 مِنْ بَعْدِ وَصِيَّتِهِ after [payment] of a bequest
 يُوْصِي بِهَا they might have made¹⁰
 أَوْ دَيْنٍ or a debt.

1. يُوْصِي *yūṣī* = he directs, bids, enjoins, makes incumbent, decrees by will, bequeaths (v. iii. m. s. impfct. from 'awṣā, from IV of waṣḍ [waṣy], to reach, to be joined. See at p. 241, n. 1

2. دَيْن *dayn* (s.; pl. دِيْن *duyūn*) = debt, pecuniary obligation. See *tadāyantum* at 2:282, p. 147, n. 3).

3. تَدْرُونَ *tadrūna* = you (all) know, understand, comprehend, are aware of (v. ii. m. pl. impfct. from *darā* [*dirāyah*], to know, to comprehend).

4. أَقْرَب *'aqrab* = closer, nearer, nearest, more/most likely (elative of *qarib*. See at 3:167, p. 221, n. 7).

5. نَفْع *naḥ'* = benefit, gain, profit, use, advantage, welfare.

6. فَرِيضَةٌ *farīdah* (s.; pl. فَرَائِض *farā'id*) = Ordinance of Allah, obligatory, incumbent. See at 2:237, p. 120, n. 2.

7. i.e., Allah has ordained these distributive shares of inheritance for the deceased's near relations out of His Supreme Wisdom and Awareness of the welfare of mankind.

8. i.e. any child, male or female, by you or by other husbands.

9. رُبُع *rubu'* (s.; pl. أَرْبَاع *'arbā'*) = one fourth, quarter.

10. يُوْصِي *yūṣīna* = they (fem.) make a bequest, direct by will, enjoin (v. iii. f. pl. impct. from 'awṣā, form IV of waṣḍ. See *yūṣī* at 1 above).

وَلَهُنَّ And they (wives) shall have
الرُّبْعُ مِمَّا تَرَكْتُمُ one fourth of what you leave
إِنْ لَمْ يَكُنْ لَكُمْ وَلَدٌ if you do not have any child;¹
فَإِنْ كَانَ لَكُمْ وَلَدٌ but if you have a child then
فَلَهُنَّ الثَّمَنُ they shall have one-eighth²
مِمَّا تَرَكْتُمُ of what you leave³
مِنْ بَعْدِ وَصِيَّتِكُمْ after [paying] any bequest⁴
تُوصُونَ بِهَا you might have made⁵
أَوْ دَيْنٍ or a debt.
وَإِنْ كَانَتْ رَجُلٌ And if a man is inherited⁶
يُورَثُ كَلَّةٌ having no parent or child,⁷
أَوْ امْرَأَةً and a woman (of same state),
وَلَهُ أَخٌ أَوْ أُخْتٌ but has a brother or sister,⁸
فَلِكُلِّ وَاحِدٍ مِنْهُمَا then each of the two shall get
الْسُّدُسُ one-sixth;⁹
فَإِنْ كَانُوا but if they were
أَكْثَرَ مِنْ ذَلِكَ more than that
فَهُمْ شُرَكَاءُ then they will be sharers¹⁰
فِي الثَّلَاثِ in one-third¹¹
مِنْ بَعْدِ وَصِيَّتِكُمْ after (paying) any bequest
يُوصَى بِهَا that might have been made¹²
أَوْ دَيْنٍ or a debt,
غَيْرُ مُضَارٍّ not being malevolent¹³ —

1. i.e., any child, male or female, one or more of either sex, by the inheriting wife/wives or other wife/wives.

2. i.e., the wife or wives will get a total of one-eighth of the deceased husband's estate if he leaves any child, male or female, one or more of either sex, by the inheriting wife or other wife/wives. ثَمَنٌ *thumun* (s.; pl. 'athmân) = one-eighth.

3. تَرَكَتُمْ *taraktum* = you (all) left, relinquished (v. ii. m. pl. past from *taraka* [tark], to leave. See *taraka* at 4:7, p. 239, n. 12).

4. وَصِيَّةٌ *wasīyyah* (s.; pl. *wasāyid*) = bequest, will, testament, directive, command, injunction, order.

5. تَصْنَعُونَ *tāṣūna* = you (all) make a bequest, bequeath, make a testament, will (v. ii. m. pl. impfct. from 'awṣā, form IV of *wasā* [waṣy], to reach, to be joined. See *yāṣina* at p. 242, n. 10).

6. يُورَثُ *yūrathu* = he is inherited (v. iii. m. s. past passive from *waritha* ['irth/ 'irthahl *wirathahl* rithah/turāth], to be heir, to inherit).

7. كَلَّةٌ *kalālah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards.

8. i.e., brother or sister by the same mother as the deceased's. (See Al-Ṭabarī, pt. IV, p. 287).

9. i.e., if there is a brother or a sister by the same mother, he or she will get one-sixth of the deceased's estate. سُدُسٌ *sudus* (s.; pl. 'asḍās) = one-sixth. See at 4:11, p. 242, n. 14.

10. شُرَكَاءُ *shurakā'* (pl.; s. *sharik*) partners, sharers,

11. i.e., if there are two or more brothers and sisters, they will share equally, whether male or female, one-third of the deceased's estate.

12. يُوصَى *yūṣā* = he or it is willed, bequeathed, given by testament, directed, ordered (v. iii. m. s. impfct. passive from 'awṣā, form IV of *wasā*. See *tāṣina* at n. 5 above).

13. i.e., if the bequest is not made to damage or harm the lawful heirs, such as the deceased's having given away by will more than the permissible one-third of the total estate. مُضَارٌّ *mudārr* = malevolent, detrimental, damaging, harmful, prejudicial.

وَصِيَّةٌ مِّنَ اللَّهِ a commandment¹ of Allah.

وَاللَّهُ عَزِيزٌ Allah is All-Knowing,²

حَلِيمٌ Most Forbearing.³

13. These are Allah's rulings;⁴

وَمَن يُطِيعِ اللَّهَ and whoever obeys⁵ Allah

وَرَسُولَهُ and His Messenger, He

يُدْخِلُهُ جَنَّاتٍ will admit⁶ him into gardens

تَجْرِي مِن تَحْتِهِ flowing beneath them

الْأَنْهَارِ the rivers,

يُخَالِدِينَ فِيهَا to abide⁷ for ever therein;

وَذَٰلِكَ and that is

الْفَوْزُ الْمَغْطِيُّ the magnificent⁸ success.⁹

14. And whoever disobeys¹⁰

اللَّهُ وَرَسُولَهُ Allah and His Messenger

وَيَتَعَدَّ حُدُودَهُ and transgresses¹¹ His rulings,

يُدْخِلُهُ نَارًا He will insert him into a fire,

يُخَالِدُ فِيهَا to remain for ever therein,

وَلَهُ عَذَابٌ and he will have a punishment

مُهِينٌ very debasing.¹²

Section (Rukū') 3

15. And those who commit

1. i.e., these rules are Allah's commandment.

2. i.e., particularly whether you abide by his commandments.

3. *ḥalīm* = Most Forbearing, Most Clement. See at 2:235, p.119, n. 2).

4. *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 2:230, p. 114, n. 6.

5. *yūṭī* (originally *yūṭī'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from '*atā'a*', form IV of *tā'a* ('*taw'*'), to obey. The last letter is vowelless and so the medial *yā* is dropped because the verb is in a conditional clause (preceded by *man*). See '*aṭī'ū* at 3:132, p. 207, n. 6).

6. *yudkhil(u)* = he admits, enters (in the transitive sense), puts in, inserts, (v. iii. m. s. impfct. from '*adkhala*', form IV of *dakhala* [*dukhāl*], to enter. The last letter is vowelless because the verb is the conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

7. *khālidi'n* (acc./gen. of *khālidi'n*, pl. of *khālidi*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulād*], to live for ever. See at 3:198, p. 234, n. 3).

8. *'aẓīm* = great, magnificent, splendid, stupendous, big, huge, immense, enormous, tremendous. See at 3:179, p. 226, n.5).

9. *fawz* = success, triumph, victory, achievement. See *maḥāzih* at 3:188, p. 230, n. 7.

10. *ya'gī(sī)* = he disobeys, defies (v. iii. m. s. impfct. from '*aṣā*' [*'aṣy /ma'ṣiyah /'iṣyān*], to disobey. The last letter *yā* is vowelless and hence dropped for the reason stated at n. 5 above. See '*aṣaytum* at 3:152, p. 214, n. 4).

11. *yata'adda(ā)* = he transgresses, oversteps, crosses the limits, acts outrageously (v. iii. m. s. impfct. from *ta'addā*, form V of '*addā*' [*'adw*], to run, to speed. The final *yā* is vowelless and hence dropped for the reason stated at n. 5 above. See at 2:229, p. 113, n. 8).

12. *muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from '*ahāna*, form IV of *hāna* [*hawān*], to be easy, to be of little importance. See at 3:178, p. 225, n. 6).

الْفَحِشَةَ adultery¹

مِنْ نِسَائِكُمْ from among your women,

فَاسْتَشْهِدُوا عَلَيْهِنَّ call to testify² against them

أَرْبَعَةً مِنْكُمْ four from amongst you.³

فَإِنْ شَهِدُوا So if they testify⁴

فَأَمْسِكُوهُنَّ then retain⁵ them

فِي الْبُيُوتِ in the houses

حَتَّى يَتَوَفَّيَهُنَّ الْمَوْتُ till death takes them⁶ fully

أَوْ يَجْعَلَ اللَّهُ لَهُنَّ or Allah sets for them

سَبِيلًا a way.⁷

وَالَّذَانِ 16. And the two⁸ who

يَأْتِيَانِيَا مِنْكُمْ commit it from amongst you,

فَعَذِّبْهُمَا punish⁹ them (the two);

فَلَمَّا تَابَا وَأَصْلَحَا if they repent¹⁰ and reform,¹¹

فَأَعْرِضُوا عَنْهُمْ then turn away¹² from them.

إِنَّ اللَّهَ كَانَ Verily Allah is

تَوَّابٌ Most Forgiving,

رَحِيمٌ Most Merciful.

إِنَّمَا التَّوْبَةُ 17. Verily forgiveness¹³

عَلَى اللَّهِ on Allah's part

لِلَّذِينَ يَمْلِكُونَ is for those who do¹⁴

1. فاحشة *fāḥishah* (s.; pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, adultery, fornication. See at 3:135, p. 208, n. 2.

2. استشهدوا *istash-hidū* = you (all) call to witness, to testify, to attest (v. ii. m. pl. imperative from *istashhada*, form X of *shahida* [shuhūd], to witness. See at 2:282, p. 148, n. 5).

3. i.e., four Muslim men.

4. i.e., to the guilt and it is proved. شهدوا *shahidū* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida* [shuhūd], to witness. See at 3:86, p. 190, n. 1).

5. أمسكوا *'amsikū* = you (all) hold, keep, retain (v. ii. m. pl. imperative from *'amsaka*, form IV of *masaka* [mask], to grasp. See at 2:231, p. 132, n. 12).

6. يتوفى *yatawaffā* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [wafā'/wafy], to be perfect, to fulfil. See *tawaffā* at 3:193, p. 232, n. 7).

7. The way is specified in 24:2 which overrides this 'āyah (See Ibn Kathīr, II, 204-205).

8. i.e., the adulterer and the adulteress.

9. عذبوا *'adhū* = you (all) punish (v. ii. m. pl. imperative from *'adhā*, form IV of *'adhiya* ['adhan], to suffer harm. See *'adhū* at 3:195, p. 233, n. 3).

10. تابا *tāba* = they (two) returned, turned to (v. iii. m. dual past from *tāba* [tawb/tawbah / matāb]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tāba* at 2:187, p. 89, n. 8).

11. أصلحا *'aṣlahā* = the two reformed, mended (v. iii. m. dual past from *'aṣlahā*, form IV of *ṣalaha* [ṣalāh/ṣulāh/ṣalāhiyah], to be good, right. See *'aṣlahā* at 2:182, p. 86, n. 7).

12. The rule in this 'āyah has been superseded by 24:2. أعرضوا *'a'riḍū* = you (all) turn away, abandon, avoid (v. ii. m. pl. imperative from *'a'raḍa*, form IV of *'arūḍa* ['araḍa] ['ard] to be wide, visible. See *mu'riḍān* at 3:23, p. 164, n. 3).

13. See n. 10 above.

14. يعملون *ya'malūna* = they do, perform, act, work (v. iii. m. pl. impfct. from *'amila* ['ama], to do. See *'amilat* at 3:30, p. 167, n. 2).

الْأُتُوۥ بِجَهَلَةٍ the evil¹ in ignorance²

ثُمَّ يَتُوبُونَ and then turn in repentance³

مِنْ قَرِيبٍ shortly afterwards;⁴

فَأُولَٰئِكَ such ones

يَتُوبُ اللَّهُ عَلَيْهِمُ Allah turns in forgiveness to;

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا All-Wise.

وَلَيْسَتِ التَّوْبَةُ 18. Forgiveness is not

لِلَّذِينَ for those who

يَعْمَلُونَ السَّيِّئَاتِ do the evil deeds⁵

حَتَّىٰ إِذَا حَضَرَ⁶ till when there appears⁶

أَحَدَهُمُ الْمَوْتُ death to anyone of them⁷

قَالَ إِنِّي تَبْتُ⁷ أَنَّنِى he says: " I repent⁷ now";

وَلَا الَّذِينَ يَمُوتُونَ nor for those who die⁸

وَهُمْ كُفَّارٌ while they are unbelievers.

أُولَٰئِكَ Such people,

أَعْتَدْنَا لَهُمُ We have got ready⁹ for them

عَذَابًا أَلِيمًا an agonizing¹⁰ punishment.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا 19. O you who believe,

لَا يَحِلُّ لَكُمْ it is not lawful¹¹ for you

أَنْ تَرِثُوا النِّسَاءَ that you inherit¹² the women

1. *aswâ* (أَسْوَاءُ) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3). The *'ayah* points out that forgiveness may be expected only if one commits a sin in ignorance and turns to Allah in repentance as soon as one realizes it.

2. *jahâlah* = ignorance, unawareness, folly. See *jâhilîn* at 2:67, p. 32, n. 6.

3. *yatûbûna* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. See *tâba* at 4:16, p. 245, n. 10).

4. *qarîb* = near, close by, not far away. See at 2:186, p. 88, n. 10. It applies to both time and space. *min qarîb* means, in respect of time, shortly afterwards, quickly.

5. *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See *sayyi'ah* at 2:81, p. 38, n. 3.

6. *ḥaḍara* = he appeared, attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 4:8, p. 240, n. 1).

7. *tubtu* = I turned in repentance (v. i. s. past from *tâba*. See n. 3 above. See also at 2:160, p. 75, n. 12).

8. *yamûtûna* = they die (v. iii. m. pl. impfct. from *mâta* [mawî], to die.

9. *'a'tadnâ* = we prepared, got ready (v. i. pl. past in form IV of *'atada* ['atâd], to be ready).

10. *'alîm* = agonizing, anguishing, very painful. See at 3:188, p. 230, n. 9.

11. *yaḥillu* = it is lawful, permitted, allowed (v. iii. m. s. impfct. from *ḥalla* [ḥill], to be allowed. See at 2:229, p. 112, n. 12).

12. *tarithûna* = you (all) inherit, be heir to (v. ii. m. pl. impfct. from *waritha* [wirth/ 'irṭh/ 'irṭhah/wirṭah/riṭhah/turāṭh], to inherit. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *yûrathu* at 4:12, p. 243, n. 6). In pre-Islamic Arabia the deceased's successors inherited his wives as chattels and either they themselves married those women or gave them in marriage and appropriated the bridal money. Even sons married their fathers' ex-wives (not mothers). The *'ayah* prohibits these practices and gives women a respectable status.

كَرَهَا against their will,¹

وَلَا تَصُولُوهُمْ and you shall not bar² their

إِتْدَاهَبُوا marrying that you may take

بَعْضُ مَا away³ part of what

ءَاتَيْتُمُوهُمْ you have given them

إِلَّا أَنْ يَأْتِيَنَّ except that they commit

بِفَاحِشَةٍ مُّبِينَةٍ a monstrosity⁴ utterly clear.⁵

وَعَاشِرُوهُمْ And live⁶ with them

بِالْمَعْرُوفِ with fairness and kindness;⁷

فَإِنْ كَرِهْتُمُوهُمْ for even if you dislike⁸ them,

فَعَسَى أَنْ تَكْرَهُوا it may be that you dislike

شَيْئًا a thing

وَيَجْعَلُ اللَّهُ فِيهِ while Allah sets in it

خَيْرًا كَثِيرًا immense good.



وَأِنْ أَرَدْتُمْ 20. And if you intend

أَنْتَبِذَ الْزَوْجَ to substitute⁹ a wife

مَكَاتِ زَوْجٍ for another wife

وَأَتَيْتُمْ أَحَدَهُنَّ and you have given the one

قِصَارًا of them a great deal,¹⁰

فَلَا تَأْخُذُوا مِنْهُ do not take from it

شَيْئًا anything.

أَتَأْخُذُونَهُ Will you take it

بُهْتَانًا by false accusation¹¹

1. *karh* = against will, dislike, rejection, aversion, antipathy. See at 3:83, p. 188, n. 10.

2. *lâ ta'dulû* = you (all) do not hinder, prevent, constrict, bar (v. ii. m. pl. imperative {prohibition} from 'adala ['adl], to prevent). See at 2:232, p. 115, n. 9).

3. *tadh-habû(na)* = you (all) go (v. ii. m. pl. impfct. from *dhababa* [dhihâb/madhhab], to go. When followed by the particle *bi* it means to take away. The terminal *nân* is dropped because of a hidden 'un in the particle *li* {in the sense of *kay*} coming before the verb.

4. *fâhishah* s.; (pl. فَوَاحِشٍ *fawâhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and stark disobedience (See *Al-Bahr*, III, 568-569; Ibn Kathîr, II, 211)). See at 4:15, p. 245, n. 1.

5. *mubayyinah* = manifest, that which makes clear, utterly clear (active participle, f., from *bayyana*, form II of *bâna* [bayân], to be clear. See *mubîn* at 3:164, p. 220, n. 8). If the women are guilty of adultery or open disobedience they may be forced to give back part or full of the dowry given to them. See also 2:229.

6. *'ashirû* = you (all) live with, give company, live conjugally (v. ii. m. pl. imperative from 'ashara, form III of 'ashara ['ashr/'ushr], to divide into tenths, to collect the tithe).

7. *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, approved by *sharî'ah* (passive participle from 'arafa/arifa [ma'rifah / 'irfân], to know. See at 3:114, p. 200, n. 13).

8. *karihtum* = you (all) disliked, detested, abhorred, hated (v. ii. m. pl. past from *kariha* [karh/kurh/karâhiyah], to dislike, to detest).

9. *istibdâal* = to substitute, to exchange (verbal noun in form X of *badala* [badl], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

10. *qintâr* (s.; pl. *qanâtîr*) = a varying weight of measure, a hoard, an accumulated wealth, a great deal. See at 3:75, p. 184, n. 6.

11. i.e., by falsely accusing the wife of *fâhishah* (*Al-Bahr*, III, 573). *buhâtân* = slander, calumny.

وَإِنَّمَا مُبِينًا ﴿٢٠﴾ and as a manifest sin?

وَكَيْفَ تَأْخُذُونَهُ ۚ 21. And how can you take it

وَقَدْ أَفْضَىٰ while there has attained¹

بَعْضُكُمْ إِلَىٰ بَعْضٍ each of you to the other²

وَأَخَذَتْ مِنْكُمْ and they have taken from

مِيثَاقًا غَلِيظًا you a tough³ covenant?⁴



وَلَا تَنْكِحُوا 22. And do not marry⁵

مَا نَكَحَ آبَاؤُكُمْ whom⁶ your fathers married

مِنَ النِّسَاءِ of women,

إِلَّا مَا قَدْ سَفَٔ save what is over.⁷

إِنَّهُ كَانَ فَاحِشَةً It indeed is a grave sin⁸

وَمَقْتًا and an abomination,⁹

وَسَاءَ سَبِيلًا and evil¹⁰ is it as a way.



Section (Rukû') 4

حُرِّمَتْ عَلَيْكُمْ 23. Prohibited¹¹ to you are

أُمَّهَاتُكُمْ your mothers,¹²

وَبَنَاتُكُمْ and your daughters,¹³

وَأَخَوَاتُكُمْ and your sisters,¹⁴

وَعَشْرَتُكُمْ and your paternal aunts,¹⁵

وَحَلَائِلُكُمْ and your maternal aunts,¹⁶

وَبَنَاتُ الْأَخِ and brother's daughters,¹⁷

وَبَنَاتُ الْأُخْتِ and sister's daughters,¹⁸

1. أَفْضَىٰ 'afḍā = he reached, arrived, came, attained (v. iii. m. s. past in from IV of *faḍā* [*fuḍāwif/ḥaḍā*]), to be wide, to be empty).

2. i.e., each of the two has enjoyed the other.

3. غَلِيظٌ *ghalīẓ* = sacred, inviolable, solid, tough, harsh, thick. See at 3:159, p. 218, n. 6.

4. مِيثَاقٌ *mīthāq* (s.; pl. مَوَاقِيتُ *mawāthiq*) = covenant, pact, solemn agreement. See at 3:81, p. 187, n. 8.

5. لَا تَنْكِحُوا *lā tankihū* = (you all) do not marry (v. ii. m. pl. imperative {prohibition} from *nakaḥa* [*nikāḥ*]), to marry. See at 2:221, p. 108, n. 2). Although the prohibition is formulated in the form of an address to men, it invariably applies to women too, *mutatis mutandis*.

6. The word *mā* here bears the sense of *man* (whom).

7. سَفَٔ *salafa* = he or it was over, past, bygone (v. iii. m. s. past from *salaf*, to be over. See at 2:275, p. 144, n. 12).

8. فَاحِشَةٌ *fāḥishah*, see at n. 4, p. 247.

9. مَقْتٌ *maqt* = abomination, hateful, aversion, detestation, odious.

10. سَاءَ *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'a/saw'*, to be bad).

11. حُرِّمَتْ *ḥurimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See at 3:50, p. 175, n. 12).

12. Mothers include both paternal and maternal grandmothers, however upwards.

13. Daughters include grand-daughters, however downwards, through sons and daughters.

14. Sisters include both full and half-sisters.

15. عَمَّاتٌ *'ammāt* (pl.; s. عَمَّةٌ *'ammah*) = paternal aunts, including sisters of grandfathers.

16. حَلَائِلُ *khālāt* (pl.; s. حَلَالَةٌ *khālah*) = maternal aunts. These include sisters of maternal grandmothers as well.

17. Brother's daughters include brother's grand-daughters howsoever downwards.

18. Sister's daughters include sister's grand-daughters howsoever downwards. These (i.e., nos. 12 to 18) are the seven categories of prohibited degrees in respect of blood relationship.

وَأُمَّهَاتُكُمُ اللَّاتِي

أَرْضَعْنَكُمْ and your mothers who breast-fed you,¹

وَأَخَوَاتُكُمْ and your sisters

مِمَّنْ رَضَعْنَ بِحَبْلٍ by virtue of breastfeeding,²

وَأُمَّهَاتُ نِسَائِكُمْ and your wives' mothers,³

وَرَبِّبَاتُكُمْ and your step-daughters⁴

الَّتِي فِي حُجُورِكُمْ who are under your care⁵

مِنْ نِسَائِكُمْ born of your wives

الَّتِي دَخَلْتُمُوهُنَّ you have cohabited with;⁶

فَإِنْ لَمْ تَكُونُوا but if you have not had

دَخَلْتُمُوهُنَّ cohabited with them

فَلَا جُنَاحَ عَلَيْكُمْ then no sin will be on you;⁷

وَحَلَائِلُ أَبْنَائِكُمُ and the wives⁸ of your sons

الَّذِينَ مِنْ أَصْلَابِكُمْ who are born of your loins;⁹

وَأَنْ تَتَحَمَّصُوا and that you conjoin¹⁰

بَيْنَ الْأُخْتَيْنِ between two sisters

إِلَّا مَا قَدْ سَلَفَ except what has gone by.

إِنَّ اللَّهَ كَانَ Verily Allah is

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

1. أرضعن *'arḍa'na* = they breastfed, gave suck, suckled (v. iii. f. pl. past from *'arḍa'a*, from IV of *raḍa'a* [*raḍ'raḍā'ah/riḍā'*], to breast-feed. See *yurḍi'na* at 2:233, p. 116, n. 4). This part of the *āyah* mentions the prohibited degrees because of fosterage or breastfeeding.

2. i. e., daughters of mothers who breastfed a person – foster sisters. They are prohibited degrees for that person. It is to be noted that though only foster-mothers and foster sisters are mentioned here, they also resolve into the same categories as mentioned in respect of blood relations (see *Bukhārī*, no. 5099; *Muslim*, no. 1444).

3. Wives' mothers become prohibited by the very fact of marriage with their daughters, whether the marriage is consummated by cohabitation or not. (See the next clause of the *āyah*. Also see *Ibn Kathīr*, II, 217).

4. ربائب *rabā'ib* (pl.; s. ربيبة *rubībah*) = wife's daughters by other husband/husbands, step-daughters (passive participle from *rabba* [*rabb/ribābah*], to bring up, to be lord. They are so called because they are usually brought up by their mothers' subsequent husbands).

5. حجور *hujūr* (pl.; s. حجرة *hijr/hajr*) = lap, guardianship, care, prohibited, understanding. The expression "under your care" is descriptive; it is not stipulative of the condition of the girl's being of a prohibited degree. The prohibitory condition is cohabitation. Hence a man may marry a wife's daughter by another husband if he divorces that wife before consummation.

6. دخلتم *dakhaltum* = you (all) entered, went in (v. ii. m. pl. past from *dakhala* [*dukhāl*], to enter. See *yudkhilu* at 4: 13, p. 244, n. 6. When followed by the particle *bi* and the object is a woman the verb gives the sense of cohabitation).

7. i. e., there will be no sin in marrying the daughter of that wife.

8. حلائل *halāl'il* (pl.; s. حليلة *ḥalīlah*) = wives.

9. i. e., sons of your own procreation. Hence wives of adopted sons are not of a prohibited degree. أصلاب *'aṣlāb* (pl.; s. صلب *ṣulb*) = spinal columns, backbones, loins, solid, rigid.

10. i. e., joining together of two sisters at the same time is prohibited. Hence marrying one sister after the death or divorce of another is not prohibited.

PART (JUZ') V

وَالْمُحْصَنَاتُ 24. And those in wedlock¹

مِنَ النِّسَاءِ of the women,²

إِلَّا مَا save those

مَلَكَتْ أَيْمَنُكُمْ whom your right hands own³

– كَتَبَ اللَّهُ عَلَيْكُمْ – a writ⁴ of Allah upon you –

وَأُحِلَّ لَكُمْ and lawful⁵ is made for you

مَا وَرَاءَ ذَلِكَ what is beyond⁶ that

أَنْ تَسْعَوْا provided you seek⁷ [them]

بِأَمْوَالِكُمْ with your money

لِخَصْمِينَ for being in wedlock,⁸

عَيْرَ مُسْتَفْهِحِينَ not for being fornicators.⁹

فَمَا اسْتَمْتَعْتُمْ بِهِ So whoever you enjoyed¹⁰

مِنْهُمْ فَآتُوهُمْ of them, give them

أُجُورَهُمْ بِفَرِيضَةٍ their dowries¹¹ as a due;¹²

وَلَا جُنَاحَ عَلَيْكُمْ but no sin lies on you in

فِيمَا تَرَاضَيْتُمْ بِهِ what you mutually agree¹³ to

مِنْ بَعْدِ الْفَرِيضَةِ after the fixing of the due.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,

حَكِيمًا All-Wise.

وَمَنْ لَّمْ يَسْتَطِعْ 25. But he who is not able¹⁴

مِنْكُمْ طَوْلًا of you in material means¹⁵

1. مُحْصَنَاتُ *muḥṣanāt* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens (passive participle from '*aḥṣana*, form IV of *ḥaṣana* [*ḥaṣānah*], to be fortified)

2. i.e., such women also are prohibited.

3. i.e., captive women, if they are unmarried or their husbands remain in the enemy territory (*Ṣaḥwat*, p. 112). مَلَكَتْ *malakat* = she owned,

possessed, seized, held (v. iii. f. s. past from *malaka* [*malak/mulk/milk*], to possess).

4. i.e., these directives are Allah's writ.

5. أُحِلَّ '*uḥilla* = he or it is made lawful, made permissible (v. iii. m. s. past passive from '*aḥalla*, from IV of *ḥalla* [*ḥal/hill*], to unbind, to solve, to be lawful. See at 2:187, p. 89, n. 4).

6. مَا وَرَاءَ '*warā'* = beyond, behind, over and above. See at 2:91, p. 43, n. 10.

7. تَسْعَوْا '*tabtagħhū*[na] = you (all) seek, desire. See at 2:197, p. 96, n. 8).

8. مُخْصِنِينَ '*muḥṣinīn* (acc./gen. of *muḥṣinūn*, s. *muḥṣin*) = chaste men, men who fortify their chastity by being in wedlock. See n. 1 above).

9. مُسْتَفْهِحِينَ '*musāḥḥīn* (acc./gen. of *musāḥḥūn*, s. *musāḥḥ*) = fornicators (act. participle from *sāḥaḥa*, form III of *sāḥaḥa* [*sāḥḥ/sufāḥ*], to shed).

10. اسْتَمْتَعْتُمْ '*istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mai'/mut'ah*], to take away. See *tamatta'a* at 2:196, p. 94, n. 14).

11. أُجُور '*ujūr* (pl.; s. *ujr*) = remunerations, dowries, bridal sums. See at 3:185, p. 228, n. 12.

12. فَرِيضَةٌ '*farīdah* (s.; pl. *farā'id*) = Ordinance of Allah, obligatory. See at 4:11, p. 242, n. 6.

13. تَرَاضَيْتُمْ '*tarāḍaytum* = you (all) mutually agreed, came to terms (v. ii. m. pl. past from *tarāḍā*, form VI of *radīya* [*ridān/ridwān/mardāh*], to be satisfied. See *tarāḍaw* at 2:232, p. 115, n. 11).

14. لَمْ يَسْتَطِعْ '*lam yastati'* (originally *yastati'u*) = he was not able (v. iii. m. s. impfct. from *istatā'a*, form X of *tā'a* [*taw'*], to obey. See *istatā'u* at 2:217, p. 105, n. 11).

15. طَوْل '*ṭawl* = material means, affluence, financial ease, power, might.

أَنْ يَنْكِحَ to marry
 الْمُحْصَنَاتِ free believing maidens,¹
 ثُمَّ مِنْهُنَّ then of those
 مِمَّا مَلَكَتْ أَيْمَانُكُمْ whom your right hands own²
 مِنَ قَبَائِلِكُمْ of your believing lasses³
 اللَّهُ أَعْلَمُ – and Allah is Best Aware
 بِإِيمَانِكُمْ of your faith –
 بَعْضُكُمْ مِنْ بَعْضٍ you are of one another;⁴
 فَانكِحُوهُنَّ so marry them
 بِإِذْنِ أَهْلِهِنَّ with their guardians⁵ consent
 وَآتُوهُنَّ مِمَّا كَسَبَ وَهَبَهُنَّ and pay them their dowries
 بِالْمَعْرُوفِ with equity and fairness,⁶
 مُحْصَنَاتٍ they being chaste
 غَيْرَ مُسْفَحَاتٍ not being fornicators⁷
 وَلَا مُتَّخِذَاتِ أَفْدَانٍ nor taking⁸ paramours.⁹
 فَإِذَا أُحْصِنَ So when they are wedded,¹⁰
 فَإِنْ أَتَىكَ يَفْعَلُ then if they commit adultery
 فَعَلَيْهِنَّ يَفْعَلُ then on them shall be a half
 مِمَّا عَلَى الْمُحْصَنَاتِ of what is on the free women
 مِنَ الْعَذَابِ of the punishment.
 ذَلِكَ لِمَنْ خَشِيَ This¹¹ is for him who fears¹²
 أَلَمَنَ committing fornication¹³
 مِنْكُمْ from among you;

1. محصنات *muḥṣanât* (f. pl.; s. *muḥṣanah*; m. *muḥṣan*) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:24, p. 250, n. 1).
2. i.e. slave maids. ملكت *malakat* = she owned, possessed, seized, held (v. iii. f. s. past from *malaka* [malk /mulk/ milk], to possess. See at 4:24, p. 250, n. 3).
3. قبائِل *fatayât* (f. pl.; s. *fatâh*, m. *fatân*) = young girls, young women, lasses.
4. i.e., you are of one another in ultimate origin.
5. أهل *'ahl* (s.; pl. *'ahlân* / *'ahâlîn*) = family, kinsfolk, inhabitants, belonging to a particular trade, profession or specialization, the one entitled to or having the possession of, hence guardian.
6. معروف *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, good, kindness, beneficence, approved by *shari'ah* (passive participle from *'arufu* / *arifu* [ma'rifah / 'irfân], to know, to recognize. See at 4:19, p. 247, n. 7).
7. مسافحات *musâfiḥât* (f. pl.; s. *musâfiḥah*, m. *musâfiḥ*) women fornicators (act. participle from *sâfaḥa*, form III of *safuḥa* [safuḥ/sufâḥ], to shed, to pour out. See *musâfiḥîn* at 4:24, p. 250, n. 9).
8. متخذات *muttakhidhât* (f. pl.; s. *muttakhidhah*, m. *muttakhidh*) = those who take on, take for themselves, takers, adopters (act. participle from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. See *lâ tattakhidhû* at 3:118, p. 202, n. 6).
9. أصدقاء *'akhdân* (pl., s. *khidn*) = intimate friends, companions, secret friends (for either boy or girl), illicit partners (for man or woman), paramours.
10. أُحْصِنَ *'uḥṣinna* = they (f.) are fortified, rendered inaccessible, i.e., taken in wedlock, wedded (v. iii. f. pl. past passive from *'aḥṣana*, form IV of *ḥaṣana* [ḥaṣānah], to be fortified, to be inaccessible. See *muḥṣanât* at n. 1 above).
11. i.e., this provision for marrying slave maids.
12. خشي *khashiya* = he feared, was afraid of, apprehended (v. iii. m. s. past from *khashy* / *khashyah*, to fear. See *lî-yakhshu* at 4:9, p. 240, n. 5).
13. 'anat = mistake, adultery, fornication.

وَأَنْ تَصْبِرُوا and that you be patient¹

خَيْرٌ لَّكُمْ is the better² for you.

وَاللَّهُ And Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukū') 5

يُرِيدُ اللَّهُ 26. Allah intends³

لِيُبَيِّنَ لَكُمْ to make clear⁴ to you

وَيَهْدِيَكُمْ and to guide you to

سَبِيلَ الَّذِينَ the ways⁵ of those

مِنْ قَبْلِكُمْ before you⁶

وَيَتُوبَ عَلَيْكُمْ and to forgive⁷ you;

وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,⁸

حَكِيمٌ all-Wise.⁹

وَاللَّهُ يُرِيدُ 27. And Allah intends

أَنْ يَتُوبَ عَلَيْكُمْ to forgive you

وَيُرِيدُ الَّذِينَ but there intend those who

يَتَّبِعُونَ أَهْوَاءَ follow¹⁰ the desires

أَنْ يَمِيلُوا that you deflect¹¹

مَيْلًا عَظِيمًا in an enormous tilt.

يُرِيدُ اللَّهُ 28. Allah intends

أَنْ يُخَفِّفَ عَنْكُمْ to make light¹² on you;

1. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

2. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

3. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

4. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

5. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

6. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

7. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

8. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

9. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

10. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

11. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

12. i.e., the rules of *shari'ah*. يخفف *yukhaffifa(u)* = he makes light, lightens, eases, softens (v. iii. m. s. impfct. from *khaffafa*, form II of *khaffa* [khiffah], to be light. The last letter takes *fathah* for the particle 'an before the verb. See *yukhaffifu* at 3:88, p. 190, n. 6).

وَحُفِيَ الْإِنْسَنُ for man has been created¹

صَعِيفًا weak.²

يَا أَيُّهَا الَّذِينَ

آمَنُوا 29. O you who believe,

لَا تَأْكُلُوا أَمْوَالَكُمْ do not eat up³ your properties

بَيْنَكُمْ as between yourselves

بِالْبَاطِلِ illegitimately,⁴

إِلَّا أَنْ تَكُونَ

بَيْنَهُمْ عَنْ رَاضٍ a trading by mutual consent⁵

مِنْكُمْ of yours;

وَلَا تَقْتُلُوا أَنْفُسَكُمْ nor kill yourselves.⁶

إِنَّ اللَّهَ كَانَ بِكُمْ



رَحِيمًا Most Merciful.

وَمَنْ يَفْعَلْ ذَلِكَ 30. And whoever does that

عَدْوًا وَظُلْمًا aggressively⁷ and wrongly⁸

فَسَوْفَ نُصْلِيهِ We shall set him on⁹

نَارًا fire;

وَكَانَ ذَلِكَ

عَاسِيًا easy.¹⁰

إِنْ تَجْتَنِبُوا 31. If you avoid¹¹

كَبَائِرَ مَا the major sins¹² of what

1. خلق *khulīqa* = he is created, brought into being (v. iii. m. s. past passive from *khalāqa* [*kahlq*], to create. See *khalāqtu* at 3:191, p. 231, n. 10).

2. i.e., weak against desires and temptations. ضعیف *da'if* (pl. *du'afā'* / *dī'āf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'il* of *da'ufa* [*du'f/da'f*], to be weak. See at 2:282, p. 148, n. 2).

3. لَا تَأْكُلُوا *lā ta'kulū* = you (all) do not eat, consume, devour (v. ii. m. pl. imperative {prohibition} from 'akala [*'akhl/ma'kal*], to eat. See at 4:2, p. 237, n. 3).

4. i.e., in ways not sanctioned by the *sharī'ah*, such as theft, robbing, cheating, usury, gambling and the like. This 'ayah enjoins making financial and property transactions strictly in accordance with the rules laid down by the *sharī'ah* and prohibits the taking of other's property by illegitimate means. باطل *bāṭil* = vain, futile, untruth, that which is untrue, false, falsehood, vain, baseless, void. بائیس *bi al-bāṭil* = in vain, falsely, illegitimately. See at 3:191, p. 231, n. 11.

5. تراض *tarāḍin* = mutual consent. See *tarāḍaytum* at 4:24, p. 250, n. 13.

6. i. e., do not kill one another of yourselves.

7. عدوان *'udwān* = hostility, hostile action, aggression, enmity. See at 2:193, p. 93, n. 2.

8. ظلم *ẓulm* = wrong, injustice, iniquity, oppression. See at 3:108, p. 198, n. 7.

9. نصلي *nuṣṭil* = we fry, broil, roast, set on fire (v. i. pl. impfct. from 'aṣlā, form IV of ṣalā [*ṣalan/ṣulṭay/ṣilā*]), to roast.

10. يسير *yasīr* = easy, simple, insignificant.

11. تَجْتَنِبُوا *tajtanibū(na)* = you (all) avoid, keep away, steer clear (v. ii. m. pl. impfct. from *ijtanaba*, form VIII of *janaba* [*janb*]), to avert, to turn aside. The terminal *nūn* is dropped because the verb is in a conditional clause. Preceded by 'in).

12. كَبَائِرَ *kabā'ir* (pl.; s. *kabīrah*) major sins, atrocious crimes, enormities. Note that the sins mentioned in the two previous 'ayahs are among the major sins.

تَنْهَوْنَ عَنْهُ you are prohibited¹ from,
نُكَفِّرْ عَنْكُمْ We shall efface² from you
سَيِّئَاتِكُمْ your sins³
وَنُدْخِلْكُمْ and shall admit⁴ you into
مُدْخَلَ كَرِيمًا a noble place of admittance.⁵



وَلَا تَسْتَمْتُوا 32. And do not hanker after⁶

مَا فَضَّلَ اللَّهُ what Allah has preferred⁷

بَعْضَكُمْ some of you with

عَلَى بَعْضٍ to the others.

لِرِّجَالٍ تَصِيبُ For men is a dividend⁸

مِمَّا اكْتَسَبُوا of what they acquire,⁹

وَلِلنِّسَاءِ تَصِيبُ and for women is a dividend

مِمَّا اكْتَسَبْنَ of what they acquire,¹⁰

وَسَأَلُوا اللَّهَ and you all ask Allah

مِنْ فَضْلِهِ of His grace.

إِنَّ اللَّهَ كَانَ Verily Allah is

يَكُنْ شَيْءٌ عَلِيمًا of everything All-Knowing.



وَلِكُلِّ جَعَلْنَا 33. For everyone We set¹¹

مَوَالِيٍّ heirs¹² to what there leave

الْوَالِدَيْنِ وَالْأَقْرَبُونَ the parents and the relatives;

وَالَّذِينَ and as to those whom

1. *tunhawna* = you (all) are prohibited, forbidden (v. ii. m. pl. impfct. passive from *nahā* [*nahy/nahw*], to forbid. See *tanhawna* at 3:110, p. 199, n. 4).

2. *nukaffir(u)* = we efface, obliterate, cover, hide, pardon (v. i. pl. impfct. from *kaffara*, form II of *kafara* [*kuf/r*], to cover. The last letter is vowelless because the verb is conclusion of a conditional clause. See *la+ 'ukaffiranna* at 3:195, p. 233, n. 6).

3. i.e., the minor sins. *sayyi'āt* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:18, p. 246, n. 5.

4. *ndukhil(u)* = we admit, put in, enter, make enter (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhāl*], to enter. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See *tudkhil* at 3:192, p. 231, n. 14).

5. *mudkhal* = place of admittance, place where one is ushered in, here paradise (adverb of place from *'adkhala*. See n. 4 above).

6. *la tamannaw* = you (all) do not hanker after, yearn, aspire for (v. ii. m. pl. imperative {prohibition} from *tamannā*, form V of *manā* [من many], to put to test, to try. See *yatamannawna* at 2:95, p. 45, n. 5).

7. *faddala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl /fuḍāl*], to excel, to be in excess. See *faddalānā* at 2:253, p. 129, n. 1).

8. *naṣīb* (pl. *nuṣub/naṣībā'/anṣibah*) = share, portion, dividend. See at 4:7, p. 239, n. 11.

9. *iktasabū* = they acquired, earned (v. iii. m. pl. past. from *iktasaba*, from VIII of *kasaba* [*kasb*], to gain. See at 2:64, p. 138, n. 10).

10. *iktasabna* = they (females) acquired, earned, gained (v. iii. f. pl. past from *iktasaba*. See n. 9 above. Men or women, whoever does a good deed shall have its due reward.

11. *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [*ja'āl*], to make, to put. See *naj'al* at 3: 61, p. 179, n. 7).

12. *mawālī* (pl.; s. *mawlā*) = inheritors, heirs, patrons, friends.

عَقَدَتْ أَيْمَنُكُمْ¹ your right hands¹ pledged,²

فَاتَّوَهُمْ نَصِيبَهُمْ³ give them their portion.³

إِنَّ اللَّهَ كَانَ

عَلَى كُلِّ شَيْءٍ



All- Witnessing.⁴

Section (Rukû') 6

أَلْرِجَالُ قَوْمِكَ⁵ 34. Men are custodians⁵

عَلَى النِّسَاءِ over women,

بِمَا فَضَّلَ اللَّهُ for Allah gives precedence⁶

بَعْضُهُمْ عَلَى بَعْضٍ to some of them over others

وَبِمَا أَنْفَقُوا and because they expend⁷

مِنْ أَمْوَالِهِمْ of their wealth.

فَالصَّالِحَاتُ Hence the righteous women⁸

قَانِتَاتٌ are constant in obedience,⁹

حَافِظَاتٌ لِلْغَيْبِ guarding the unseen,¹⁰

بِمَا حَفِظَ اللَّهُ for Allah protects.¹¹

وَالَّذِي تَخَافُونِ And as to the women you

تُؤْذِرُهُنَّ fear¹² the recalcitrance¹³ of,

فَعِظُوهُنَّ admonish¹⁴ them,

وَأَهْجُرُوهُنَّ keep away from them

فِي الْمَضَاجِعِ in the beds;¹⁵

وَأَضْرِبُوهُنَّ and beat them.¹⁶

1. أَيْمَان 'aymân (pl.; s. يَمِين yamin) = right hands, oaths. See at 3:76, p. 185, n. 10.

2. عَقَدَتْ 'aqadat = she contracted, concluded, convened, fastened with a knot (v. iii. f. s. past from 'aqada ['aqd], to tie, to contract. See 'uqdah at 2:237, p. 120, n. 6).

3. نَصِيب naṣīb, see at n. 8, p. 254. The directive here, however, is superseded by 8:75 (Ibn Kathīr, II, 252-255; Al-Baḥr, III, 620-622).

4. شَهِيد shahīd (s.; pl. شُهَدَاء shuhadā') = All-Witnessing, witness, martyr. See shuhadā' at 3:140, 210, n. 2). 5. قَوَّامُونَ qawwāmūn (pl.; s. قَوَّام qawwām) = custodians, guardians, managers.

6. فَضَّلَ faddala = he preferred, gave precedence (v. iii. m. s. past in form II of fadala [fadl / fudāl], to excel. See at p. 254, n. 7).

7. أَنْفَقُوا anfaqu = they spent, expended, disbursed, laid out (v. iii. m. pl. past from 'anfaqa, form IV of nafaqa [nafuq], to be used up. See at 3:134, p. 207, n. 10).

8. صَالِحَاتٌ ṣāliḥāt (f. pl.; s. صَالِحَة ṣāliḥah) = righteous women, good women; also good deeds, right deeds (active participle from ṣālaḥa / ṣaluḥa [ṣalāḥ / ṣalāḥiyah / ṣulūḥ], to be good, right, proper. See at 2:25, p. 13, n. 5).

9. قَانِتَاتٌ qānitāt (f. pl.; s. qānitah, m. qānit) = women constant in obedience, devoutly dutiful (active participle from qanata [qunūt], to be obedient). See qānitin at 3:17, p. 161, n. 2).

10. i.e., their own chastity and honour and the husbands' honour, interests and secrets.

11. i.e., the women's rights and interests.

12. تَخَافُونِ takhāfūna = you (all) fear, are afraid of (v. ii. m. pl. impfct. from khāfa [khawf / makhāfah / khifāh], to fear. See khiftum at 4:3, p. 237, n. 5).

13. تُؤْذِرُهُنَّ nushūz = recalcitrance, violation of marital duties, disobedience, haughtiness, arrogance.

14. عِظُوا 'izū = you (all) admonish, give advice (v. ii. m. pl. imperative from wa'aza [wa'z / 'izah], to preach, to admonish).

15. مَضَاجِعُ madāji' (pl.; s. مَضْجَع madja') beds, couches. Adverb of place from daja'a [daj' / dujā'], to lie.

16. i.e., for caring and reforming only.

فَإِنْ أَطَعْتُمْكُمْ Then if they obey¹ you,
فَلَا تَبْغُوا عَلَيْهِمْ do not seek² against them
سَبِيلًا any way.³

إِنَّ اللَّهَ كَانَ Verily Allah is
عِزًّا كَبِيرًا Exalted, Great.



وَإِنْ خِفْتُمْ 35. And if you fear⁴
شِقَاقَ بَيْنِهِمَا discord⁵ between the two,
فَاذْعَبُوا حَكْمًا depute⁶ an arbitrator⁷
مِّنْ أَهْلِهِ form his family

وَحَكْمًا مِّنْ أَهْلِهَا and an arbitrator from hers.
إِنْ يُرِيدُوا إِصْلَاحًا If the two desire conciliation⁸
يُوفِّقِ اللَّهُ Allah will reconcile⁹
بَيْنَهُمَا between the two.

إِنَّ اللَّهَ كَانَ عَلِيمًا Verily Allah is All-Knowing,
خَبِيرًا All-Aware.

وَأَعْبُدُوا اللَّهَ 36. And worship Allah
وَلَا تُشْرِكُوا and do not associate¹⁰
بِهِ شَيْئًا with Him anything;

وَالْأُولَ الَّذِينَ إِحْسَنًا and to the parents do good,¹¹
وَبِذِي الْقُرْبَى and to the near relations,
وَالْيَتَامَى and the orphans
وَالْمَسْكِينِ and the poor

1. أطعن 'aṭa'na = they (fem.) obeyed, brought themselves back to obedience (v. iii. f. pl. past from 'atā'a, form IV of tā'a [ṭaw']), to obey. See yuṭī' at 4:13, p. 244, n. 5).

2. تبغوا lā tabghū = you (all) do not seek, look for, wish, desire, covet (v. ii. m. pl. imperative {prohibition} from bagħā [bugħā], to seek, desire. See tabghūna at 3:99, p. 194, n. 10).

3. i.e., any way of dealing unkindly with them.

4. خفتم khiftum = you (all) feared, apprehended, (v. ii. m. pl. past from khāfa [khawf /makhāfah /khīfah], to fear. See at 4:3, p. 237, n. 5).

5. شقاق shiqāq = discord, dissension, disunity; also schism, rift. See at 2:176, p. 83, n. 2).

6. اذعبا ib'athū = you (all) send, depute, delegate (v. ii. m. pl. imperative from ba'atha [ba'th], to send, to raise. See ib'ath at 2:246, p. 123, n. 14).

7. حكم ḥakam (s.; pl. حكام ḥukkām) = arbitrator, arbiter, umpire. See ḥukkām at 2:188, p. 90, n. 11).

8. إصلاح islāḥ = restoration, restitution, repair, settlement, conciliation, reconciliation (verbal noun in form IV of ṣalaha/ṣaluḥa [ṣalāh /ṣalāḥiyah /ṣulūḥ], to be good, right, proper. See 'aṣlahā at 4:16, p. 245, n. 11).

9. يوفق yuwaffiq(u) = he reconciles, brings to agreement, adjusts, makes fit (v. iii. m. s. impfct. from waffaqa, form II of wafīqa [wafiq], to be right, appropriate. The last letter is vowelless because the verb is conclusion of a conditional clause).

10. لا تشركوا lā tushrikū = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative {prohibition} form 'ashraka, form IV of sharika [shirk/sharikah], to share. See 'ashrakū at 3:186, p. 229, n. 5).

11. إحسان 'ihsān = doing good things, charity, benevolence. Here it means obedience and dutifulness. It is noteworthy that obedience and dutifulness to parents are placed second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of 'ihsān is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence 'ihsān is distinct from 'adl, i.e., justice, equity.

وَالْجَارِ ذِي الْقُرْبَىٰ and the neighbour¹ close by,²

وَالْجَارِ الْبُعْدِ and the neighbour afar,³

وَالصَّاحِبِ بِالْجَنبِ and the companion⁴ at hand,⁵

وَأَبْنِ السَّبِيلِ and the wayfarer,⁶

وَمَا مَلَكَتْ right hands own.⁷

أَيْمَنَكُمْ

right hands own.⁷

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like

مَنْ كَانَ those that are

نُفْسًا لَا فَخُورًا self-conceited⁸, arrogant⁹ –



الَّذِينَ يَبْخُلُونَ 37. Who are stingy¹⁰

وَيَأْمُرُونَ النَّاسَ and ask people

بِالْبُخْلِ to be stingy,

وَيَكْتُمُونَ and conceal¹¹

مَا آتَاهُمُ اللَّهُ what Allah has given them

مِنْ فَضْلِهِ of His bounty.

وَأَعْتَدْنَا And We have got ready¹²

لِلْكَافِرِينَ for the unbelievers

عَذَابًا مُهِينًا a debasing¹³ punishment.

وَالَّذِينَ يُنْفِقُونَ 38. And those who spend¹⁴

أَمْوَالَهُمْ their wealth

رِثَاءَ النَّاسِ for showing off¹⁵ to people

وَلَا يُؤْمِنُونَ بِاللَّهِ and do not believe in Allah

1. جار *jār* (s.; pl. جيران *jīrān*) = neighbour, protégé, refugee.

2. ذى القربى *dhī al-qurbā* = near relations, those close by. See at 2:83, p. 38, n. 10.

3. الجار الحب *al-jār al-junub* = the neighbour who is not a kinsman, i.e., who is at a distance.

4. صاحب *ṣāhib* (s.; pl. *aṣḥāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ ṣuḥbah*) = companion, comrade, friend. See *'aṣḥāb* at 3:115, p. 201, n. 8.

5. جنب *janb* (s.; pl. *junūb, 'ajnāb*) = side, beside, near. *bi al-janbi* = by the side, including travel companions, colleagues, fellow student (Al-Tabarī, pt. V, 80-81).

6. i.e., the wayfarer who is stranded. ابن السبيل *ibn al-sabīl* = wayfarer, traveller. See at 2:215, p. 86, 104, n. 6.

7. i. e., slaves. ملك *malakat* = she owned, possessed, held (v. iii. f. s. past from *malaka* [malk /mulk/ milk], to possess. See at 4:25, p. 251, n. 2).

8. مختال *mukhtāl* = self-conceited, vainglorious, egotistic (act. participle from *ikhṭāla*, form VIII of *khāla* [khayl], to imagine, to suppose).

9. نفور *fakhūr* = arrogant, proud, boastful.

10. i.e., they do not spend in charity on the people mentioned in the previous *'āyah*. يبخلون *yabkhalūna* = they be miserly, stingy (v. iii. m. pl. impfct. from *bakhila* [bakhāl /bukhl], to be niggardly. See at 3:180, p. 226, n. 6).

11. يكتُمون *yaktumūna* = they conceal, hide, secrete (v. iii. m. pl. impfct. from *katama* [katm/ kitmān], to conceal. See at 3:167, p. 211, n. 9).

12. أَعْتَدْنَا *'a'tudnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* ['atād], to be ready. See at 4:18, p. 246, n. 9).

13. مهين *muhīn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahāna*, form IV of *hāna* [hawān], to be easy. See at 4:14, p. 244, n. 12).

14. يُنْفِقُونَ *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 4:34, p. 255, n. 7).

15. رِثَاءَ *ri'ā'* = showing off, parading. See at 2:264, p. 138, n. 2.

وَلَا يَأْتِيهِمُ الْآخِرُ nor in the Last Day.

وَمَنْ يَكُنِ الشَّيْطَانُ And he to whom Satan is

لَهُ قَرِينًا a companion,¹

﴿٢٨﴾ مَسَاءً قَرِينًا evil he turns² as a companion.

وَمَا ذَا عَلَيْهِمْ 39. And what is against them

لَوْ آمَنُوا بِاللَّهِ if they believe in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day

وَأَنْفَقُوا and spend³ out of what

رَزَقَهُمُ اللَّهُ Allah provides⁴ for them?

وَكَانَ اللَّهُ بِهِمْ And Allah is about them

﴿٢٩﴾ عَلِيمًا All-Knowing.

إِنَّ اللَّهَ لَا يَظْلِمُ 40. Allah does not do wrong

يُثْقَلُ ذَرَّةً even the weight⁵ of an atom;⁶

وَإِنْ تَكْ حَسَنَةٌ but if it be⁷ any good deed⁸

يُضَاعِفَهَا he compounds⁹ it

وَيُؤْتِ مِنْ لَدُنْهُ and gives of His Own

﴿٣٠﴾ أَجْرًا عَظِيمًا an immense¹⁰ reward.¹¹

فَكَيْفَ 41. Then how shall it be

إِذَا حِشْنَا when We shall bring forward

مِنْ كُلِّ أُمَّةٍ شَهِيدٌ from every people a witness;

1. *qarin* (s.; pl. *quranâ'*) = connected, linked, companion, associate, mate, fellow, comrade, spouse, consort.

2. *sâ'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sâ'/saw'*, to be bad. See at 2:262, p. 248, n. 10).

3. *anfaqû* = they spent, disbursed, expended (v. iii. m. pl. past from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be spent, used up. See at 2:262, p. 137, n. 3; and *yunfiqûna* at 4:37, p. 257, n. 14).

4. *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See *urzuqû* at 4:8, p. 240, n. 4).

5. *mithqâl* (s.; pl. *mathâqîl*) = weight

6. i.e., Allah does not do injustice even in the smallest degree in the sense that He does not diminish even to the extent of an atom the merit of any good deed done, nor punishes even to the extent of an atom more than the due. On the contrary He multiplies the merit of any good deed and awards a far greater reward for it, as mentioned in the next clause of the *'âyah*. ذرة *dharrah* (s.; pl. ذرات *dharârât*) = atom, tiny particle, dust speck, the measure of a small ant.

7. i.e., if the atom (smallest measure) is that of any good deed on the part of His servant, He redoubles it many times and gives that manifold merit to the performer of that good deed.

8. *ḥasanah* (s.; pl. حسنات *ḥasanât*) = good deed, benefaction, merit.

9. *yudâ'ifu* = he doubles, redoubles, compounds, multiplies (v. iii. m. s. impfct. from *dâ'afa*, form III of *ḍa'a'afa* [*ḍa'f* / *ḍi'f*]), to double, redouble. See at 2:261, p. 136, n. 12; 2:245, p. 123, n. 6).

10. *'azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:13, p. 244, n. 8; 3:179, p. 226, n. 5).

11. *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 2:276, p. 145, n. 7 and 2:262, p. 137, n. 6.

وَجِئْنَاكَ and bring you forward

عَلَى هَؤُلَاءِ against these people

شَهِيدًا¹ as a witness?

يَوْمَئِذٍ 42. That day there will wish²

الَّذِينَ كَفَرُوا those who disbelieved and

وَعَصَوْا أَرْسُولَ disobeyed³ the Messenger⁴

لَوْ تَسَوَّى بِهِمْ if levelled⁵ with them

الْأَرْضُ were the earth!⁶

وَلَا يَكْتُمُونَ And they shall not withhold⁷

اللَّهِ حَدِيثًا⁸ from Allah any statement.

Section (Rukû') 7

يَا أَيُّهَا الَّذِينَ آمَنُوا 43. O you who believe,

لَا تَقْرُبُوا الصَّلَاةَ do not approach⁹ prayer

وَأَنْتُمْ شُرَكَاءُ while you are intoxicated¹⁰

حَتَّى تَعْلَمُوا until you are aware of

مَا تَقُولُونَ what you utter,¹¹

وَلَا جُنُبًا nor in a state of impurity¹² –

إِلَّا عَابِرِي سَبِيلٍ except as traversing¹³ a way –

حَتَّى تَغْتَابِلُوا until you take a full bath;¹⁴

وَأِنْ كُنْتُمْ مَرْجِيًا and if you are ill

أَوْ عَلَى سَفَرٍ or on travel

1. On the Day of Judgement every Prophet will be brought forward to testify that he had delivered Allah's message to his people. Similarly the Prophet Muhammad, peace and blessings of Allah be on him, will be brought forward to testify against his 'ummah.

2. يود *yawaddu* = he loves, likes, wishes (v. iii. m. s. impfct. from *wadda* [wadd/wudd/widd], to love, to like. See at 2:266, p. 139, n. 8.

3. عصوا *'asaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣâ* ['iṣyân/ ma'siyah], to rebel, to oppose, to disobey, to defy. See at 3:112, p. 200, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. تسوى *tusawwâ* = she is levelled, proportioned, made equal, adjusted, rectified (v. iii. f. s. impfct. passive from *sawwâ*, form II of *sawiya* [siwan], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

6. i. e., they were buried so that they do not have to face the judgement. See 78:40.

7. يَكْتُمُونَ *yaktumûna* = they conceal, hide, withhold (v. iii. m. pl. impfct. from *katama* [katm/ kimân], to conceal. See at 4:37, p. 257, n. 11).

8. i. e., everyone will tell the truth. See 78:38.

9. لَا تَقْرُبُوا *lâ taqrabû* = (you all) do not go near, do not approach (v. ii. m. pl. imperative {prohibition} from *qaruba* [qurb / maqrabah], to go near. See at 2:222, p. 109, n. 7).

10. Revealed before the prohibition of drinking. سُكَارَى *sukârâ* (pl.; s. سكران *sakrân*) = intoxicated, drunk.

11. i. e., what you recite in the course of prayer.

12. جُنُب *junub* = state of ceremonial impurity (especially on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:36, p. 257, n. 5.

13. i. e., traversing the place of worship to the place of purification. عَابِرِي *'âbirî(n)* = (pl.; acc./gen. of *'âbirân*, s. *'âbir*, act. participle from *'abara* ['abr/'ubâr], to cross) those who cross, pass through, traverse, transient.

14. تَغْتَابِلُوا *taghtasilû(na)* = you (all) wash yourselves, take a full bath (v. ii. m. pl. impfct. from *ighasala*, form VIII of *ghasala* [ghasf], to wash. The terminal *nûn* is dropped because of a hidden 'an in *ḥatâ* before the verb.

أَوْ جَاءَ أَحَدٌ مِنْكُمْ or if any of you comes
 مِنَ الْغَائِطِ from the call of nature¹
 أَوْ لَمَسَ النِّسَاءَ or has contacted² women
 فَلَمْ يَجِدْ مَاءً and do not get water,³
 فَتَيَمَّمُوا then have recourse⁴ to
 صَعِيدًا طَيِّبًا the ground,⁵ good and clean,⁶
 فَامْسَحُوا بِوُجُوهِكُمْ and rub⁷ your faces
 وَأَيْدِيكُمْ and your hands.
 إِنَّ اللَّهَ كَانَ Verily Allah is
 عَفُوٌّ Most Excusing,⁸
 عَفُورًا Most Forgiving.
 44. Have you not seen those
 أُولَئِكَ الَّذِينَ who were given a portion⁹
 مِنَ الْكِتَابِ of the Book¹⁰
 يَشْتَرُونَ الضَّلَالَةَ buying¹¹ misguidance¹²
 وَيُرِيدُونَ and desiring¹³ that
 تَضِلُّوا السَّبِيلَ you stray¹⁴ from the way?
 45: And Allah knows best
 بِأَعْدَائِكُمْ about your enemies;¹⁵
 وَكَفَى بِاللَّهِ and Sufficient¹⁶ is Allah
 وَبِئْسَ as a Guardian-Protector

1. غائط *ghâ'it* (s.; pl. *ghât/ghiyât*) = low and spacious ground, human excrement.

2. لامس *lâmastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lâmasa*, form III of *lâmasa* [lams], to touch, to handle). Here it is an indirect expression for sexual intercourse.

3. i.e., for purification after reasonable search.

4. تيمموا *tayammamû* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [tayammum], to intend, to aim at. See *lâ tayammamû* at 2:267, p. 140, n. 8).

5. صعيد *ṣa'id* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground.

6. طيب *ṭayyib* = good, pleasant, agreeable, salutary, delicious, clean. See at 3:179, p. 225, n. 10.

7. i.e., rub with the dust on the ground. امسحوا *imsahû* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [mash], to stroke. The rule is to wipe the face and the hands from the elbow to the tip of the finger.

8. عفو *'afuww* = Most Excusing. See *'afin* at 3:134, p. 207, n. 14.

9. i.e., a portion of the knowledge of the Book.

نصيب *naṣīb* (pl. *nuṣub* /*anṣīb*) /*anṣibah*) = share, portion, lot. See at 4:32, p. 254, n. 8.

10. The reference is to the Jews.

11. يشترون *yashtarûna* = they buy, purchase (v.

iii. m. pl. impfct. from *isharâ*, form VIII of *sharâ* [shiran/shirâ'], to buy, to sell. See at 3: 198, p. 234, n. 8).

12. i.e., they buy misguidance for guidance.

13. يريدون *yuridûna* = they (all) intend, desire, have in mind (v. iii. m. pl. impfct. form *'arâda*, form IV of *râda* [rawd], to walk about.

14. تضلوا *taḍillû(na)* = you (all) stray, go astray (v. ii. m. pl. impfct. from *ḍalla*, [ḍalâl/ḍalâlah], to go astray. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See *taḍilla* at 2:282, p. 148, n. 7).

15. أعداء *'a'dâ* (pl.; s. *'aduww*) = enemies, foes. See at 3:103, p. 196, n. 7.

16. كفى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See *yakfî* at 2:137, p. 65, n. 6).

وَكَفَى بِاللَّهِ and Sufficient is Allah



نَصِيرًا¹⁰ as a Helper.¹

46. Among the Jews are some

يُحَرِّفُونَ² the words

عَنْ مَوَاضِعِهِ³ from their positions;

وَيَقُولُونَ سَمِعْنَا⁴ and they say: "We hear"

وَعَصَيْنَا⁵ and we disobey";

وَأَسْمَعُ⁶ and "you hear

عَمْرٍ مَسْمُوعٌ⁷ but be not made to hear";

وَرَأَيْنَا⁸ and "Râ'inâ",

لَيًّا بِأَلْسِنَتِهِمْ⁹ twisting⁸ their tongues

وَطَعْنَا فِي الدِّينِ¹⁰ and abusing⁹ the *dîn* [Islam].

وَلَوْ أَنَّهُمْ قَالُوا¹¹ But if they had said:

سَمِعْنَا وَأَطَعْنَا¹² "We hear and we obey" and

وَأَسْمَعُ وَأَنْظُرْنَا¹³ "hear and bear with us"¹⁰,

لَكَانَ خَيْرًا¹⁴ it would have been better

لَهُمْ وَأَقْوَمَ¹⁵ for them and more proper.¹¹

وَلَكِنَّ اللَّهَ لَعَنَهُمُ اللَّهُ¹⁶ But Allah has cursed¹² them

يَكْفُرُ بِهِمْ¹⁷ for their infidelity.

فَلَا يُؤْمِنُونَ¹⁸ So they will not believe

إِلَّا قَلِيلًا¹⁹ except a few.

1. If the Muslims have trust in Allah and scrupulously follow His guidance He will suffice them against their enemies.

2. *yuḥarrifūna* = they distort, displace, divert, pervert, deflect, twist, misconstrue, alter (v. iii. m. pl. impfct. from *ḥarafa*, form II of *ḥarafa* [harf], to deflect, to change. See at 2:75, p. 35, n. 11).

3. *mawāḍi'* (pl.; s. موضع *mawḍi'*) = positions, places, sites, passages (in a book). The reference is to the Jews' altering the text of their scripture and misinterpreting it.

4. *sami'na* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [sam' /samā' /samā'ah /masma'], to hear. See at 2:285, p. 152, n. 2).

5. *aṣayna* = we disobeyed, defied, opposed (v. i. pl. past from *aṣā* [ma'siyah/ iṣyān], to disobey, defy. See at 2:93, p. 44, n. 8). The Jews used to say out of their unbelief and defiance: "We hear but we disobey you".

6. The Jews used to say this as an insult and imprecation. *musma'* = one made or enabled to hear (passive participle from *asma'a* [to make hear, to enable to hear], form IV of *sami'a*. See n. 4 above).

7. *rā'i + na* = pay us attention, attend to us (v. ii. m. s. imperative from *ra'ā* [ra'y/ ri'āyah/ mar'an], to tend, to care. See at 2:104, p. 49, n. 7). With a little twist in pronouncing this expression bears a very abusive meaning in Hebrew. The Jews of Madina gave such a twist to it and thus abused the Prophet.

8. *layy* = twist, twisting, bending.

9. *fa'n* = slandering, calumny, abuse, defamation, hurting.

10. *unzur+na* = bear with us, give us a little time (v. ii. m. s. imperative from *nazara* [nazr / manzar], to look, to pay attention. See at 2:104, p. 49, n. 8).

11. *'aqwam* = more sound, more authentic, more proper, more upright, sounder. Elative form of *qawim*. See at 2:282, p. 149, n. 2.

12. i.e., He removed them from His mercy. *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 2:88, p. 42, n. 2).

يٰۤاَيُّهَا الَّذِيْنَ 47. O you who have been
 اُوْتُوْا الْكِتٰبَ given the Book¹

ءَامِنُوْا believe² in that which

نَزَّلْنَا We have sent down³

مُصَدِّقًا لِّمَا مَعَكُمْ confirming⁴ what is with you⁵

مِّنْ قَبْلِ اَنْ نَّطْمِسَ before that We obliterate⁶

وُجُوْهَا فَرَدَّهَا faces and set them back

عَلٰى اٰذْبَارِهَا on their rears⁷

اَوْ نَلْعَنَهُمْ or curse⁸ them

كَمَا لَعَنَّا as We had cursed

اَصْحٰبَ السَّبْتِ the People of the Sabbath.¹⁹

وَكَانَ اَمْرُ اللّٰهِ And Allah's command is

مَفْعُوْلًا ever acted upon.¹⁰

۞ اِنَّ اللّٰهَ لَا يَغْفِرُ 48. Allah does not forgive¹¹

اَنْ يُشْرَكَ بِهِ that a partner is set with Him

وَيَغْفِرُ and may forgive

مَا دُوْنَ ذٰلِكَ what is besides that

لِّمَنْ يَّشَآءُ for whomsoever He wills.

وَمَنْ يُشْرِكْ And whoever sets partners

بِاللّٰهِ with Allah

فَقَدْ اَفْتَرٰى does indeed fabricate¹²

اِثْمًا عَظِيْمًا a grave sin.



1. The address is to the Jews and the Christians.

2. ءَامِنُوْا 'âminû = you all believe, have faith (v.

ii. m. pl. imperative from 'âmana, form IV of 'amina ['amni/'amân/'amānah], to be safe, feel safe. See at 3:193, p.232, n. 3).

3. i.e., the Qur'ân. نَزَّلْنَا nazzalnâ = We sent down (v. i. pl. from nazzala, form II of nazala [nuzûl]), to come down. See at 2:23, p. 12, n.7).

4. مُصَدِّقٌ musaddiq = one who or that which confirms, verifies, attests (active participle from ṣaddaqa, form II of ṣadaqa [ṣadaq/ṣīdīq], to speak the truth. See at 3:81, p. 187, n. 9).

5. i.e., the original message delivered through Prophets Mûsâ and 'Îsâ, peace be on them, not the extant Books with Jews and Christians.

6. نَطْمِسُ Natmisa(u) = we obliterate, efface, erase, wipe off, eradicate (v. i. pl. impfct. from tamasa [tams/tumûs], to be effaced). The final letter takes fathah because of the particle 'an before the verb.

7. اٰذْبَارٌ 'adbâr (pl.; sing. dubr/dubur) = backs, backsides, rear parts. See at 3:111, p. 199, n. 8.

8. نَلْعَنُ nal'ana(u) = we curse, damn, condemn, (v. i. pl. impfct. from la'ana [la'n]), to curse. See la'ana at 4:45, p. 261, n. 12).

9. The reference, as clearly mentioned at 7:163, is to a Jewish community living on the sea-shore. On the Sabbath day there used to come up to them fish (or whales) from the sea raising their heads; but on other days they did not so come. The Jewish community violated the Sabbath day by killing the fish on the Sabbath day. See 2:65-66, p. 31, n. 6.

10. مَفْعُوْلٌ maf'ûl = that which is done, acted upon, object (passive participle from fa'ala [fa'ûl/fi'ûl], to do. See yaf'alû at 3:115, p. 201, n. 3).

11. This 'âyah emphasizes the gravity of the sin of setting partners with Allah (shirk). Further, it indicates that the Jews' and the Christians' worshipping of 'Îsâ, Maryam or 'Uzayr constituted shirk or setting partners with Allah.

12. اَفْتَرٰى iftarâ = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of farâ [fary], to cut lengthwise, to fabricate. See at 3:94, p. 192, n. 9).

أَلَمْ تَرَ إِلَى الَّذِينَ 49. Have you not seen those¹

مَزَكُوا أَنفُسَهُمْ who vindicate² themselves.

بَلِ اللَّهُ يَرْكِي

مَنْ يَشَاءُ whomsoever He will;

وَلَا يَظْلَمُونَ and they³ will not be wronged

فَتِيلًا even a tiny bit.⁴

أَنْظُرْ 50. Look,

كَيْفَ يَفْقَرُونَ how they fabricate⁵

عَلَى اللَّهِ الْكَذِبَ against Allah the lie;⁶

وَكَفَى بِهِ and suffices it

إِنَّمَا مُبِينًا as a flagrant⁷ sin.

Section (Rukû') 8

أَلَمْ تَرَ إِلَى الَّذِينَ 51. Have you not seen those⁸

أُوتُوا نَصِيبًا given a portion⁹

مِنَ الْكِتَابِ of the Book

يُؤْمِنُونَ believing in the

إِلَهِ الْجِبْتِ وَالطَّاغُوتِ idol and the false god¹⁰

وَيَقُولُونَ لِلَّذِينَ and saying to those who

كَفَرُوا disbelieve:

هَؤُلَاءِ أَهْدَى "These are better guided¹¹

مِنَ الَّذِينَ آمَنُوا than those who believe

سَبِيلًا as regards the way.¹²

1. The description continues about the Jews.

2. يَزَكُّونَ *yuzakkûna* = vindicate, purify, declare the honesty or uprightness of, make grow (v. iii. m. pl. impfct. from *zakkâ*, form II of *zakâ* [*zakâ'*], to grow, to be pure. See *yuzakkî* at 3:164, p. 220, n. 5). The allusion is to the self-vindication of the Jews who used to say that they were the sons and dear ones of Allah and that only Jews or Christians will enter paradise (See 2:111 and 5:18).

3. i.e., those who vindicate themselves and all others will be duly judged and will not be wronged in the least.

4. فَتِيلَ *fatîl* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See 4:40 above.

5. يَفْتَرُونَ *yaftarûna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 3:24, p. 164, n. 6).

6. i.e., their self-vindication and their saying that they are the sons and dear ones of Allah, etc.

7. مُبِينٍ *mubîn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

8. The immediate reference of the '*âyah*' is to those of the Jewish leaders of Madina who went to Makka after the battle of Badr to incite the Quraysh leaders to take their revenge upon the Prophet and the Muslims and encouraged them (Quraysh leaders) by saying that their religion and way of worshipping were better than those of the Muslims. The description, however, is universal and applies to similar situations at all times and places.

9. i.e., a portion of the knowledge of. نَصِيبٍ *naṣīb* (pl. *nuṣub* /*anṣibâ'* /*anṣibah*) = share, portion, lot, dividend. See at 4:44, p. 260, n. 9.

10. جِبْتٍ *jibt* and طَّاغُوتٍ *ṭāghūt* both mean idol, false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See also *ṭāghūt* at 2:256, p. 132, n. 7.

11. أَهْدَى *'ahdâ* = more in the right, better guided.

12. i.e., in religion. سَبِيلٍ *sabîl* (pl. *subul* /*asbilah*) = way, road, means. See at 3:97, p. 194, n. 3.

أُولَٰئِكَ الَّذِينَ 52. They are those whom

لَعَنَهُمُ اللَّهُ Allah has cursed;¹

وَمَنْ يَلْعَنُ اللَّهَ and anyone Allah curses,²

فَلَنْ تَجِدَ لَهُ you will not find for him

نَصِيرًا a helper.³

أَمْ لَهُمْ شِرْكٌ 53. Or do they have a share⁴

مِنَ الدِّينِ of the dominion?⁵

فَإِذَا لَا يُؤْتُونَ In that case they will not give

النَّاسَ نَفِيرًا the people an iota.⁶

أَمْ يَحْسُدُونَ 54. Or do they envy⁷

النَّاسَ عَلَى the people for

مَا آتَاهُمُ اللَّهُ what Allah gives them

مِنْ فَضْلِهِ of His grace?⁸

فَقَدْ آتَيْنَا Then We had given

عَالِ إِبْرَاهِيمَ the progeny of Ibrâhîm

الْكِتَابَ وَالْحِكْمَةَ the Book and the wisdom

وَأَتَيْنَاهُم and We had given them

مُلْكًا عَظِيمًا a great dominion.

فَمِنْهُمْ مَنْ 55. Then of them are such

ءَامَنَ بِهِ as believe in him⁹

1. i.e., He removed them from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:45, p. 261, n. 12).

2. يلعن *yal'an(u)* = curses, banishes from mercy, damns, imprecates (v. iii. m. s. impfct. from *la'ana* [*la'n*], to curse. See n. 1 above).

3. i.e., anyone to help against Allah's judgement and retribution. نصير *naṣīr* = (s.; pl. نصير *naṣārā'*) = helper, defender, supporter, ally, protector. See at 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

4. نصيب *naṣīb* (pl. *nuṣub /naṣībā' /naṣibah*) = share, portion, lot, dividend. See at 4:51, p. 263, n. 9; 4:44, p. 260, n. 9.

5. The interrogative is for reproach and negation; i.e., they have no share in the dominion.

6. i.e., if they had any share in the dominion they would not have given anything to anyone because of their extreme miserliness. نفر *naḡīr* = tiny spot on a date pit. Figuratively, an iota, a little bit.

7. يحسدون *yahsūdūna* = they envy, grudge, are jealous (v. iii. m. pl. impfct. from *ḥasada* [*ḥasad*], to envy. See *ḥasad* at 2:109, p. 52, n. 2).

8. فضل *faḍl* (pl. فضول *fuḍūl*) = grace, favour, refinement, kindness, amiability; also surplus, excess. See at 2:237, p. 120, n. 9. Here it means the special grace of Prophethood and *waḥy*. The Jews were envious that these were bestowed upon the progeny of 'Ismā'il, Muḥammad, peace and blessings of Allah be on him. The interrogation is for reproach. It is then pointed out that such special grace, the Book and wisdom (*sunnah*), and also a great kingdom, had already been bestowed upon the other branch of the progeny of Ibrâhîm, the descendants of Ishâq. Therefore the Jews should not envy Muḥammad, peace and blessings of Allah be on him, and the Arabs, for their being the recipients of such special grace. Note that the mention of "the Book and wisdom" is explanatory of the "grace" mentioned in the previous clause of the 'āyah.

9. i.e., in Muḥammad, peace and blessings of Allah be on him, and the Book and wisdom (*sunnah*) given him.

وَمِنْهُمْ مَّنْ and of them are such

صَدَّعَتْهُ as turn away¹ from him;

وَكَفَىٰ بِهِمْ and sufficient will be hell

سَعِيرًا as a burbung blaze.²

إِنَّ الَّذِينَ كَفَرُوا 56. Those who disbelieve³

يَأْتِنَا in Our revelations,⁴

سَوْفَ نُصْلِيهِمْ نَارًا We will set them on⁵ fire.

كُلَّمَا نَضِجَتْ جُلُودُهُمْ As often as their skins broil⁶

بَدَّلْنَاهُمْ We will replace⁷ for them

جُلُودًا غَيْرَهَا skins⁸ other than those

يَذُوقُوا so that they taste⁹

الْعَذَابِ the punishment.

إِنَّ اللَّهَ كَانَ Verily Allah is

عَزِيزًا حَكِيمًا All-Mighty, All-Wise.

وَالَّذِينَ آمَنُوا 57. And those who believe

وَعَمِلُوا الصَّالِحَاتِ and do¹⁰ good deeds¹¹

سَنُدْخِلُهُمْ We shall put them in¹²

جَنَّاتٍ تَجْرِي gardens flowing¹³

مِنْ تَحْتِهَا الْأَنْهَارُ beneath them the rivers,

خَالِدِينَ فِيهَا أَبَدًا they abiding¹⁴ therein forever.

فَهُمْ فِيهَا They will have therein

1. صد *ṣadda* = he turned away, diverted, deterred, dissuaded, repelled, prevented (v. iii. m. s. past from *sadd*, to turn away. See *ṭasuddûna* at 3:99, p. 194, n. 9).

2. سَعِير *sa'îr* = burning blaze, blazing furnace, inferno. See at 4:10, p. 240, n. 12.

3. كَفَرُوا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kufri*], to cover. See at 2: 212, p. 101, n. 13).

4. آيَات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 3:190, p. 231, n. 3.

5. نَصَلِي *nuṣlî* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣlâ*, form IV of *ṣalâ* [*ṣalanî/ṣulî/ṣilâ*], to roast. See at 4:30, p. 253, n. 9).

6. نَضِجَتْ *nadijat* = she became ripe, matured, was well-cooked, broiled (v. iii. f. s. past from *nadija* [*naḍj*], to ripen).

7. بَدَّلْنَا *baddalnâ* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See *lâ tatabaddalû* at 4:2, p. 237, n. 2).

8. جُلُود *julûd* (pl.; s. *jild*) = skins.

9. يَذُوقُوا *yadhûqû(na)* = they taste (v. iii. m. pl. impfct. from *dhâqa* [*dhawq/dhawûq/madhûq*], to taste. See *dhûqû* at 3:181, p. 227, n. 5. The terminal *nûn* is dropped for a hidden 'an in the particle *lâm* {*li* in the sense of *kay*, *lâm* of motivation} coming before the verb).

10. عَمِلُوا *'amilû* = they did, performed, acted, worked (v. iii. m. pl. past from *'amila* [*'amal*], to do, to act. See *ya'malûna* at 4:17, p. 245, n. 14).

11. صَالِحَات *ṣâliḥât* (sing. *ṣâliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnaḥ*). See at 3:57, p. 178, n. 5.

12. نُدْخِلُهُمْ *nudkhilû* = we enter (in the transitive sense), put in, insert, admit (v. i. pl. impfct. from *'adkhala*, form IV of *dakhala* [*dukhâl*], to enter. See *nudkhilû* at 4:32, p. 254, n. 4).

13. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 3:198, p. 234, n. 2).

14. خَالِدِينَ *khâlidîn* (acc./gen. of *khâlidân*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting/active participle from *khalada* [*khulûd*], to live for ever. See at 4:13, p. 244, n. 7).

أَزْوَاجٌ مُطَهَّرَةٌ spouses¹ rendered pure;²
وَنُدْخِلُهُمْ and We shall admit them
خِلَافًا ظِلِيلًا into a shade³ ever shading.⁴

58. Verily Allah bids⁵ you
that you deliver⁶ up the trusts

إِلَىٰ أَهْلِهَا to their rightful owners
وَإِذَا حَكَمْتُمْ and, when you adjudicate⁷

بَيْنَ النَّاسِ between men,
أَنْ تَحْكُمُوا that you adjudicate⁸
بِالْعَدْلِ with impartiality.⁹

إِنَّ اللَّهَ نِعِمَّا
يُعْظِمُكُمْ exhorts¹¹ you with .

إِنَّ اللَّهَ كَانَ Verily Allah is
سَمِيعًا بَصِيرًا All-Hearing, All-Seeing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 59. O you who believe,
أَطِيعُوا اللَّهَ obey¹² Allah
وَأَطِيعُوا الرَّسُولَ and obey the Messenger,
وَأُولَى الْأَمْرِ and those in authority¹³
مِنْكُمْ from among you.

فَإِنْ تَنَازَعْتُمْ Then if you dispute¹⁴
فِي شَيْءٍ about anything

1. أزواج 'azwāj (sing. زوج zawj) = husbands, wives, spouses, partners. Zawj is used in Arabic for either husband or wife and it means one of a pair. See at 2:25, p. 13, n. 12.

2. مطهرة mutahharah (mas. مطهر mutahhar) = rendered pure, clean (passive participle from tahhara, form II of tahara/tahura [tahr/tahārah], to be pure. See at 2:25, p. 13, n. 13).

3. ظل zill (s.; pl. zīlāl/zulāl/'azlāl) = shade, shadow, shelter. See zūlāl at 2:210, p. 101, n. 1.

4. i.e., paradise. ظليل zālil = shade-giving, ever-shading (act. participle from zalla).

5. يأمر ya'muru = he commands, orders, bids (v. iii. m. s. impfct. from 'amara ['amr], to order, to command. See at 2:169, p. 79, no. 12)

6. تؤدوا tu'addū(na) = you deliver up, pay up, fulfil, carry out (v. ii. m. pl. impfct. from 'addā, form II [tu'diyah] of 'add ['uduww/'ady], to go, to proceed. The terminal nūn is dropped because of the particle 'an coming before the verb). See yu'addi at 3:75, p. 184, n. 7.

7. تحكم hakamtum = you (all) adjudicated, judged, (v. ii. m. pl. past from hakama [hukm], to pass judgement. See 'ahkumu at 3:55, p. 177, n. 10).

8. تحكموا tahkumū(na) = you (all) adjudicate, judge, give decision (v. ii. m. pl. impfct. from hakama. See n. 7 above).

9. عدل 'adl = impartiality, equity, justice, fairness, equivalence. See at 2:282, p. 237, n. 9).

10. نعمًا ni'immā (ni'ma + mā) = how excellent is what, how good is what.

11. يعظم ya'izzu = he admonishes, exhorts, advises (v. iii. m. s. impfct. from wa'aza (wa'z) = to admonish, to preach. See at 2:231, p. 115, n. 5).

12. أطعوا aṭī'ū = you (all) obey, be obedient (v. ii. m. pl. imperative from 'atā'a, form IV of ṭā'a [ṭaw'], to obey. See at 3:132, p. 207, n. 6).

13. أولى الأمر 'allī al-'amr (acc/gen. of 'allī al-'amr) = persons in authority, those in command.

14. تنازعتم tanāza'tum = you (all) disputed, contested (v. ii. m. pl. past from tanāzu'a, form VI of naza'a [naz'], to remove. See at 3:152, p. 214, n. 3).

فَرُدُّوهُ إِلَى اللَّهِ refer¹ it to Allah²

وَالرَّسُولِ and the Messenger³

إِنْ كُنْتُمْ تُؤْمِنُونَ if you are believing

بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day.

ذَٰلِكَ خَيْرٌ وَأَحْسَنُ This is the best⁴ and fairest⁵

تَأْوِيلًا as a solution.⁶

Section (Rukû') 9

60. Have you not seen those

يَزْعُمُونَ أَنَّهُمْ who claim⁷ that they

آمَنُوا believe in what

أُنزِلَ إِلَيْكَ has been sent down⁸ to you

وَمَا أُنزِلَ and what was sent down

مِن قَبْلِكَ before you

يُرِيدُونَ أَنْ يُتَحَاكَمُوا desiring⁹ to go for judgement¹⁰

إِلَى الظَّالِمِينَ to the evil one¹¹

وَقَدْ أُمِرُوا though they were ordered¹²

أَنْ يَكْفُرُوا بِهِ to disbelieve in it?

وَيُرِيدُ الشَّيْطَانُ But Satan desires

أَنْ يُضِلَّهُمْ to delude them¹³

صَلَاتًا بَعِيدًا to straying far away?



وَأِذَا قِيلَ لَهُمْ 61. And if it is said to them:

1. rudû = you (all) send back, refer (v. ii. m. pl. imperative from radda [radd], to put back. See yaruddû at 3:149, p. 213, n. 2).

2. i.e., to Allah's Book, the Qur'ân.

3. i.e., to Muhammad, peace and blessings of Allah be on him, during his lifetime, and to his sunnah after his death.

4. i.e., the resort to the Qur'ân and the sunnah for the settlement of disputes. khayr = good, better, best. See at 4:25, p. 252, n. 2.

5. ahsan = better, fairer/fairest, more/most beautiful. Elative of hasan, good, beautiful.

6. Ta'wîl = solution, interpretation, clarification.

7. yaz'umûna = they claim, maintain, presume (v. iii. m. pl. impfct. from za'ama [za'm], to claim, to pretend). The 'ayah has in view the hypocrites who make an outward profession of belief in the Qur'ân and the Prophet but seek the judgement of their evil ones.

8. 'unzila = he or it was sent down, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzâl], to come down, get down. See at 2:284, p. 151, n. 7).

9. yuridûna = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See at 4:44, p. 260, n. 13).

10. yatahâkamû(na) = they go for judgement, bring one another before the judge (v. iii. m. pl. impfct. from tahâkama, form VI of hakama [hukm], to pass judgement. The terminal nûn is dropped for the particle 'an coming before the verb. See hakamtum at 4:58, p. 266, n. 7).

11. tâghûl (s.; pl. tâwâghîl) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (Al-Bahr, III, 675-676). See at 4:51, p. 263, n. 10 and 2:256, p. 132, n. 7.

12. 'umirû = they were ordered, commanded (v. iii. m. pl. past passive from 'amaru ['amr], to order. See ya'muru at 4: 58, p. 266, n. 5).

13. yuḍilla(u) = he misguides, deludes (v. iii. m. s. impfct. from 'aḍalla, form IV of ḍalla [ḍalâl/ḍalâlah], to go astray. See taḍillû at 4:44, p. 260, n. 14).

تَمَّا لَوْ إِلَى مَا "Come¹ to what

أَنْزَلَ اللَّهُ Allah has sent down²

وَالْإِلَى الرَّسُولِ and to the Messenger",

رَأَيْتَ الْمُنَافِقِينَ you see³ the hypocrites

يَصُدُّونَ عَنْكَ turning away⁴ from you

صُدُّوا in rejection.⁵

كَيْفَ 62. So how would it be

إِذَا أَصَابَتْهُمْ if there befalls⁶ them

مُصِيبَةٌ a calamity⁷ because of what

قَدَّمَتْ أَيْدِيهِمْ their hands have advanced?⁸

ثُمَّ جَاءَ وَلَدَ Then they will come⁹ to you

يَحْلِفُونَ بِاللَّهِ swearing¹⁰ by Allah:

إِنْ أَرَدْنَا "We did not intend¹¹

وَلَا إِحْسَانًا but doing good

وَتَوْفِيقًا and making reconciliation".¹²

أُولَئِكَ الَّذِينَ 63. Those are the ones,

يَعْلَمُ اللَّهُ Allah knows

مَا فِي قُلُوبِهِمْ what is in their hearts.

فَاعْرِضْ عَنْهُمْ So refrain¹⁴ from them,

وَعِظْهُمْ and admonish¹⁵ them,

وَقُلْ لَهُمْ and say to them

1. تعالوا *ta'ālāw* = you all come, come on, (v. ii. m. pl. imperative from *ta'ālā*, form VI of '*ālā* [*'uluww*], to be high. See at 3:61, p. 179, n. 4).

2. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down. See '*unzila* at 4:60, p. 267, n. 8).

3. رأيت *ra'ayta* = you saw, noticed, observed (v. ii. m. s. past from *ra'ā* [*ra'y /ru'yah*], to see. See *yarawna* at 2:165, p. 78, n. 3).

4. يصدون *yaṣuddūna* = they turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [*ṣadd/ṣudūd*], to turn away.. See *ṣadda* at 4:55, p. 265, n. 1).

5. صدود *ṣudūd* = turning away, rejection.

6. أصابت *'asābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from '*aṣāba*, form IV of *ṣāba* [*sawb ṣaybūbah*], to hit the mark, to be right. See at 3:165, p. 220, n. 1).

7. مصيبة *muṣibah* (pl. مصائب *maṣā'ib*) = calamity, misfortune, affliction. See at 3:165, p. 220, n. 11.

8. قدّمت *qaddamat* = she sent ahead, forwarded (v. iii. f. s. past from *qaddama*, form II of *qadama*/*qadima* [*qadm /qudūm /qidmān /maqdam*] to precede, to arrive. See at 3:181, p. 227, n. 7).

9. جاءوا *jā'ū* = they came (v. iii. m. pl. past from *jā'a* [*jay' /majī'*], to come).

10. يحلفون *yaḥlifūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/hilf*], to swear).

11. أردنا *'aradnā* = we desired, intended, aimed at (v. i. pl. past from '*arāda*, form IV of *rāda* [*rawd*], to walk about. See *yuridūna* at 4:60, p. 267, n. 9).

12. توفيق *tawfiq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafaq*], to be right, proper.

13. i.e., refrain from taking them to task. أعرض *'a'rid* = avoid, turn away, refrain (v. ii. m. s. imperative from '*a'raḍa*, form IV of '*arada* /'*arada* [*'arad*], to be wide, to become visible. See '*a'ridū* at 4: 16, p. 245, n. 12).

14. عِظْ *'iz* = admonish, give advice (v. ii. m. s. imperative from *wa'aza* [*wa'z /'izah*], to preach, to admonish. See '*izū* at 4:34, p. 255, n. 14).

فَبِأَنفُسِهِمْ about their selves
 ﴿٦٤﴾ قَوْلًا بَلِيغًا a saying that impresses.

64. And We sent out² not
 مِنْ رَسُولٍ any Messenger
 إِلَّا لِيُطَاعَ but that he be obeyed³
 بِإِذْنِ اللَّهِ by Allah's command;
 وَلَوْ أَنَّهُمْ إِذْ and had they, when
 ظَلَمُوا أَنفُسَهُمْ they wronged themselves,⁴
 جَاءُوكَ come to you
 فَاسْتَغْفَرُوا اللَّهَ and begged Allah's forgiveness⁵
 وَاسْتَغْفَرَ for them the Messenger
 لَهُمُ الرَّسُولُ for them the Messenger
 لَوَجَدُوا⁶ they would surely have found
 اللَّهَ Allah
 تَوَّابًا Most Forgiving,⁷
 ﴿٦٥﴾ رَحِيمًا Most Merciful.

65. But no, by your Lord,
 لَا يُؤْمِنُونَ they believe⁸ not
 حَتَّىٰ يُحْكَمُوا unless they make you judge⁹
 فِي مَا شَجَرَ about whatever crops up¹⁰
 بَيْنَهُمْ between them

1. بلغ *baligh* (s., pl. *bulaghā*) = effective, eloquent, intense, profound. (act. participle in the scale of *fa'il* from *balagha* [*bulāgh*], to reach. See *balaghā* at 4:6, p. 238, n. 13).

2. أَرْسَلْنَا '*arsalnā* = we sent out, despatched (v. i. pl. past from '*arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *mursalin* at 2:252, p. 128, n. 12).

3. يُطَاع *yutā'a* ('u) = he is obeyed, followed (v. iii. m. s. impfct. passive from '*atā'a*, form IV of *tā'a* [*taw*'], to obey. The final letter takes *fathah* because of a hidden '*an* in the particle *lām* [*li* in the sense of *kay*, *lām* of motivation) coming before the verb. See '*atā'a* at 4:59, p. 266, n. 12). This '*āyah* emphasizes that obedience to the Messenger of Allah and his *sunnah* is obedience to Allah.

4. i.e., by disobeying the Qur'ān and the *sunnah* and by resorting to the evil ones for judgement and guidance.

5. اسْتَغْفَرُوا *istaghfarū* = they asked for forgiveness, begged forgiveness (v. iii. m. pl. past from *istaghfara*, form X of *ghafara* [*ghafra* / *maghfirah* / *ghufrān*], to forgive. See at 3:135, p. 208, n. 5).

6. وَجَدُوا *wajadū* = they found, got (v. iii. m. pl. past from *wajada* [*wujād*], to find. See *wajada* at 3:37, p. 170, n. 3).

7. تَوَّاب *tawwāb* = Most Forgiving, Ever Pardoning (act. participle in the intensive form of *fa''āl* from *tāba* [*tawb*, *tawbah* / *matāb*], to turn. Technically *tāba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See at 3:128, p. 206, n. 6).

8. يُؤْمِنُونَ *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from '*āmana* [*'imān*], from IV of *amina*, to be safe. See at 2:3, p. 5, n. 1).

9. يُحْكَمُوا *yuhakkimū(na)* = they appoint as judge, make judge (v. iii. m. pl. impfct. from *hakkama*, form II of *hakama* [*hukm*], to pass judgement. The terminal *nūn* is dropped because of '*an* hidden in *hātā* before the verb. See *yutahakkamū* at 4:60, p. 267, n. 10).

10. i.e., of any dispute or differences. شَجَرَ *shajara* = he or it occurs, happens, develops, arises, crops up (v. iii. m. s. past from *shajr*, to happen).

ثُمَّ لَا يَجِدُوا and then do not find

فِي أَنْفُسِهِمْ within themselves

حَرْجًا any distress¹

مِمَّا قَضَيْتَ because of what you decree²

وَيُسَلِّمُوا and give themselves up³

سَلِيمًا in submission.⁴

وَلَوْ أَنَّا 66. And if We

كُنَّا عَلَيْهِمْ had decreed⁵ on them

أَن نَّأْتِلَهُمْ أَنْفُسَكُمْ that you kill yourselves⁶

أَوْ أَخْرَجُوا مِنْ دِيَارِهِمْ or leave⁷ your homes

مَا فَعَلُوا they would not have done it

إِلَّا قَلِيلٌ مِنْهُمْ except a few of them;

وَلَوْ أَنَّهُمْ فَعَلُوا but if they did

مَا يُوعَظُونَ بِهِ what they were advised⁸ of

لَكَانَ it would have been

خَيْرًا لَهُمْ better⁹ for them

وَأَشَدَّ and stronger¹⁰

تَثْبِيثًا in confirmation.¹¹

وَإِذَا 67. And in that case

لَآتَيْنَهُمْ We would surely have given

مِنْ لَدُنَّا them on Our Part

أَجْرًا عَظِيمًا a magnificent¹² reward;

1. حرج *haraj* = distress, constriction, anguish, difficulty, critical situation.

2. قضيت *qaḍayta* = you decreed, judged, ruled, decided judicially, performed (v. ii. m. s. past from *qaḍā* [*qaḍā*]), to finish, to settle. See *qaḍaytum* at 2:200, p.97, n. 3).

3. يسلموا *yusallimū(na)* = they give up, surrender, submit, pay up, deliver (v. iii. m. pl. impfct. from *sallama*, form II of *salima* [*salāmah/salām*]), to be safe, to be faultless. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb *yuhakkimū* which is governed by a hidden 'an in *ḥattā* before it. See n. 9 on the previous page.

4. تسليم *taslim* = submission, surrender, to give up, to deliver (verbal noun in form II of *salima*. See n. 3 above).

5. كتبنا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitābah*]), to write. See *kutiba* at 2:246, p. 124, n. 2).

6. i.e., the righteous should kill the guilty ones, as was the order given to the children of 'Isrā'il. See 2:54, p. 25, n. 9.

7. اخرجوا *'ukhrujū* = you (all) go out, leave, depart, get out (v. ii. m. pl. imperative from *kharaja* [*khurāj*]) to go out. See *'ukhrijat* at 3:110, p. 199, n. 1).

8. i.e., to believe in the Qur'ān and the Prophet and to submit to his decision and judgement.

9. يوعظون *yū'azūna* = they are advised, counselled, admonished, exhorted (v. iii. m. pl. impfct. passive from *wa'aza* [*wa'z/izah*]), to admonish, to exhort. See *yū'azu* at 2:232, p. 115, n. 13).

10. خير *khayr* = good, better best. See at 4:59, p. 267, n. 4.

11. أشد *ashadd* = more/most intense, more/most intensive, stronger/strongest (relative of *shadid*. See at 2:200, p. 97, n. 6).

12. تثبت *tathbīt* = confirmation, fastening, strengthening. Verbal noun in form II of *thabata* [*thabāt / thubāt*], to stand firm, be fixed. See at 2:265, p. 138, n. 13.

عظيم *'azīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous. See at 4:40, p.258, n. 10.

68. And would certainly
 وَلَهَّدِيْنَهُمْ have guided¹ them to
 صِرَاطًا مُسْتَقِيْمًا a way² straight and right.³



69. And those who obey⁴
 اللهُ وَالرَّسُوْلَ Allah and the Messenger,
 فَآوُوْا لِمَعَ الَّذِيْنَ they will be with those
 اَنْعَمَ اللهُ عَلَيْهِمْ on whom Allah has graced⁵
 مِنْ اَنْبِيَآئِهِ of the Prophets
 وَالصّٰدِقِيْنَ and the strictly veracious⁶
 وَالشّٰهَدَآءِ and the martyrs⁷
 وَالصّٰلِحِيْنَ and the righteous;⁸
 وَحَسُنَ اُوْلٰٓئِكَ in good⁹ they are
 رَفِيْقًا¹⁰

70. This is the grace
 ذٰلِكَ الْفَضْلُ from Allah;
 وَكَفٰى بِاللّٰهِ and it suffices¹¹ Allah
 عَلِيْمًا¹² as All-Knowing.

Section (Rukû') 10

71. O you who believe,
 يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا take¹² your precautions;¹³

1. هدٰىنا *hadaynâ* = we showed, guided (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See *ihdadû* at 3:20, p. 162, n. 10).

2. صِرَاط *ṣirât* = way, path, road. See at 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

3. مُسْتَقِيْم *mustaqim* = straight, upright, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up. See at 3:101, p. 195, n. 7).

4. يطع *yufi'* (originally *yufi'u*) = he obeys, follows, complies with (v. iii. m. s. impfct. from '*atâ'a*', form IV of *tâ'a* (*taw'*), to obey. The last letter becomes vowelless and so the medial *yâ*' is dropped for the verb is in a conditional clause (preceded by *man*). See at 4:13, p. 244, n. 5).

5. اَنْعَم *'an'ama* = he graced, bestowed bounty (v. iii. m. s. past from *na'ama* [*na'mah/man'am*], to be in ease. See '*an'amtu* at 2:122, p. 58, n. 2).

6. صٰدِقِيْنَ *ṣiddiqîn* (acc./gen. of *ṣiddiqûn*, sing. *ṣiddiq*) = strictly veracious, unquestioningly believing ones.

7. شٰهَدَآءِ *shuhadâ'* (pl.; s. شٰهِد *shahîd*) = witnesses, martyrs. See at 3:140, p. 210, n. 2.

8. صٰلِحِيْنَ *Ṣâliḥîn* (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaḥa* [*ṣalâh/ṣulâh/maṣlahah*], to be good, right, proper. See at 3:114, p. 201, n. 2). This '*ayah* explains the expression "those you graced upon" occurring in 1:7.

9. حَسَن *hasuna* = he became good, nice, handsome, pretty (v. iii. m. s. past from *ḥusn*. See '*aḥsana* at 4:59, p. 267, n. 5).

10. رَفِيْق *rafiq* (s.; pl. *rifaqâ'/rifâq*) = companion, friend, associate, kind, mild (act. participle in the scale of *fa'îl* from *rafaqa* [*rifq*], to be kind, nice, friendly).

11. كَفٰى *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifâyah*, to be enough. See *yakfî* at 4:44, p. 260, n. 16).

12. خٰذِلُوْا *khudhû* = you all take, receive, get, seize (v. ii. m. pl. imperative from '*akhadha* [*akhdh*], to take. See at 2:63, p. 30, n. 10).

13. حٰذِر *hidhr* = caution, precaution, alertness, watchfulness. See *ḥadhar* at 2:243, p. 122, n. 8 and *yuhadhdhiru* at 3:30, p. 167, n. 8).

فَانْفِرُوا ثُبَاتٍ then sally forth¹ in groups²
 أَوْ اَنْفِرُوا جَمِيعًا or sally forth all in a body.



وَاِنْ مِنْكُمْ 72. And indeed among you
 لَمَنْ لَّيْطَأُ is he that lags behind.³
 فَاِنْ اَصَابَتْكُمْ So if there befalls⁴ you
 مُصِيبَةٌ a calamity⁵ he says:
 قَدْ اَنْعَمَ اللَّهُ عَلَيَّ "Allah has just favoured⁶ me,
 اِذْ لَوْ اَكُنْ مَعَهُمْ in that I was not with them
 سَاهِدًا as an on-looker."⁷

وَلِنْ اَصْبَحَكُمْ 73. And if there reached you
 فَضْلٌ مِنَ اللَّهِ a grace⁸ from Allah
 لَيَقُولَنَّ he would certainly say –
 كَاَنْ لَمْ تَكُنْ as if there had not been
 بَيْنَكُمْ وَبَيْنَهُ between you and him
 مَوَدَّةٌ any friendship⁹ –
 يَلْتَنِي "O how I wish
 كُنْتُ مَعَهُمْ I had been with them
 فَاَفُوزَ and so attained¹⁰
 فَوْزًا عَظِيمًا a splendid success."



فَلْيَفْتِنِ 74. Hence let there fight

1. The present and the succeeding five 'āyahs deal with the duty of fighting in the way of Allah. انْفِرُوا *infirū* = you (all) rush, sally forth, flee (v. ii. m. pl. imperative from *naḥara* [*nufār/nifār*], to rush, to flee).

2. ثُبَات *thubāt* (pl.; s. *thubah*) = detached groups, detachments.

3. The allusion is to the hypocrites who lag behind at the time of going out in fighting. لَيَطَأُ *la+yubatti'anna* = he lags behind, slows down (v. iii. m. s. impfct. emphatic from *battā'a*, form II of *batu'a* [*but'/biṭā'/baṭā'ah*], to be slow).

4. اَصَابَتْ *'aṣābat* = he or it afflicted, befell, hit, struck, reached (v. iii. f. s. past in form IV of *sāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See *'aṣābat* at 4:62, p. 268, n. 6).

5. مُصِيبَةٌ *muṣibah* (pl. مَصَاب *maṣā'ib*) = calamity, disaster, misfortune, affliction. See at 4:62, p. 268, n. 7.

6. اَنْعَمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama/na'mah/man'am*), to be in ease. See *'an'amu* at 4: 69, p. 271, n. 5).

7. The term is very appropriate here; for had the hypocrite gone out with the believers he would have been only an on-looker without sincerely taking part in the fighting. شَهِيد *shahīd* (s.; pl. *shuhadā'*) = on-looker, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhād*], to witness. See at 4:33, p. 255, n. 4).

8. i.e., victory, success in the fighting, booty. Victory in battle indeed comes only by Allah's grace (see 3:126; 8:10) and it is therefore referred to here very appropriately as such. فَضْل *faḍl* (pl. *fuḍūl*) = grace, favour, refinement, kindness, bounty, amiability; also surplus, excess. See at 4:54, p. 264, n. 8.

9. مَوَدَّة *mawaddah* = love, affection, friendship. The clause is parenthetical and is illustrative of the unreasonableness of the hypocrite's feeling; in that he was very much in close touch with the Muslims and knew the purpose and fact of their going out to fight the enemy.

10. اَفُوزَ *'afūza(u)* = I attain success, succeed, triumph, gain victory, win (v. i. s. impfct. from *fāza* [*fawz*], to be successful. The last letter takes *fathah* because of a hidden 'an in *fā* {causal *fā* in conclusion of a wish} coming before the verb. See *fawz* at 4:13, p. 244, n. 9).

فِي سَبِيلِ اللَّهِ in the way of Allah
 الَّذِينَ يَتَرُونَ¹ those who sell¹
 الْحَيَاةَ الدُّنْيَا the worldly life
 بِالْآخِرَةِ for the hereafter.
 وَمَنْ يُقْتَلْ And whoever fights
 فِي سَبِيلِ اللَّهِ in the way of Allah
 فَيُقْتَلْ and is then killed²
 أَوْ يَغْلِبْ or attains victory,³
 فَسَوْفَ نُؤْتِيهِ We shall give him
 أَجْرًا عَظِيمًا a magnificent reward.

75. And what is with you
 لَا تَقْتُلُونَ that you do not fight
 فِي سَبِيلِ اللَّهِ for the sake of Allah
 وَالْمُسْتَضَعِفِينَ and the oppressed ones⁴
 مِنَ الرِّجَالِ وَالنِّسَاءِ of the men and the women
 وَالْوِلْدَانِ الَّذِينَ and the children who
 يَقُولُونَ رَبَّنَا أَخْرِجْنَا out
 مِنْ هَذِهِ الْقَرْيَةِ of this habitation⁶ of which
 أَظْلَمَ أَهْلُهَا oppressive⁷ are the residents,
 وَاجْعَلْ لَنَا and appoint⁸ for us
 مِنْ لَدُنْكَ وَلِيًّا from Your Side a guardian⁹
 وَاجْعَلْ لَنَا and appoint for us

1. يَشْرُونَ *yashrûna* = they sell, barter, buy, purchase, (v. iii. m. pl. impfct. from *sharâ* [*shiran* / *shirâ*], to sell, vend, buy. See *yashrî* at 2:207, p. 100, n. 1). This 'ayah stresses: (a) that the fighting should be undertaken only for the sake of Allah and (b) that this should be done for gaining Allah's pleasure and reward in the hereafter and not for gaining any worldly benefit, it matters not whether one is killed or gains victory, for Allah will give due reward in either case.

2. يُقْتَلُ *yuqtal(u)* = he is killed, slain, murdered (v. iii. m. s. impfct. passive from *qatala* [*qatl*], to kill. See *yuqtalu* at 2:154, p. 73, n. 2. The last letter is vowelless because of the verb is in a conditional clause (preceded by *man*).

3. يَغْلِبُ *yaghlīb(u)* = he attains victory, overpowers, overcomes, triumphs (v. iii. m. s. impfct. from *ghalaba* [*ghalb* / *ghalabah*], to triumph. See *nughlabûna* at 3:12, p. 158, n. 6).

4. مُسْتَضَعِفِينَ *mustaḍ'afīn* (pl.; acc/gen. of *mustaḍ'afūn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'u'afa* [*ḍu'f/da'f*], to be weak. See *ḍi'āf* at 4:9, p. 240, n. 7). The immediate reference is to the oppressed Muslims of Makka, but the lesson of the 'ayah is general.

5. أَخْرِجْ *'akhrij* = take out, bring out, dislodge (v. ii. m. s. imperative from *'akhraja*, form IV of *kharaja* [*khurāj*], to go out. See *'akhrijû* at 2:191, p. 92, n. 1).

6. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. Here it refers to Makka and the unbelieving Quraysh leaders.

7. ظَالِمٍ *ẓālim* (s.; pl. ظَالِمِينَ *ẓālimūn*) = oppressive, wrong-doing, unjust, tyrannical, transgressor (act. participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *ẓālimūn* at 3:128, p. 206, n. 8).

8. اجْعَلْ *ij'al* = appoint, set, make (v. ii. m. s. imperative from *ja'ala* [*ja'l*], to make, put, place. See at 3:40, p. 171, n. 11).

9. وَلِيٍّ *waliyy* (s.; pl. وَلِيَّاتٍ *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 2:282, p. 148, n. 4).

مِنْ لَدُنْكَ نَصِيرًا^{٥٨} from Your Side a helper.¹

٥٨

الَّذِينَ آمَنُوا 76. Those who believe,

يُقَاتِلُونَ they fight²

فِي سَبِيلِ اللَّهِ in the way of Allah;

وَالَّذِينَ كَفَرُوا and those who disbelieve,

يُقَاتِلُونَ they fight

فِي سَبِيلِ الطَّاغُوتِ in the way of the evil one.³

فَقَاتِلُوا So fight

أَوْلِيَاءَ الشَّيْطَانِ the allies⁴ of Satan.

إِنَّ كَيْدَ الشَّيْطَانِ Verily Satan's stratagem⁵

٥٩

كَانَ ضَعِيفًا is weak.⁶

Section (Rukû') 11

أَلَمْ تَرَ إِلَى الَّذِينَ 77. Have you not seen those

قِيلَ لَهُمْ that were told:⁷

كُفُّوا أَيْدِيَكُمْ "Hold back⁸ your hands and

وَأَقِمُوا الصَّلَاةَ properly perform⁹ the prayer

وَمَا تَوْأَلُوا الزَّكَاةَ and pay the zakâh";

فَلَمَّا كُتِبَ عَلَيْهِمْ but when ordained¹⁰ on them

الْفِتْنَالِ was fighting,

إِذَا فَرِيقٌ مِنْهُمْ lo! a section of them

يَخْشَوْنَ النَّاسَ fear¹¹ the people

كَخَشَاةِ اللَّهِ like the fearing of Allah

أَوْ أَسَدَّ حَسِبَةً or a more intensive¹² fearing;

1. *naṣîr* = (pl. *nuṣārā*) = helper, defender, supporter, ally, protector, patron. See at 4:52, p. 264, n. 3; 2:107, p. 51, n. 3; 2:120, p. 57, n. 7).

2. *yūqātilūna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qātala*, form III of *qatala* [qat]), to kill. See at 2:217, p. 105, n. 9).

3. *ṭāghūt* (s.; pl. *ṭawāghūt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Baḥr*, III, 675-676). See at 4:60, p. 267, n. 11; 4:51, p. 263, n. 10.

4. *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 3:175, p. 224, n. 6; 3:28, p. 166, n. 3.

5. *kayd* = machination, plot, ruse, stratagem. See at 3:120, p. 203, n. 15.

6. *da'if* (pl. *du'afā'* / *dī'āf/da'fah*) = weak, frail, feeble, debilitated, deficient (passive participle in form *fa'īl* of *da'afa* [du'f/da'f], to be weak. See at 4:28, p. 253, n. 2).

7. The allusion is to those Muslims or hypocrites who had earlier wished to be allowed to fight the unbelievers but who, when fighting was actually ordained, were afraid of fighting the enemies (*Ibn Kathīr*, II, 315; *Al-Baḥr*, III, 712-713).

8. *kuffū* = you (all) hold back, restrain, check, prevent (v. ii. m. pl. imperative from *kaffa* [kaff], to desist, to border).

9. *'aqimū* = you (all) properly perform, sit up (v. ii. m. pl. imperative from *'aqama*, form IV of *qāma*, [qawmah/qiyām], to stand up. See at 2:109, p. 52, n. 9; 2:83, p. 39, n. 4).

10. *kutiba* = it was written, decreed, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past passive from *kataba* [katib/kitābah], to write. See at 2:246, p. 124, n. 2).

11. *yakhshawna* = they fear, are afraid of, apprehend, dread (v. iii. m. pl. impfct. from *khashiya* [khashy/khashyah], to fear, to dread). See *khashiya* at 4:25, p. 251, n. 12).

12. *ashadd* = more/most intense, more/most intensive, stronger/strongest (relative of *shadid*. See at 4:66, p. 270, n. 10; 2:200, p. 97, n. 6).

وَقَالُوا رَبَّنَا لِمَ

have You imposed¹ on us

الْفِتْنَةَ the fighting?

لَوْلَا أَخَّرْتَنَا

Why not put us off²

إِلَّا أَجَلٍ قَرِيبٍ³ till a term³ close by⁴?"

Say: "The enjoyment⁵ of this

الدُّنْيَا قَلِيلٌ world is insignificant;⁶

وَالْآخِرَةُ خَيْرٌ and the hereafter is better

لِمَنِ اتَّقَى for the one who fears Allah.⁷

وَلَا تَظْلُمُونَ And you will not be wronged

فَبِئَلَاءِ even a tiny bit."⁸

أَيْنَمَا تَكُونُوا 78. Wherever you be,

يُذَكِّرْكُمْ الْمَوْتُ death will catch⁹ you up,

وَلَوْ كُنْتُمْ فِي بُرُوجٍ even if you be in towers¹⁰

مُسْتَبَدَّةٍ lofty and strongly built.¹¹

وَأِنْ تُصِيبْهُمْ And if there befalls¹² them

حَسَنَةٌ يَقُولُوا هَذِهِ any good, they say: "This is

مِنْ عِنْدِ اللَّهِ from Allah's Side";

وَأِنْ تُصِيبْهُمْ and if there befalls them

سَيِّئَةٌ يَقُولُوا سَيِّئَةٌ any evil they say:

هَذِهِ مِنْ عِنْدِكَ "This is from your side".

قُلْ كُلٌّ مِنْ Say: "Everything is from

عِنْدِ اللَّهِ Allah's Side."

قَالَ So what is the matter with

هَؤُلَاءِ الْقَوْمِ these people -

1. كتبت *katabta* = you wrote, made obligatory, imposed (v. ii. m. s. past from *kataba* [katb /kitābah], to write. See *kutiba* at 4:77, p. 274, n. 10).

2. أخرت *'akhkharta* = you deferred, delayed, postponed, put off (v. ii. m. s. past from *'akhkhara*, form II from *'akhr*. See *ta'akhkhara* at 2:203, p. 98, n. 7).

3. أجل *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 2:282, p. 147, n. 4.

4. قريب *qarib* = near, proximate, not far away, close by. See at 4:17, p. 246, n. 4.

5. متاع *matā'* (pl. *'amti'ah*) = enjoyment, pleasure, delight, object of delight. See at 3:196, p. 233, n. 12; 3:185, p. 229, n. 1; 3:14, p. 159, n. 18.

6. قليل *qalīl* (s.; pl. *'aqlīlā'/qalā'il/qilāl*) = a little, trifling, inconsiderable, insignificant.

7. اتقى *ittaqa* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [waqy/wiqāyah], to guard. See at 3:76, p. 185, n. 7; 2:203, p. 98, n. 8).

8. فتل *fatīl* = wick, thread in the fissure of a date seed. Figuratively, a tiny bit. See at 4:49, p. 263, n. 4.

9. يذرك *yudrik(u)* = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from *'adraku*, form IV of *daraku* [darak/dark], to attain). The last letter is rendered vowelless because the verb comes as conclusion of a conditional clause.

10. برج *burāj* (pl.; s. *burj*) = towers, castles, signs of zodiac.

11. مستبدة *mushayyadah* (f., m. *mushayyad*) = lofty, high, strongly built (passive participle from *shayyada*, form II of *shāda* [shayd], to erect, to construct).

12. تصيب *tuṣīb* (نصب *tuṣību*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *aṣāba*, form IV of *ṣāba* [sawb/saybūbah], to hit the mark, to be right. The final letter is vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by *'in*). See at 3:120, p. 203, n. 11).

لَا يَكَادُونَ they are not close to¹

يَفْقَهُونَ حَدِيثًا understanding² any talk!³

79. Whatever reaches⁴ you

of any good thing⁵

that is from Allah;

وَمَا أَصَابَكُمْ and whatever befalls you

of an evil,⁶

فَإِنَّ نَفْسِكَ that is from yourself.

وَأَرْسَلْنَا And We have sent out⁷ you

لِلنَّاسِ رَسُولًا for mankind as a Messenger.

وَكُنِيَ بِاللَّهِ And suffices⁸ it with Allah

شَهِيدًا as an witness.⁹

80. Whoever obeys¹⁰

الرَّسُولَ the Messenger

فَقَدْ أَطَاعَ اللَّهَ does indeed obey¹¹ Allah;

وَمَنْ تَوَلَّى and those who turn away,¹²

فَمَا أَرْسَلْنَا We have not sent you

عَلَيْهِمْ حَافِظًا over them as a guard.¹³

۸۰

81. And they say:

"Obedience";¹⁴

1. لَا يَكَادُونَ *lā yakādūna* = they are not close to, about to (v. iii. m. pl. impfct. from *kāda* [kawd] to be about to. See *kādū* at 2:71, p. 34, n. 4).

2. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [fiqh], to understand).

3. حَدِيث *ḥadīth* (s.; pl. *ḥadīth*) = speech, talk, narration, report relating to deeds and utterances of the Prophet and his Companions.

4. أَصَاب *ʿasāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of *ʿāba* [ʿawb / ʿaybūbah], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

5. حَسَنَة *ḥasanah* (s.; pl. *ḥasanāt*) = good thing, good deed, benefaction. See at 4:40, p. 258, n. 8.

6. سَيِّئَة *sayyiʿah* (pl. *sayyiʿāt*) = sin, offence, misdeed, evil. See at 2:81, p. 38, n. 3 and *sayyiʿāt* at 4:31, p. 254, n. 3.

7. أَرْسَلْنَا *ʿarsalnā* = we sent out, despatched (v. i. pl. past from *ʿarsala*, form IV of *rasala* [rasal], to be long and flowing. See at 464, p. 269, n. 2).

8. كُنِيَ *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:70, p. 271, n. 11).

9. شَهِيد *shahīd* (s.; pl. *shuhadāʾ*) = on-looker, spectator, witness, martyr (act. participle in the scale of *faʿīl* from *shahida* [shuhād], to witness. See at 4:72, p. 272, n. 7).

10. يَطِيع *yufīʿ* (originally *yufīʿu*) = he obeys, complies with (v. iii. m. s. impfct. from *ʿatāʿa*, form IV of *tāʿa* [tawʿ], to obey. The last letter is vowelless and hence the medial *yā* is dropped because the verb is in a conditional clause (preceded by *man*). See at 4:69, p. 271, n. 4).

11. أَطَاعَ *ʿatāʿa* = he obeyed, followed, complied with (v. iii. m. s. past in form IV of *tāʿa* [tawʿ], to obey. See n. 10 above).

12. تَوَلَّى *tawallā* = turned away, desisted, refrained (v. iii. m. s. past in form V of *waliya*, to be near. See at 3:82, p. 188, n. 4).

13. حَافِظ *ḥafīẓ* = attentive, mindful, persevering, guarding, guard.

14. i.e., "We obey". The reference is to the hypocrites. طَاعَة *tāʿah* = obedience. See n. 10 above.

فَإِذَا بَرَأُوا but when they emerged¹
 مِنْ عِنْدِكَ from your presence
 بَيْتَ طَائِفَةٍ مِنْهُمْ a group² of them design³
 غَيْرَ الَّذِي تَقُولُ other than what they say.⁴
 وَاللَّهُ يَكْتُبُ And Allah records
 مَا يَتَّبِعُونَ what they design.
 فَاعْرِضْ عَنْهُمْ Hence refrain⁵ from them
 وَتَوَكَّلْ عَلَى اللَّهِ and depend⁶ on Allah;
 وَكَفَى بِاللَّهِ and suffices it with Allah
 وَكِيلًا as Guardian-Trustee.⁷

أَفَلَا يَتَذَكَّرُونَ 82. Do they not reflect⁸ over
 الْقُرْآنَ the Qur'ân?

وَلَوْ كَانَ مِنْ عِنْدِ anyone else than Allah
 غَيْرِ اللَّهِ they would have found⁹ in it
 لَوْجَدُوا فِيهِ disagreement¹⁰
 اِخْتِلَافًا

كَثِيرًا in profusion.

وَإِذَا جَاءَهُمْ 83. If there comes to them¹¹
 أَمْرٌ مِنَ الْأَمْنِ a matter¹² of security¹³
 أَوْ الْخَوْفِ or threat¹⁴
 أَذَاعُوهُ they bruit it abroad;¹⁵

1. *barazû* = they emerged, came to the view, came out (v. iii. m. pl. past from *baraza* [*burûz*], to come into view. See at 2:250, p. 127, n. 8).

2. *tâ'ifah* (pl. طوائف *tawâ'if*) = section of people, sect, band. See at 3:154, p. 215, n. 10).

3. *bayyata* = he did by night, put up for the night, designed, (v. iii. m. s. past in form II of *bāta* [*bayt* / *bayāt* / *mabīt* / *mabāt* / *baytītah*], to be in the night, not to finish).

4. i.e., what they express to you of obedience and submission. Note that this meaning assumes the pronoun in *taqūlu* to relate to *tâ'ifah*.

5. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'araḍa* / *'aruḍa* [*'arḍ*], to be wide, to become visible. See at 4: 62, p. 268, n. 14).

6. *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl* / *wukāl*], to entrust. See at 3:159, p. 218, n. 11).

7. *wakīl* (s.; pl. وكلاء *wukalā'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participate in the scale of *fa'īl* from *wakala* [*wakl* / *wukāl*], to entrust. See n. 6 above).

8. *yataḍabbarûna* = they reflect, contemplate, ponder, meditate, consider (v. iii. m. pl. impfct. from *ṭadabbara*, form V of *dabara* [*dubār*], to turn one's back, to elapse).

9. *wajadû* = they found, got, obtained, met with (v. iii. m. pl. past from *wajada* [*wujād*], to find. See at 4:64, p. 269, n. 6).

10. *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalḥ*], to come after, to follow. See at 3:190, p. 230, n. 11).

11. i.e., if there comes to their knowledge.

12. *'amr* (s.; pl. أمور *'umûr*) = matter, issue, affair. See *'umûr* at 3:186, p. 229, n. 10.

13. *'amn* = security, safety, peace, immunity, protection. See at 2:125, p. 59, n. 9.

14. *khawf* = fear, apprehension, dread, threat. See at 2:276, p. 145, n. 9.

15. *'adhâ'u* = they bruited abroad, spread, broadcast, circulated, disseminated (v. iii. m. pl. past from *'adhâ'a*, form IV of *dhâ'a* [*dhay'* / *dhu'yâ'* / *dhay'ân*], to spread, be spread).

وَلَوْ رَدُّوهُ but if they had referred¹ it
 إِلَى الرَّسُولِ to the Messenger and to
 وَإِلَى أُولَى الْأَمْرِ those in authority²
 مِنْهُمْ among them,
 لَعَلِمَهُ there would have known it
 الَّذِينَ يَسْتَنْصِفُونَهُ those who investigate³ it
 مِنْهُمْ from them;
 وَلَوْلَا فَضْلُ اللَّهِ and were it not for Allah's
 عَلَيْكُمْ وَرَحْمَتُهُ grace on you and His mercy,
 لَاتَّبَعْتُمْ you would have followed⁴
 الشَّيْطَانَ Satan
 إِلَّا قَلِيلًا except a few.

فَقَاتِلْ 84. So fight⁵
 فِي سَبِيلِ اللَّهِ in the way of Allah;
 لَا تُكَلَّفُ you are not charged⁶
 إِلَّا أَنْفُسَكَ except for yourself;
 وَحَرِّضَ الْمُؤْمِنِينَ and inspire⁷ the believers,
 عَسَى اللَّهُ أَنْ يَكْفَ maybe that Allah will stop⁸
 بِأَسْ أُولَ الَّذِينَ the might⁹ of those who
 كَفَرُوا disbelieve; and
 وَاللَّهُ أَشَدُّ بَأْسًا Allah is Severest in Might
 وَأَشَدُّ تَنْكِيلًا and Sternest in punishing.¹⁰



1. رَدُّوا *raddû* = they referred, returned, sent back (v. iii. m. pl. past from *radda* [radd], to send back. See *ruddû* at 4:59, p. 267, n. 1).

2. أُولَى الْأَمْرِ *'ûlî al-'amr* (acc/gen. of *'ûlî al-'amr*) = persons in authority, those in command. See at 4:59, p. 266, n. 13.

3. يَسْتَنْصِفُونَ *yastanbiṭûna* = they investigate, discover, find out (v. iii. m. pl. impfct. from *istanbaṭa*, form X of *nabaṭa* [nabi/nubûṭ], to gush out, to stream forth).

4. اتَّبَعْتُمْ *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *itaba'a*, form VIII of *tabi'a* [taba' /taba'ah], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

5. قَاتِلْ *qâtil* = (you) fight, wage war (v. ii. m. s. imperative from *qatala*, form III of *qatala* [qatil], to kill. See *qâtîlû* at 2:190, p. 91, n. 11).

6. تُكَلَّفُ *tukallafu* = you are charged, entrusted, made to bear, burdened, commissioned, (v. ii. m. s. impfct. passive from *kallafa*, form II of *kallafa* [kallaf], to be fond of, to be keen. See *yukallifu* at 2:286, p. 152, n. 6).

7. حَرِّضَ *harrid* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *haraḍa*, form II of *haraḍa* [harḍ], to be on the point of death).

8. يَكْفُ *yakuffa(u)* = he stops, desists, restrains, checks, prevents, holds back (v. iii. m. s. impfct. from *kaffa* [kaff], to desist, to border. See *kuffû* at 4:77, p. 274, n. 8). The last letter takes *fathah* because of the particle *'an* coming before the verb. This part of the *'âyah* constitutes an assurance by Allah that the the Prophet's struggle would be successful.

9. بَأْسٌ *ba's* = might, strength, courage, intrepidity, prowess. See at 2:177, p. 84, n. 4.

10. تَنْكِيلٌ *tankil* = severe punishment, exemplary punishment. Verbal noun in form II of *nakala* [nakila /nakûl], to shrink, to desist. See *nakâl* at 2:66, p. 31, n. 8.

85. Whoever advocates¹ مَنْ يَشْفَعُ
a good advocacy² شَفَعَهُ حَسَنَةً
will have for him يَكُنْ لَهُ
a dividend³ of it; نَصِيبٌ مِنْهَا
and whoever advocates وَمَنْ يَشْفَعُ
a bad advocacy⁴ شَفَعَهُ سَيِّئَةً
will have for him يَكُنْ لَهُ
a share⁵ of it. كِفْلٌ مِنْهَا
And Allah is وَكَانَ اللَّهُ
over everything عَلَى كُلِّ شَيْءٍ
Omnipotent.⁶ مُقِينًا ﴿٨٥﴾
86. And if you are saluted⁷ وَإِذَا حُيِّتُمْ
with a greeting⁸ بِسَلَامٍ
greet with the better than that فَحَيُّوا بِأَحْسَنَ مِنْهَا
or return⁹ it. أَوْ رُدُّوهَا
Verily Allah is إِنَّ اللَّهَ كَانَ
on everything عَلَى كُلِّ شَيْءٍ
Ever Taking Account.¹⁰ حَسِيبًا ﴿٨٦﴾
87. Allah, there is no deity¹² اللَّهُ لَا إِلَهَ
except He. إِلَّا هُوَ
He sure will assemble¹¹ you لَيَجْمَعَنَّكُمْ

1. i.e., between men. يَشْفَعُ *yashfa'*(u) = he intercedes, advocates, pleads for (v. iii. m. s. impfct. from *shafa'a* [*shaf'*], to subjoin, add. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See at 2:255, p. 131, n. 4).
2. i.e., for a good cause which is in consonance with the *shar'i'ah*. شَفَاعَةٌ *shafâ'ah* = intercession, advocacy, pleading. See at 2:254, p. 130, n. 7.
3. i.e., a share of goodness and reward. نَصِيبٌ *naṣīb* (pl. *nuṣub* / *anṣibā'* / *anṣibah*) = share, portion, lot, dividend. See at 4:52, p. 264, n. 4.
4. i.e., for a cause not approved by the *shari'ah*.
5. i.e. a share of badness, a demerit and due retribution. كِفْلٌ *kifl* = share, part, equal (especially of a bad thing).
6. مُقِيتٌ *muqīt* = Omnipotent, Ever-Powerful, Ever-Nourisher (act. participle from '*aqāta*, form IV of *qāta*[*qawī/qāt/qiyātāh*], to feed, to nourish. In its form IV, '*aqāta*, the verb means to have power over, to invest something with power).
7. حُيِّيتُمْ *huyyiytum* = you are hailed, greeted, saluted, hailed (v. ii. m. pl. past passive from *hayyā*, from II of *hayiya/hayya* [*hayāh*], to live. See *yulḡī* at 3:156, p. 217, n. 6).
8. تَحِيَّةٌ *taḥīyyah* (s.; pl. تَحِيَّاتٌ *taḥīyyāt*) = greeting, salute, salutation.
9. i.e., respond with the same greeting, if not better.
10. حَسِيبٌ *hasīb* = one taking account, account taker, account keeper, comptroller, noble, respected, esteemed. See at 4:6, p. 239, n. 10.
11. إِلَهٌ *'ilāh* (pl. *'āliḥah*) = deity, god, particularly one deserving of worship (see at 3:2, p. 154, n. 2. This is a repeated emphasis on monotheism in respect of worship (*tawḥīd al-'ulūhiyyah*).
12. لَيَجْمَعَنَّ *la+yajma'anna* = he sure will assemble, get together, gather, collect, muster (v. iii. m. s. impfct. emphatic from *jama'a* [*jam'*], to gather. The initial *lām* and the terminally doubled *nūn* are for emphasis. See *la+yajma'ūna* at 3:157, p. 218, n. 1). It is also a repeated emphasis on the fact of Resurrection and the Day of Judgement, which is doubly stressed by the concluding clause of the '*āyah* which points out that there can be none truer in speech than Allah.

إِلَى يَوْمِ الْقِيَامَةِ to the Day of Resurrection;

لَا رَيْبَ فِيهِ there is no doubt in it.

وَمَنْ أَصْدَقُ And who is more truthful¹
 مِنَ اللَّهِ حَدِيثًا than Allah in speech?²

Section (Rukû') 12

فَمَا لَكُمْ 88. Then why should you be

فِي الْمُنَافِقِينَ about the hypocrites

فَتَنَيْنِ two groups?³

وَاللَّهُ أَرَاكَهُمْ Allah has reverted⁴ them

بِمَا كَسَبُوا for what they earned.⁵

أَتَرِيدُونَ Do you intend⁶

أَنْ تَهْدُوا مَنْ to guide⁷ the one whom

أَضَلَّ اللَّهُ Allah has let go astray?⁸

وَمَنْ يُضِلَّ اللَّهُ And whoever Allah lets stray

فَلَنْ تَجِدَ لَهُ you shall not find for him

سَبِيلًا a way.⁹

وَدُّوا 89. They wish¹⁰

تَوْ تَكْفُرُونَ if you disbelieve¹¹

كَمَّا كَفَرُوا as they disbelieved

فَتَكُونُونَ سَوَاءً so you will all be equal.¹²

فَلَا تَتَّخِذُوا مِنْهُمْ Hence do not take¹³ of them

أَوْلِيَاءَ حَتَّىٰ يَهَاجَرُوا friends unless they emigrate¹⁴

فِي سَبِيلِ اللَّهِ in the way of Allah;

1. أَصْدَقُ 'aşdaq = more veracious, more truthful (relative of şâdiq, act. participle from şadaqa [şadq/şidq], to speak the truth, to be sincere).

2. i.e., there is none more truthful than Allah.

3. The reference is to the Muslims' attitude about the hypocrites on the eve of the battle of 'Uḥud, one group advocating harsh measures against them and the other group advocating moderation (See Bukhârî, no. 4589). فِتْنَيْنِ fi'atayn (dual, acc./gen. of fi'atân, s. fi'ah) = two groups, two parties. See fi'ah at 2:249, p. 127, n. 5.

4. i.e., He has reverted them to unbelief. أَرَكْسَى 'arkasa = he reverted, threw back (v. iii. m. s. past in form IV of rakasa [raks/ruks], to return).

5. i.e., of sin. كَسَبُوا kasabû = they earned, acquired, gained (v. iii. m. pl. past from kasaba [kasb], to gain. See at 3:155, p. 216, n. 11).

6. تَرِيدُونَ turidûna = you (all) intend, wish, desire, want, have in mind (v. ii. m. pl. impfct. from 'arâda, form IV of râda [rawd], to walk about. See yuridûna at 4:60, p. 267, n. 9).

7. تَهْدُوا tahdû(na) = you (all) guide, show the way (v. ii. m. pl. impfct. from hadâ [hady/hudan/ hidâyah], to guide. The terminal nân is dropped because of the particle 'an before the verb. See hudiya at 3:101, p. 195, n. 6).

8. أَضَلَّ adalla = he led astray, let go astray (v. iii. m. s. past in form IV of dalla [dalâl dalâlah], to go astray. See yuḍillu at 4:60, p. 267, n. 13).

9. i.e., a way to the right course.

10. وَدُّوا waddû = they wished, desired, loved, liked (v. iii. m. pl. past from wadda [wadd/wudd/widd], to love, like. See at 3:118, p. 202, n. 10).

11. تَكْفُرُونَ takfurûna = you (all) disbelieve, deny (v. ii. m. pl. impfct. from kafara, [kufr], to disbelieve. See at 3:106, p. 198, n. 1).

12. i.e., equal in disbelief and attitude.

13. لَا تَتَّخِذُوا lâ tattakhidhû = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 3:118, p. 202, n. 6).

14. يَهَاجَرُوا yuhâjirû(na) = they migrate, emigrate (v. iii. m. pl. impfct. from hâjara, form III of hajara [hijr/hijrân], to emigrate. The terminal nân is dropped for a hidden 'an in ḥattâ coming before the verb. See hâjarû at 3:195, p. 233, n. 1).

فَإِنْ تَوَلَّوْا فَحُذُّوهُمْ² then if they turn away¹ seize²
 وَأَقْتُلُوهُمْ³ them and kill³ them
 حَيْثُ وَجَدْتُمُوهُمْ⁴ wherever you find⁴ them
 وَلَا تَتَّخِذُوا مِنْهُمْ⁵ and do not take of them
 وَاَوْلِيَاءَ وَلَا نَصِيرًا⁶ a friend⁵ nor a helper.⁶

﴿٨٩﴾

إِلَّا الَّذِينَ 90. Except those who
 يَصِلُونَ إِلَى قَوْمٍ⁷ joined⁷ a people
 بَيْنَكُمْ وَبَيْنَهُمْ⁸ between whom and you
 مِيثَاقٌ⁸ there is a treaty,⁸
 أَوْ جَاءَتْكُمْ⁹ or they come to you,
 حَصَرَتْ صُدُورُهُمْ⁹ their hearts closed⁹ against
 أَنْ يَفْتِنُواكُمْ¹⁰ their fighting you
 أَوْ يُقَاتِلُوا قَوْمَهُمْ¹⁰ or fighting their people.¹⁰
 وَلَوْ شَاءَ اللَّهُ¹¹ And if Allah willed
 لَسَلَّطَهُمْ¹¹ He could have given them
 عَلَيْكُمْ¹¹ mastery¹¹ over you and they
 فَلَقَاتِلُوكُمْ¹² would have fought you.
 فَإِنْ أَعْرَضَ لَكُمْ¹² So if they leave you alone¹²
 فَلَمْ يَفْتِنُوكُمْ¹³ and do not fight you
 وَأَنْتُمْ أَلَيْسَ لَكُمْ¹³ and offer¹³ you peace,¹⁴
 فَاجْعَلِ اللَّهُ لَكُمْ¹⁴ Allah does not set for you
 عَلَيْهِمْ سَبِيلًا¹⁵ against them any way.¹⁵

﴿٩٠﴾

1. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 3:63, p. 180, n. 1).

2. اخذوا *khudhū* = you (all) take, receive, get, seize (v. ii. m. pl. imperative from *'akhadhā* [*'akhdh*], to take. See at 4:70, p. 271, n. 12).

3. اقتلوا *uqtulū* = You (all) kill, slay (v. ii. m. pl. imperative from *qatala* [*qatl*], to kill, slay. See at 2:54, p. 25, n. 8).

4. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujād*], to find. See *wajadū* at 4:64, p. 269, n. 6).

5. ولي *waliyy* (s.; pl. *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:75, p. 273, n. 9).

6. نصير *naṣīr* = (pl. *nuṣarā'*) = helper, supporter, ally. See at 4:75, p. 274, n. 1).

7. وصلوا *waṣalū* = they joined, united, connected, attached, contacted (v. iii. m. pl. past from *waṣala* [*waṣl/ṣilah*], to connect. See *yūṣala* at 2:27, p. 15, n. 2).

8. ميثاق *mithāq* (pl. *mawāthiq*) = covenant, pact, treaty. See at 4:21, p. 248, n. 4.

9. حصرت *ḥaṣirat* = she enclosed, besieged, detained, restrained, deterred (v. iii. f. s. past from *ḥaṣara* [*ḥaṣr*], to surround, to besiege. See *'uḥṣirā* at 2:273, p. 143, n. 2).

10. i.e., they are averse to fighting you and also to joining you in fighting their people.

11. سلط *sallata* = he gave mastery, gave power, imposed (v. iii. m. s. past in from of *salata/saliṭa* [*salāṭah/salūṭah*], to be strong).

12. اعتزلوا *i'tazalū* = they isolated themselves, secluded themselves, kept away (v. iii. m. pl. past in form VIII, of *'azala* [*'azl*], to set aside, to isolate. See *i'tazilū* at 2:222, p. 109, n. 6).

13. ألغوا *alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqā*, form IV of *laqiya* [*liqā'* *luqyān* *luqy luqyah/luqan*], to meet. See *nulqī* at 3:151, p. 213, n. 8).

14. سلم *salam* = peace, submission, surrender. See *slm* at 2:208, p. 100, n. 6.

15. i.e., any way of fighting and carrying on hostilities against them.

سَتَجِدُونَ 91. You will find¹

ءَاخَرِينَ يُرِيدُونَ others desiring²

أَنْ يَأْمَنُواكُمْ to be safe³ from you and

وَيَأْمَنُوا قَوْمَهُمْ be safe from their people.⁴

كُلَّ مَارَدُوا Whenever they are returned⁵

إِلَى الْفِتْنَةِ to the temptation⁶

أُزْكُوا فِيهَا they become engrossed⁷ in it.

فَإِنْ لَّمْ يَعْزِلُواكُمْ So if they do not leave⁸ you

وَيُلْقُوا إِلَيْكُمُ السَّلَامَ and offer you peace

وَيَكْفُوا إِلَيْهِمْ and restrain⁹ their hands,

فَحَذُّوهُمْ then get hold of them

وَأَقْتُلُوهُمْ and kill them

حَيْثُ تَقِفْتُمُوهُمْ wherever you find¹⁰ them.

وَأُولَئِكَمْ And those people,

جَعَلْنَا لَكُمْ We have set for you

عَلَيْهِمْ against them

سُلْطَانًا مُبِينًا an authority¹¹ open and clear.

Section (Rukû') 13

وَمَا كَانَ لِمُؤْمِنٍ 92. It is not for¹² a believer

أَنْ يَقْتُلَ مُؤْمِنًا that he kill a believer

إِلَّا حَطَّآ except by mistake;¹³

وَمَنْ قَتَلَ مُؤْمِنًا and whoever kills a believer

حَطَّآ by mistake

1. سَتَجِدُونَ *sa-tajidûna* = you will find, get, obtain (v. ii. m. pl. impfct. from *wajada* [wujûd], to find. See *wajadtum* at 4:89, p. 281, n. 4).

2. يُرِيدُونَ *yuridûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arâda*, form IV of *râda* [rawd], to walk about. See at 4:60, p. 267, n. 9; 4:44, p. 260, n. 13).

3. يَأْمَنُوا *ya'manû(na)* = they be safe, feel safe (v. iii. m. pl. impfct. from '*amina* ['amn/âmân], to be safe). The terminal *nûn* is dropped because of the particle '*an* coming before the verb.

4. While the previous '*ayah* speaks about those who sincerely desire to remain neutral, the present '*ayah* refers to the hypocrites who profess faith when they meet the Muslims but secretly cooperate with their enemies.

5. رَدُّوا *raddû* = they were referred, returned, sent back (v. iii. m. pl. past passive from *radda* [radd], to send back. See at 4:83, p. 278, n. 1).

6. فِتْنَةً *fitnah* (pl. *fitan*) = dissension, discord, trial, temptation, enticement. See at 3:7, p. 156, n. 9).

7. أُرْكُوا *'urkisû* = they were thrown back, reverted, engrossed (v. iii. m. pl. past passive from '*arkasa*, form IV of *rakasa* [raks/ruks], to return. See '*arkasa* at 4:88, p. 280, n. 4).

8. يَعْزِلُوا *ya'tazilû(na)* = they isolate themselves, keep away, leave (v. iii. m. pl. impfct. from '*tazala*, form VIII, of '*azala* ['azl], to set aside, to isolate. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by '*in*). See '*tazalû* at 4:90, p. 46, n. 12).

9. يَكْفُوا *yakuffû(na)* = they stop, desist, restrain, check, prevent, hold back (v. iii. m. pl. impfct. from *kaffa* [kaff], to desist, to border. The terminal *nûn* is dropped because the verb is in a conditional clause (preceded by '*i*). See *yakuffû* at 4:84, p. 278, n. 8).

10. تَقِفْتُمُوهُمْ *thaqiftum* = you (all) found, met (v. ii. m. pl. past from *thaqifa* [thaqf], to meet, be skilful. See at 2:191, p. 91, n. 14).

11. سُلْطَانًا *sultân* = authority, mandate, authorization, power, might, rule, dominion. See at 3:151, p. 213, n. 11.

12. i.e., it is neither lawful nor appropriate.

13. حَطَّآ *khata'* = mistake, error, fault, offence.

فَتَحْرِيرُ has to manumit¹
 رَقَبَةً مُؤْمِنَةً a believing slave²
 وَدِيَّةً and pay blood money³
 مُسَلَّمَةً إِلَىٰ أَهْلِهِ delivered⁴ to his family,
 إِلَّا أَنْ يَصَدَّقُوا save that they make a gift⁵;
 فَإِنْ كَانَ مِنْ قَوْمٍ but if he⁶ was from a people
 عَدُوٍّ لَكُمْ hostile⁷ to you
 وَهُوَ مُؤْمِنٌ and was a believer,
 فَتَحْرِيرُ then to manumit
 رَقَبَةً مُؤْمِنَةً a believing slave;
 وَإِنْ كَانَ مِنْ قَوْمٍ and if he was from a people
 بَيْنَكُمْ between whom and you
 وَبَيْنَهُمْ بَيْتٌ there is a covenant,⁸
 فَدِيَّةً then to pay blood money
 مُسَلَّمَةً إِلَىٰ أَهْلِهِ delivered to his family
 وَتَحْرِيرُ and to manumit
 رَقَبَةً مُؤْمِنَةً a believing slave;
 فَمَنْ لَمْ يَجِدْ but he that does not find⁹
 فَصِيَامَ شَهْرَيْنِ then to fast¹⁰ for two months
 مُتَتَابِعَيْنِ in succession,¹¹
 تَوْبَةً مِنَ اللَّهِ seeking Allah's forgiveness.
 وَكَانَ اللَّهُ عَلِيمًا And Allah is All-Knowing,
 حَكِيمًا All-Wise.

1. تحرير *tahrīr* = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarr/ḥarārah*]), to be hot. See *muḥarrar* at 3:34, p. 168, n. 10).

2. رَقَبَةً *raqabah* (s.; pl. *riqāb*) = neck, slave (figuratively). See *riqāb* at 2:177, p. 83, n. 11.

3. دِيَّةً *diyāh* (s.; pl. *diyāt*) = blood money, indemnity for blood injury.

4. مَسَلَمَةً *musallamah* (f.; m. *musallam*) = flawless, free from defects, unblemished, delivered, handed over, surrendered (passive participle from *sallama*, form II of *salima* [*salāmah/salām*]), to be safe and sound. See at 2:71, p. 34, n. 1).

5. i.e., charitably waive the claim. يَصَدَّقُوا *yafṣaddaqū* (originally *yataṣaddaqūna*) = they donate, give charitably, make a gift, (v. iii. m. pl. imperfct. from *ṭaṣaddaqa*, form V of *ṣadaqa* [*ṣadq/ṣidq*]), to speak the truth, to be true. The terminal *nūn* is dropped because of the particle *'an* coming before it. See *ṭaṣaddaqū* at 2:280, p. 146, n. 11).

6. i.e., the murdered person.

7. عَدُوٍّ *'adūww* (s.; pl. أَعْدَاءُ *'a'dā'*) = foe, enemy, hostile. See at 2:208, p. 100, n. 11.

8. مِيثَاقٍ *mīthāq* (pl. مَوَاقِيقِ *mawāthiq*) = covenant, pact, treaty. See at 4:90, p. 281, n. 8; 4:21, p. 248, n. 4.

9. i.e., if he, the killer, does not find the means or a slave to liberate. يَجِدُ *yafid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujūd*]), to find. The last letter is vowelless because of the particle *lam* coming before the verb. See at 2:196, p. 95, n. 1).

10. صِيَامٍ *ṣiyām* = fast, fasting, abstinence. Technically it means abstinence from food and drinks and sex from early dawn till sunset with intention to fast. See at 2:183, p. 86, n. 10.

11. مُتَتَابِعَيْنِ *mutatābi'ayn* (acc./gen. of *mutatābi'ān*) = two in succession, one following the other, two consecutive (act. participle from *tatāba'a*, form VI of *tabi'a* [*taba' / tabā'ah*]), to follow. See *ittaba'tum* at 4:183, p. 278, n. 4).

وَمَنْ يَقْتُلْ 93. And whoever kills

مُؤْمِنًا مُتَعَمِّدًا a believer deliberately¹

فَجَزَاءُ وَهُدْهُمُ his retribution will be hell,

حَالِدِينَ فِيهَا abiding therein;

وَعِظَابُ اللَّهِ and Allah's wrath will fall²

عَلَيْهِ on him

وَلَعَنَهُ and He will curse³ him

وَأَعَدَّ لَهُ and will get ready⁴ for him

عَذَابًا عَظِيمًا a grave⁵ punishment.

يَا أَيُّهَا

الَّذِينَ آمَنُوا 94. O you who believe,

إِذَا صَرَسْتُمْ when you set out⁶

فِي سَبِيلِ اللَّهِ in the way of Allah⁷

فَتَيَسَّرُوا وَلَا تَقُولُوا make sure⁸ and do not say

لِمَنْ أَلْقَى إِلَيْكُمُ to the one who offers you

السَّلَامَ "Salâm".⁹

"You are not a believer",

تَبْتَغُونَ عَرَصَ seeking¹⁰ the ephemeral

أَلْحَوَّةَ الدُّنْيَا thing¹¹ of this worldly life;

فَعِنْدَ اللَّهِ for with Allah lie

مَعَانِدُ كَثِيرَةٌ booties¹² in abundance.

كَذَلِكَ كُنْتُمْ Likewise¹³ you had been

مِنْ قَبْلُ before,

1. متعد *muta'ammid* = deliberate, premeditated, intentional, purposeful, wilful (act. participle from *ta'ammada*, form V of '*amada* ['amd], to intend, to support).

2. غضب *ghadiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghadab*, to be angry. See *ghadab* at 2:90, p. 43, n. 6).

3. i.e., He will banish him from His mercy. لعن *la'ana* = he condemned, damned, cursed (v. iii. m. s. past from *la'n*. See at 4:52, p. 264, n. 1).

4. أعد *'a'adda* = he prepared, made ready (v. iii. m. s. past in form IV of '*adda* ['add], to count. See '*u'iddat* at 3:131, p. 207, n. 5).

5. عظيم *'azîm* = great, magnificent, stupendous, grand, huge, immense, enormous, grave. See at 4:66, p. 270, n. 12; 4:40, p. 258, n. 10; 4:13, p. 244, n. 8; 3:179, p. 226, n. 5). This retribution is apart from the worldly punishment.

6. The '*ayah* exhorts the Muslims not to kill a believer rashly by disregarding his protestation of the faith and his offering of the greeting of Islam, even in course of a confrontation, thinking that he is doing so for convenience and for being spared of his life. Some such incidents occurred during the early Madinan period of Islam (See Ibn Kathîr, II, 336-339). ضربتم *darabtum* = you

(all) struck, beat, hit, set out {on travel or on a mission} (v. ii. m. pl. past from *daraba* [*darb*], to strike. See *darabû* at 3:156, p. 217, n. 2).

7. i.e., for fighting in the way of Allah.

8. تبينوا *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, scrutinize (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See *mubayyinah* at 4:19, p. 247, n. 4).

9. i.e., the greeting of Islam.

10. تبتغون *tabtaghûna* = you (all) seek, desire, strive for (v. ii. m. pl. impfct. from *ibtaghâ*, form VIII of *bughâ* [*bughâ*'], to seek. See *tabtaghû* at 4:24, p. 250, n. 7).

11. i.e., a little amount of booty. عرض *'arad* =

incidental, ephemeral, transitory, unstable.

12. مغائم *maghânim* (pl.; s. *maghnam*) = booties, spoils, gains, profits.

13. i.e., in the early days of Islam at Makka many Muslims used to conceal their faith for fear of being persecuted. This part of the '*ayah* asks the Muslims to remember such situations.

فَرَبَّكَ اللَّهُ but Allah bestowed grace¹

عَلَيْكَ upon you.

فَتَبَيَّنُوا So ascertain the fact.²

إِنَّ اللَّهَ كَانَ Verily Allah is

بِمَا تَعْمَلُونَ of what you do

خَبِيرًا All-Aware.

لَا يَسْتَوِي 95. Equal are not³

الَّذِينَ انْقَعَدُوا those who sit back⁴

مِنَ الْمُؤْمِنِينَ of the believers,

عِزًّا أُولَى الْأَضْرَ not having disabilities,⁵

وَالْمُجَاهِدُونَ and the fighters⁶

فِي سَبِيلِ اللَّهِ in the way of Allah

بِأَمْوَالِهِمْ with their properties⁷

وَأَنْفُسِهِمْ and persons.⁸

فَضَّلَ اللَّهُ Allah gives precedence⁹

الْمُجَاهِدِينَ to the fighters

بِأَمْوَالِهِمْ with their properties

وَأَنْفُسِهِمْ and persons

عَلَى الْانْقَاعِدِينَ over those sitting back

درجہ in rank,¹⁰

وَكُلًّا وَعَدَ اللَّهُ and to each Allah promises¹¹

الْخَيْرَ the happy ending,¹²

1. *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at 3:164, p. 220, n. 1).

2. i.e., ascertain the fact before rushing to kill a person on the assumption that his profession of Islam is not genuine. One or two such incidents took place during the early Madinan period.

3. *tabayyanû* = you (all) make sure, make clear, ascertain the fact, investigate the truth, (v. ii. m. pl. imperative from *tabayyana*, form V of *bâna* [*bayân*], to be evident. See at p. 284, n. 4).

4. *yastawî* = he is equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawâ*, form VIII of *sawiya* [*siwan*], to be equal. See *istawâ* at 2:29, p. 15, n. 13).

5. *qâ'idûn* (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [*qu'âd*], to sit down. See *qu'âd* at 3:191, p. 231, n. 7). The immediate reference is to those who stayed back home and did not participate in the battle of Badr; but the meaning is general and it applies to all times and places.

6. *qarar* (s.; pl. *'adâr*) = harm, damage, disadvantage. *'âlû'âlî al-qarar* = those with disabilities such as disease, blindness, lameness and the like.

7. *mujâhidûn* (pl.; s. *mujâhid*) = fighters, warriors, strugglers (act. participle from *jâhada*, form III of *jahada* [*jahd*], to endeavour, to strive. See *jâhadû* at 3:142, p. 210, n. 8).

8. *'amwâl* (pl.; sing. *mâl*) = riches, wealth, properties, goods. See at 3:115, p. 201, n. 7.

9. *'anfûs* (sing. *nafs*) = lives, persons, individuals. See at 2:155, p. 73, n. 10.

10. *faddala* = he preferred, gave precedence (v. iii. m. s. past in form II of *faḍala* [*faḍl* / *fuḍûl*], to excel, to be in excess. See at 4:34, p. 254, n. 6).

11. *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 2:228, p. 112, n. 8.

12. *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See *wa'ada* at 3:194, p. 232, n. 9).

13. *ḥusnâ* (f.; m. *aḥsan*) the best outcome, the happy ending.

وَفَضَّلَهُ and Allah gives precedence
 إِلَى الْمُجَاهِدِينَ to the fighters
 عَلَى الْقَاعِدِينَ over those sitting back
 أَجْرًا عَظِيمًا in an enormous¹ reward –

دَرَجَاتٍ مِنْهُ 96. In ranks² from Him, and
 وَمَغْفِرَةً وَرَحْمَةً in forgiveness and mercy.
 وَكَانَ اللَّهُ غَفُورًا Allah is Most-Forgiving,
 رَحِيمًا Most Merciful.

Section (Rukû') 14

إِنَّ الَّذِينَ 97. Verily those whose
 تَوَفَّاهُمُ الْمَلَائِكَةُ lives the angels take,³
 ظَالِمِينَ they doing wrong⁴
 أَنْفُسِهِمْ to themselves,⁵
 قَالُوا they (the angels) say:
 فِيمَ كُنْتُمْ "What you had been in?"⁶
 قَالُوا كُنَّا They say: "We had been
 مُسْتَظْعِفِينَ فِي الْأَرْضِ oppressed⁷ in the land".
 قَالُوا أَلَمْ تَكُنْ They say: "Was not
 أَرْضُ اللَّهِ وَاسِعَةً Allah's land vast⁸
 فَهَاجِرُوا فِيهَا so you could emigrate in it?"
 فَأُولَئِكَ Such people,
 مَا وَابَتْهُمْ جَهَنَّمَ their abode¹⁰ is hell;

1. عظيم 'azîm = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:93, p. 284, n. 5.

2. The Prophet, peace and blessings of Allah be on him, said that there are one hundred ranks in paradise which Allah has prepared for fighters in the way of Allah. (See *Bukhârî*, no. 2790).

3. تَوَفَّى *tawaffâ* = he takes in full, causes to die, lets die (v. iii. m. s. past in form V of *wafâ* [*wafâ*/'*wafy*]), to be perfect, to fulfil. See *yatawaffâ* at 4:15, p. 245, n. 6).

4. ظَالِمِينَ *zâlimî(n)* (acc./gen. of *zâlimûn*, s. *zâlim*, the terminal *nûn* being dropped because of the genitive construction) = transgressors, unjust persons, those doing wrong. See at 3:86, p. 190, n. 3).

5. i.e., by continuing to remain in the land of *kufr* although not free to practise Islam and by not migrating to a land of Islam.

6. i.e., what had you been doing with regard to your duty in respect of properly practising the *dîn* (Islam)?

7. مُسْتَظْعِفِينَ *mustaḍ'afîn* (pl.; acc./gen. of *mustaḍ'afûn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *da'ufa* [*du'f*/'*da'f*], to be weak. See at 4:75, p. 2273, n. 4).

8. وَاسِعَةً *wâsi'ah* (f.; m. *wâsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding active participle from *wâsi'a* / *wasu'a* [*wasâ'ah*], to be wide. See *wâsi'* at 3:73, p. 184, n. 2).

9. هَاجَرُوا *hâjirû(na)* = you emigrate, migrate, (v. ii. m. pl. impfct. from *hâjara*, form III of *hajara* [*hijr* / *hijrân*], to emigrate. The terminal *nûn* is dropped because of a hidden 'an in *fâ*' (causal *fâ*' coming after an interrogation). See *yuhâjirû* at 4:89, p. 280, n. 14).

10. مَا وَابَتْهُمْ *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awâ [*'awiy*], to seek shelter. See at 3:197, p. 233, n. 13).

وَسَاءَتْ and bad it is¹



مَصِيرًا as a destination.²

إِلَّا الْمُسْتَظْفِينَ 98. Except the oppressed

مِنَ الرِّجَالِ ones³ of men

وَالنِّسَاءِ وَالْوِلْدَانِ and women and children

لَا يَسْتَطِيعُونَ who are not able to⁴

جِبَلَةً make a device⁵

وَلَا يَهْتَدُونَ nor do they get guidance⁶



سَبِيلًا to a way.

فَأُولَئِكَ 99. Then such people,

عَسَى اللَّهُ maybe that⁷ Allah

أَنْ يَعْفُو عَنْهُمْ will excuse⁸ them;

وَكَانَ اللَّهُ عَفُورًا and Allah is Most Excusing,



عَفُورًا Most Forgiving.

وَمَنْ يُهَاجِرْ 100. Whoever emigrates⁹

فِي سَبِيلِ اللَّهِ in the way¹⁰ of Allah

يَجِدْ فِي الْأَرْضِ will find¹¹ in the earth

مُرَافَعًا كَثِيرًا many a refuge¹²

وَسَعَةً and plenitude;¹³

وَمَنْ يَخْرُجْ and whoever sets out

1. *sâ'at* = she/it became foul, bad, evil (v. iii. f. s. past from *sâ'a* [*sû' /saw*], to be bad. See *sâ'a* at 4:38, p. 258, n. 2).

2. *masîr* = destination, place at which one arrives, destiny, end. See at 3:162, p.219, n. 11).

3. i.e., those who are oppressed and made powerless and helpless. *mustad'afîn*, see n. 7 on the previous page.

4. *lâ+yastafî'ûna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istafâ'a*, form X of *tâ'a* [*taw*], to obey. See *yastafî'ûna* at 2:273, p. 143, n. 3).

5. *hilah* (s.; pl. *hiyal'ahîl*) = means, device, expedient, trick, stratagem.

6. *yahtadûna* = they receive guidance (v. iii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [*hady/hudan /hidâyah*], to guide, to show the way. See at 2:170, p. 80, n.7).

7. *'asâ* (followed by *'an*) = it might be, may be that. See *'asaytum* at 2:246, p. 124, n. 1.

8. *ya'fû* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afâ* [*'afw/afâ*], to be effaced. See at 2:237, p. 120, n. 5).

9. *yuhâjir(u)* = he emigrates, migrates, (v. iii. m. s. impfct. from *hâjara*, form III of *hajara* [*hijr / hijrân*], to emigrate. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yuhâjirû* at 4:89, p. 280, n. 14).

10. *sabîl* (pl. *subul/asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

11. *yajîd(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujûd*], to find. The last letter is vowelless because the verb is conclusion of a conditional clause. See at 4:92, 283, n. 9).

12. *murâgham* = refuge, place to escape to, retreat. Adverb of place from *râghama*, form III of *raghima/ raghama* [*raghâm*], to be dust, to be humiliated. It means such a place or refuge as frustrates and humiliates the enemy.

13. *sa'ah* = plenitude, abundance, affluence, roominess, spaciousness. See at 2:247, p. 125, n. 3.

مِنْ بَيْتِهِ¹ from his home¹
 مُهَاجِرًا إِلَى اللَّهِ² emigrating² to Allah
 وَرَسُولِهِ³ and His Messenger,
 ثُمَّ يَدْرِكُهُ⁴ but there overtakes³ him
 الْمَوْتُ⁵ death,⁴
 فَقَدْ وَقَعَ⁶ then indeed there lies⁵
 أَجْرُهُ عَلَى اللَّهِ⁷ his reward on Allah;
 وَكَانَ اللَّهُ غَفُورًا⁸ and Allah is Most Forgiving,
 رَحِيمًا⁹ Most Merciful.

Section (Rukû') 15

وَإِذَا صَرْتُمْ¹⁰ 101. When you travel⁶
 فِي الْأَرْضِ¹¹ in the earth
 فَلَيْسَ عَلَيْكُمْ جُنَاحٌ¹² it is not on you a sin⁷
 أَنْ تَقْصُرُوا¹³ that you make short⁸
 مِنَ الصَّلَاةِ¹⁴ of the prayer⁹
 إِنْ خِفْتُمْ¹⁵ if you apprehend¹⁰
 أَنْ يَفْضَحَكُمْ¹⁶ that there may harass¹¹ you
 الَّذِينَ كَفَرُوا¹⁷ those who disbelieve.
 إِنَّ الْكَافِرِينَ¹⁸ Verily the unbelievers
 كَانُوا لَكُمْ عَدُوًّا¹⁹ are to you an enemy
 مُبِينًا²⁰ open and clear.

1. *bayt* (s.; pl. *buyût/buyûât*) = home, house, family.
2. *muhâjir* (s.; pl. *muhâjirîn*) = emigrant, one emigrating (act. participle from *hâjara*, form III of *hajara* [*hijr* / *hijrân*], to emigrate. See *yuhâjir* at p. 287, n. 9).
3. *yudrik(u)* = he catches up, overtakes, attains, reaches (v. iii. m. s. impfct. from '*adraka*, form IV of *daraka* [*darak/dark*], to attain). The last letter is vowelless because the verb in a conditional clause (preceded by *man*). See at 4:77, p. 275, n. 9).
4. i.e., before he reaches his destination, the place of migration.
5. *waqa'a* = he or it fell, fell down, occurred, lay (v. iii. m. s. past from *wuqû'*, to fall). Followed by the particle '*alâ*', this verb gives the sense of falling due, which is used here to emphasize the deserving of reward. Otherwise the giving of reward is entirely within Allah's will and pleasure.
6. *darabtu* = you (all) struck, beat, hit, went out, set out {on travel or on a mission} (v. ii. m. pl. past from *daraba* [*darb*], to strike. *darb fî al-'arḍ* is an idiom meaning to set out on travel. See at 4:94, p. 284, n. 6).
7. *junâh* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
8. *taqṣurû* = you make short, shorten, be short/insufficient (v. ii. m. pl. impfct. from *qaṣara* [*qisār/qaṣr/qaṣārah*], to be short or to make short. The terminal *nûn* is dropped because of the particle '*an* coming before the verb.
9. i.e., to pray two instead of four *rak'ahs*.
10. *khiftum* = you apprehended, feared (v. ii. m. pl. past from *khāfa* [*khawf/ makhāfah* / *khīfah*], to fear).
11. *yaftina(u)* = he puts to trial, he torments/troubles/harasses (v. iii. m. s. impfct. from *fatana* [*fatn/futn*], to put to trial, to tempt. See *fitnah* at 4:91, p. 282, n. 6). This clause is not a condition for shortening the prayer; for the Prophet, peace and blessings of Allah be on him, explained that the permission to shorten prayer in travel is a gift from Allah and the Muslims should accept the gift (*Muslim*, no. 686; *Ibn Kathīr*, II, 247-248).

102. And if you be with them وَإِذَا كُنْتَ فِيهِمْ
 and and perform¹ for them فَأَقَمْتَ لَهُمُ
 the prayer, الصَّلَاةَ
 let there stand a group² فَلَقَمْتَ مَلَائِكَةً
 of them with you and مِنْهُمْ مَعَكْ
 let them take³ their arms;⁴ وَلْيَأْخُذُوا أَسْلِحَتَهُمْ
 then when they have فَإِذَا
 prostrated themselves سَجَدُوا فَالْيَكُونُوا
 let them be in your rear⁵ مِنْ وَرَائِكُمْ
 and let there come up وَلْتَأْتِ
 the other group مَلَائِكَةٌ أُخْرَى
 that did not pray⁶ لَمْ يُصَلُّوا
 and let them pray with you; فَيُصَلُّوا مَعَكَ
 and let them take وَلْيَأْخُذُوا
 their precautions⁷ حُدُودَهُمْ
 and their arms. وَأَسْلِحَتَهُمْ
 There do wish⁸ those who وَدَّ الَّذِينَ
 do not believe كَفَرُوا
 if you became unmindful⁹ لَوْ تَغْفُلُونَ
 of your arms عَنْ أَسْلِحَتِكُمْ
 and your equipment¹⁰ وَأَمْتِعَتِكُمْ
 so they could sweep down¹¹ فَيَمِيلُونَ عَلَيْكُمْ
 on you in a single sweep. مَيْلَةً وَاحِدَةً

1. This 'āyah teaches the method of praying in congregation while confronting the enemy or in the state of alarm and under fear of attack. In such a state prayer can be shortened, as in travel.

See also 2:239, *supra*, pp. 120-121. أَمَتٌ 'aqamta = you performed, straightened, made rise (v. iii. m. s. past in form IV of qāma قَامَ qawmah/قام qiyām] to get up, stand up. See yuqimūna at 2:3, p. 5, n. 3).

2. طَائِفَةٌ ṭā'ifah (pl. طَوَائِفُ ṭawā'if) = section of people, sect, group, band. See at 4:81, p. 277, n. 2).

3. يَأْخُذُوا ya'khudhū(na) = they take, receive, get, seize (v. iii. m. pl. impfct. from 'akhadha [أَخَذَ 'akhdh], to take. The terminal nūn is dropped because of the lām of command coming before the verb. See khudhū at 4:79, p. 281, n. 2).

4. أَسْلِحَةٌ 'asliḥah (pl., s. سِلَاحٌ silāḥ) = arms, weapons.

5. وَرَاءُ warā' = rear, behind, beyond over and above. See at 4: 24, p. 250, n. 6.

6. يَصَلُّوا yuṣallū (na) = they pray, perform ṣalāh, worship (v. iii. m. pl. impfct. from ṣallā [صَلَّى], to pray, to worship. The terminal nūn is dropped because of the particle lam coming before the verb. It also gives the imperfect verb the sense of past tense. See muṣallan at 2:125, p. 59, n. 12).

7. حُدْرٌ ḥidhr = caution, precaution, alertness, watchfulness. See at 4:70, p. 271, n. 13.

8. وَدَّ wadda = he loved, liked, wished (v. iii. m. s. past from wadd /wadd /widd /wadād /wuddād /mawaddah, to love, to like. See at 2:109, p. 51, n. 8).

9. تَغْفُلُونَ taghfulūna = you become unmindful, heedless, neglect, ignore, disregard (v. ii. m. pl. impfct. from ghaḥala [غَافِلٌ /ghaḥul /ghuḥul], to neglect. See ghāfil at 3:99, p. 194, n. 13).

10. أَمْتِعَةٌ 'amti'ah (pl., s. مَتَاعٌ matā') = equipment, stuffs, effects, baggage, articles, chattels, objects of enjoyment, necessities of life. See matā' at 4:76, p. 275, n. 5.

11. يَمِيلُونَ yamilūna = they bend, bend down, incline, tilt (v. iii. m. pl. impfct. from māla [مَالَ /mayl /maylān], to incline, to tilt. When followed by the particle 'alā it gives the sense of going against, acting hostilely.

وَلَا جُنَاحَ عَلَيْكُمْ And no sin¹ lies on you
 إِنْ كَانَ بِكُمْ if there is with you
 أَذًى any trouble²
 مِنْ مَطَرٍ due to rain³
 أَوْ كُنْتُمْ مَرْضَى or you are unwell⁴
 أَنْ تَضَعُوا that you put down⁵
 أَسْلِحَتَكُمْ your arms;⁶
 وَخَذُوا حِذْرًا but take⁷ your precautions.⁸
 إِنَّ اللَّهَ أَعَدَّ Verily Allah has got ready⁹
 لِلْكَافِرِينَ for the unbelievers
 عَذَابًا مُهِينًا a humiliating¹⁰ punishment.
 فَإِذَا قَضَيْتُمُ 103. Then when you finish¹¹
 الصَّلَاةَ the prayer
 فَادْكُرُوا اللَّهَ remember¹² Allah
 قِيَمًا وَقُعُودًا standing and sitting,
 وَعَلَى جُنُوبِكُمْ and while on your sides.¹³
 فَإِذَا أَطْمَأْنَنْتُمْ So when you feel safe¹⁴
 فَأَقِمُْوا الصَّلَاةَ properly perform the prayer.
 إِنَّ الصَّلَاةَ كَانَتْ Verily prayer is
 عَلَى الْمُؤْمِنِينَ upon the believers
 كِتَابًا a prescript¹⁵
 مَوْقُوتًا set with time.¹⁶

1. جناح *junâh* = sin, misdemeanour, impropriety. See at 2:282, p. 149, n. 7.
2. أذى *'adhan* = trouble, offence, harm, injury, hurt, painful thing. See at 3:186, p. 229, n. 6.
3. مطر *maṭar* (s.; pl. أمطار *'amṭâr*) = rain.
4. مرضى *marḍâ* (pl.; s. مريض *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients.
5. تضعوا *taḍa'û(na)* = you (all) put down, lay down, place (v. ii. m. pl. impfct. from *waḍa'a* [*waḍ'*], to place, to put down. The terminal *nûn* is dropped for the particle 'an comes before the verb. See *mawâḍi'* at 4:45, p. 261, n. 30.
6. أسلحة *'asliḥah* - see n. 4 on the previous page.
7. خذوا *khudhû* = you all take, receive (v. ii. m. pl. imperative from *'akhadha* [*'akhdh*], to take. See at 2:63, p. 30, n. 10).
8. حذر *ḥidhr* - see n. 7 on the previous page.
9. أعد *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:93, p. 284, n. 4).
10. مهين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from *'ahâna*, form IV of *hâna* [*haw'n*], to be of little importance. See at 4:37, p. 257, n. 13).
11. قضيتم *qaḍaytum* = you finished, carried out, accomplished, performed, discharged, decided, decreed (v. ii. m. pl. past from *qadâ* [*qaḍâ'*], to finish. See *qaḍâ* at 2:117, p. 55, n. 9).
12. اذكروا *udhkurû* = you (all) remember, call to mind, i.e., make prayers and glorify Allah (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 2:198, p. 96, n. 10).
13. i. e., while you are lying down. جنوب *junûb* (pl.; s. *janb*) = sides. See also 3:191, *supra*, p. 231.
14. اطمأنتم *iṭma'nantum* = you felt safe, were at ease (v. ii. m. pl. past from *iṭma'anna*. See *taṭma'inna* at 3:126, p. 205, n. 12).
15. i. e., an obligatory duty. كتاب *kitâb* = writing, writ, prescript, book, document, contract. See at 3:145, p. 211, n. 8.
16. موقت *mawqûṭ* = given specified time, set with time, time-assigned.

104. And do not languish¹
 وَلَا تَهِنُوا in pursuing² the people.³
 فِي ابْتِغَاءِ الْقَوْمِ If you be suffering pain,⁴
 إِنْ تَكُونُوا تَأْلَمُونَ they too are suffering pain
 فَإِنَّهُمْ يَأْلَمُونَ they too are suffering pain
 كَمَا تَأْلَمُونَ as you are suffering;
 وَرَجُونَ مِنْ اللَّهِ but you expect⁵ from Allah
 مَا لَا يَرْجُونَ what they cannot expect;
 وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,⁶
 حَكِيمًا All-Wise.⁷

Section (Rukû') 16

105. We indeed have sent
 إِنَّا أَنْزَلْنَا down⁸ to you the Book
 إِلَيْكَ الْكِتَابَ with the truth
 بِالْحَقِّ so that you may adjudicate⁹
 لِتَحْكُمَ between men with what
 بَيْنَ النَّاسِ بِمَا Allah has shown you;¹⁰
 أَرَبَّكَ اللَّهُ and be not for the traitors¹¹
 وَلَا تَكُنْ لِلخَائِبِينَ an advocate.¹²
 خَصِيمًا
 106. And seek forgiveness
 وَاسْتَغْفِرِ of Allah.
 اللَّهُ Verily Allah is
 إِنَّ اللَّهَ كَانَ Most Forgiving,
 غَفُورًا Most Merciful.
 رَحِيمًا

1. لَا تَهِنُوا *lâ tahinû* = do not languish/flag/be weak/be feeble (v. ii. m. pl. imperative [prohibition] from *wahana/wahina* [wahn], to be weak. See *wahanû* at 3:146, p. 212, n. 3).

2. طلب *ṭalab* = pursuit, quest, search.

3. i.e., the enemy. The immediate context is the pursuit of the retreating Quraysh after the battle of 'Uḥud; but the instruction is general.

4. تَأْلَمُونَ *ta'lamûna* = you (all) feel pain, suffer anguish (v. ii. m. pl. impfct. from *'alima* ['alam], to be in pain).

5. تَرْجُونَ *tarjûna* = you (all) expect, hope for, look forward, from *rajâ* [rajâ'], to hope. See *yarjûna* at 2:218, p. 106, n. 6).

6. i.e., particularly about what is good for you.

7. i.e., particularly in His directives and instructions with regard to His creation.

8. أَنْزَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [nuzâl], to come down. See at 2:159, p. 75, n. 3).

9. تَحْكُمَ *tahkuma* (u) = you adjudicate, judge, decide (v. ii. m. s. from *ḥakama* [ḥukm], to pass judgement. See *yuhakkimû* at 4:65, p. 269, n. 9. The last letter takes *fathah* because of a hidden 'an in the *lâm* (li in the sense of kay, *lâm* of motivation). The address is to the Prophet, peace and blessings of Allah be on him, and through him to the Muslims asking them to decide the matters arising between them according to the Qur'ân and *sunnah*.

10. i.e., what Allah has taught you by means of *wahy*. أَرَا = he showed, pointed out, made see, informed, taught (v. iii. m. s. past in form IV of *ra'â* [ra'y/ru'yah], to see, notice. See *ra'ayya* at 4:61, p. 268, n. 3).

11. الْخَائِبِينَ *khâ'inîn* (pl.; s. *khâ'in*) = traitors, the treacherous, betrayers, deceivers. Active participle in the acc./gen. from *khâna* [khawn/khiyânah], to be treacherous. See *taktâtânûna* at 2:187, p. 89, n. 7). The immediate context is the case of Tu'mah ibn 'Ubayriq of Banû Zafar who committed a theft and then he and his people falsely laid the blame at the door of a Jew and sought the Prophet's judgement against the latter.

12. خَصِيمَ *ḥasîm* (s.; pl. *ḥuṣamâ'/ḥuṣmân*) = advocate, defender, one who controverts and argues. See *khisâm* at 2:204, p. 99, n. 4.

وَلَا تَجِدِلْ 107. And do not plead¹

عَنِ الَّذِينَ on behalf of those who

يَخْتَانُونَ أَنْفُسَهُمْ betray² themselves.

إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like³

مَنْ كَانَ the one who is

خَوَانًا أَيْمًا⁴ perfidious,⁴ sinful.⁵

يَسْتَخْفُونَ 108. They seek to hide⁶

مِنَ النَّاسِ from men

وَلَا يَسْتَحْفُونَ and do not seek to hide

مِنَ اللَّهِ from Allah

وَهُوَ مَعَهُمْ while He is with them

إِذْ يُبَيِّنُونَ when they design by night⁷

مَا لَا يَرْضَى what He does not approve⁸

مِنَ الْقَوْلِ of the saying.

وَكَانَ اللَّهُ And Allah is

بِمَا يَعْمَلُونَ about what they do

مُحِيطًا⁹ All-Encompassing.⁹

هَآؤُنْتُمْ هَآؤُنْ 109. Here you are those¹⁰

جَدَلْتُمْ عَنْهُمْ who plead on behalf of them

فِي الْحَيَاةِ الدُّنْيَا in this worldly life; but

فَمَنْ يُجَادِلُ اللَّهَ who will plead with Allah

1. لا تجادل *lâ tujâdil* = do not plead, argue, debate, wrangle (v. ii. m. s. imperative {prohibition} from *jâdala*, form III, *ôjadala*, [*jâdl*], to tighten. See *jidâl* at 2:197, p. 96, n. 1).

2. يَخْتَانُونَ *yakhtânûna* = they betray, deceive, dupe (v. iii. m. pl. impfct. from *ikhtâna*, form VIII of *khâna* [*khawn/khiyânah*], to be treacherous. See *takhtânûna* at 2:187, p. 89, n. 7).

3. لَا يُحِبُّ *lâ+yuhibbu* = he does not like, does not love (v. iii. m. s. impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 3:57, p. 178, n. 8).

4. خَوَان *khawwân* = perfidious, treacherous, traitor, faithless (active participle in the emphatic form of *fa'âl* from *khâna* [*khawn/khiyânah*]). See n. 2 above and n. 11 on the previous page).

5. أَيْم *'athîm* (s. ; pl. *'uthamâ'*) = sinful, criminal, evil. Active participle in the form of *fa'il* from *'athîma* [*'ithm/'atham / ma'tham*], to sin. See *'âthim* at 2:283, p. 150, n. 10).

6. يَسْتَحْفُونَ *yastakhfûna* = they seek to hide, try to conceal, attempt to secrete (v. iii. m. pl. impfct. in form X of *khafiya* [*khafâ' / khîfah / khufyah*], to be hidden. See *yukhfûna* at 3:154, p. 215, n. 13).

7. يُبَيِّنُونَ *yubayyitûna* = did by night, brooded by night, put up for the night, contrived, harboured, designed (v. iii. m. pl. impfct. in form II of *bâta* [*bayt / bayât / mabât / mabât / bayyitah*], to be in the night, not to finish. See *bayyata* at 4:81, p. 277, n. 3).

8. يَرْضَى *yardâ* = he is happy, is satisfied, agrees, approves (v. iii. m. s. impfct. from *radiya* [*ridân / ridwân / marâdh*], to agree, to be satisfied. See *tarâdawna* at 2:282, p. 148, n. 6).


9. i.e., in knowledge, so that none can hide anything from Allah. مُحِيط *muhîṭ* = one who closes in on, surrounds, encompasses, comprehensive. Active participle from *'ahāṭa*, form IV of *hāta* [*hawt/hīṭah/hiyāṭah*], to encircle, enclose, guard. See at 3:120, p. 204, n. 1.

10. The address is to the sort of people who sided with Tu'mah ibn 'Ubayriq in his sinful act (see n. 11 on the previous page) and the emphasis here is that none will be able to defend anyone before Allah on the Day of Judgement.

عَنْهُمْ on behalf of them

يَوْمَ الْقِيَمَةِ on the day of resurrection

أَمْ مَنْ يَكُونُ عَلَيْهِمْ or who will be over them

وَكَيلًا  a guardian?¹

وَمَنْ يَعْمَلْ 110. And whoever does

سُوءًا an evil²

أَوْ يَظْلِمُ نَفْسَهُ or wrongs³ himself

ثُمَّ يَسْتَغْفِرُ and then seeks forgiveness⁴

اللَّهُ of Allah

يَجِدُ اللَّهَ will find⁵ Allah

عَفُورًا Most Forgiving,

رَحِيمًا  Most Merciful.

وَمَنْ يَكْسِبْ 111. And whoever acquires⁶

إِنَّمَا a sin

فَإِنَّمَا يَكْسِبُهُ he only acquires it

عَلَى نَفْسِهِ against himself.⁷

وَكَانَ اللَّهُ عَلِيمًا And Allah is All-Knowing,

حَكِيمًا  All-Wise.

وَمَنْ يَكْسِبْ 112. And whoever acquires

خَطِيئَةً أَوْ إِنَّمَا a fault⁸ or a sin⁹

1. i.e., none will be able to help anyone against Allah's judgement. وكيل *wakīl* (s.; pl. *wukalā'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukāl*], to entrust. See at 4:81, p. 277, n. 7).

2. سوء *sū'* (pl. *'aswā'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 3:174, p. 224, n. 3. See at 4:17, p. 246, n. 11).

3. يَظْلِمُ *Yazlim(u)* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *ẓalama* [*ẓalm/zulm*], to do wrong. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *ẓalamū* at 3:135, p. 208, n. 3.)

4. يَسْتَغْفِرُ *yastaghfir(u)* = he seeks forgiveness, begs for pardon (v. iii. m. s. impfct. in form X of *ghafara* [*ghafr* /*maghfirah* /*ghufrān*], to forgive. The last letter is vowelless for the reason given at n. 3 above. See *istaghfirū* at 4:64, p. 269, n. 5).

5. يَجِدُ *yajid(u)* = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujūd*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:100, 287, n. 11).

6. يَكْسِبُ *yaksib(u)* = he earns, acquires, gains, gathers (v. iii. m. s. impfct. from *kasaba* [*kasb*], to gain. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *kasabū* at 4:88, p. 280, n. 9).

7. i.e., the consequences of it falls on him and he alone is accountable for it, so that none else can atone for it. See 2:134, 2:141; 2:286; 6:164.

8. خَطِيئَةٌ *khatī'ah* (s.; pl. *khatāyā*) = sin, mistake, fault, offence. See *khatāyā* at 2:58, p. 27, n. 9.

9. إِثْمٌ *ithm* (pl. *'āthām*) = crime, offence, wrong, sin, sinning. See at 2:206, p. 99, n. 13. See at 2:219, p. 107, n. 4.

ثُمَّ يَرْمِيهِ and then hurls¹ it

بِرِيْقًا at an innocent person²

فَقَدْ أَحْتَمَلَ undertakes the burden³ of

بَهْتًا وَإِلْمًا عَيْنًا a clumsy⁴ and a flagrant⁵ sin.



Section (Rukû') 17

وَلَوْلَا 113. And were not

فَضْلُ اللَّهِ عَلَيْكَ Allah's grace upon you

وَرَحْمَتُهُ and His mercy, surely

كَهَتْ there would have designed⁶

طَائِفَةً مِنْهُمْ a group⁷ of them

أَنْ يُضِلُّوكَ to mislead⁸ you;

وَمَا يُضِلُّوكَ but they do not mislead

إِلَّا أَنْفُسَهُمْ anyone except themselves;

وَمَا يَضُرُّوكَ and they do not harm⁹ you

مِنْ شَيْءٍ of anything;

وَأَنْزَلَ اللَّهُ for Allah has sent down

عَلَيْكَ الْكِتَابَ upon you the Book and the

وَالْحِكْمَةَ wisdom¹⁰

وَعَلَّمَكَ and has taught¹¹ you what

مَا لَمْ تَكُن تَعْلَمُ you were not in the know of;

وَكَانَ فَضْلُ اللَّهِ and Allah's grace

عَلَيْكَ عَظِيمًا upon you is immense.



1. يرمي *yarmi(i)* = he throws, hurls, flings, hits, casts, pelts, shoots { figuratively: accuses, imputes, lays at the door of } (v. iii. m. s. impfct. from *ramā* [*ramy/rimāyah*], to throw. The last letter *yā* is vowelless and hence dropped because the verb is in a conditional clause (preceded by *man*).

2. بريء *barī'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt. See *tabarra'a* at 2:166, p. 78, n. 5.

3. احتمل *ihtamala* = he burdened himself, bore, carried, undertook the burden (v. iii. m. s. past in form VIII of *hamala* [*haml*], to carry. See *lā tuḥammil* at 2:286, p. 153, n. 4).

4. بهتان *buhṭān* = slander, defamation, libel, calumny.

5. مبين *mubīn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

6. همت *hammat* = she designed, she thought of doing, was about to, was concerned, worried (v. iii. f. s. past from *hamma* [*hamm*], to worry, to be important. See at 3:122, p. 204, n. 5).

7. طائفة *ṭā'ifah* (pl. *ṭawā'if*) = section of people, sect, group. See at 4:102, p. 289, n. 2).

8. يضلوا *yudillūna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalāl/ḍalālah*], to go astray. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *yudillūna* at 3:69, p. 182, n. 7).

9. يضررون *yaḍurrūna* = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *yaḍurrū* at 3:177, p. 225, n. 2).

10. i. e., the non-Qur'ānic *waḥy* (*sunnah*). This part of the *'āyah* is a clear statement that the Prophet, peace and blessings of Allah be on him, used to receive instructions and guidance from Allah not only through the Qur'ān but through non-Qur'ānic *waḥy* as well (see 3:164, 2:269).

حكمة *hikmah* (pl. *ḥikam*) = wisdom, sagacity. See at 3:164, p. 220, n. 7).

11. علم *'allama* = he taught, instructed, informed (v. iii. m. s. past in form II of *'alima* [*'ilm*], to know. See at 2:282, p. 147, n. 9).

لَا خَيْرَ فِي كَثِيرٍ 114. No good is there in most

مِنْ نَجْوَاهُمْ of their secret conversation¹

إِلَّا مَنْ أَمَرَ except of the one who bids²

بِصَدَقَةٍ أَوْ مَعْرُوفٍ charity³ or fairness⁴ or

أَوْ إِصْلَاحٍ بَيْنَ النَّاسِ conciliation⁵ between men;

وَمَنْ يَفْعَلْ ذَلِكَ and whoever does that

ابْتِغَاءَ مَرْضَاتِ اللَّهِ desiring⁶ Allah's pleasure,

فَسَوْفَ نؤْتِيهِ We shall give him

أَجْرًا عَظِيمًا an immense reward.

وَمَنْ 115. And whoever

يُشَاقِقِ turns hostile⁷ to

الرَّسُولِ the Messenger,

مِنْ بَعْدِ مَا بَيَّنَّ after that clear has become⁸

لَهُ الْهُدًى to him the guidance,

وَيَتَّبِعْ عَيْرَ and follows⁹ other than

سَبِيلِ الْمُؤْمِنِينَ the way of the believers,

نُؤْتِيهِ We shall assign¹⁰ him

مَا تَوَلَّى to what he has undertaken¹¹

وَنُصَلِّهِ جَهَنَّمَ and shall broil¹² him in hell;

وَسَاءَتْ and evil it shall be

مَصِيرًا as a destination.

1. *najwâ* (s.; pl. *najâwâ*) = secret talk, confidential conversation.

2. *'amara* = He commanded, ordered, bid (v.

iii. m. s. past from *'amr*, order, command. See at 2:27, p. 15, n. 1).

3. *ṣadaqah* (pl. *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 2:196, p. 94, n. 11.

4. *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *sharī'ah* (passive participle from *'arafa/arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).

5. *'islâh* = restoration, repair, conciliation, reconciliation (verbal noun in form IV of *ṣalaha* / *ṣaluha* [*ṣalâh* / *ṣalâhiyah* / *ṣulâh*], to be good, right, proper. See at 4:35, p. 256, n. 8).

6. *ibtighâ'* = to seek, desire, for the purpose of, aiming at (verbal noun in form VIII of *bagha* [*bughâ'*], to desire. See at 3:7, p. 156, n. 18).

7. *yushâqiq(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shâqqa*, form *shaqqa* / *shaqq/mashaqqah*), to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*). See *yashshaqqaqu* at 2:74, p. 35, n. 5).

8. *tabayyana* = he or it became clear / open / evident / manifest (v. iii. m. s. past in form V of *bâna* [*bayn/bayân*], to be clear, evident. See at 2:256, p. 132, n. 3).

9. *yattabi'* = he follows, pursues (v. iii. m. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [*taba'* / *tabâ'ah*], to follow. See *yattabi'ûna* at 4:27, p. 252, n. 10).

10. i.e., We let him be in what he has undertaken. *nuwallî(i)* = we assign, turn, appoint (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nuwalliyyanna* at 2:144, p. 68, n. 9).

11. *tawallâ* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 4:80, p. 276, n. 12).

12. *nuṣṣî(i)* = we fry, broil, roast, set on fire (v. i. pl. impfct. from *'aṣṣâ*, form IV of *ṣalâ* [*ṣalan* / *ṣuliy* / *ṣilâ'*], to roast. See at 4:56, p. 265, n. 5).

Section (Rukû') 18

إِنَّ اللَّهَ 116. Verily Allah

لَا يَغْفِرُ¹ does not forgive¹ that

يُشْرَكَ بِهِ partners are set² with Him,

وَيَغْفِرُ and may forgive

مَا دُونَ ذَلِكَ whatever is besides that

لِمَن يَشَاءُ for whomsoever He will.

وَمَن يُشْرِكْ And whoever sets partners

بِاللَّهِ with Allah

فَقَدْ ضَلَّ has indeed lost the way,³

ضَلَالًا بَعِيدًا straying far away.⁴



إِن يَدْعُونَ 117. They invoke⁵ not

مِن دُونِهِ besides Him

إِلَّا إِنثًا but females;⁶

وإِن يَدْعُونَ and they invoke not

إِلَّا سَاطِنًا مَّرِيدًا but the recalcitrant⁷ Satan.



لَعَنَهُ اللَّهُ 118. Allah cursed⁸ him;

وَقَالَ and he said:

لَأَتَّخِذَنَّ "I shall surely get hold⁹

مِن عِبَادِكَ of your servants

نَصِيبًا مَّفْرُوضًا a portion¹⁰ appointed."¹¹

1. يغفر *yaghfiru* = he forgives, pardons (v. iii. m.

s. impfct. from *ghafara* [*ghafr* /*maghfirah* *ghufrân*], to forgive. See at 3: 136, p. 208, n. 10).

2. يشرك *yushraka(u)* = he is given share, partners are set with him (v. iii. m. s. impfct. passive from '*ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See *lâ tushrikû* at 4:36, p. 256, n. 10). The last letter takes *fathah* because of the particle '*an* coming before the verb.

3. i.e., from the way of the truth. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 2:108, p. 51, n. 6 See also *yudillu* at 4:60, p. 267, n. 13).

4. بعيد *ba'id* = (s.; pl. *bu'adâ' /bu'âd /bu'dân /bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 3:30, p. 167, n. 7).

5. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'â* [*du'â*'], to call, to summon. See at 3:104, p. 197, n. 10).

6. i.e., idols to whom they give female names, such as al-Lât, al-'Uzzâ, etc. 'inâth (pl.; s. '*unthâ*) = females.

7. مرید *marîd* = recalcitrant, refractory, rebellious. Active participle in the scale of *fa'il* from *marada /marûda* [*murâd / murâdah/ murâdah*], to rebel, to be rebellious.

8. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:93, p. 284, n. 3).

9. لأتخذن *la+attakhidhanna* = I shall surely take, take up, get hold of (v. i. m. s. impfct. from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. The initial *la* and the terminally doubled *nân* are for emphasis. See *lâ tattakhidhû* at 4:89, p. 280, n. 13).

10. نصيب *naşib* (s.; pl. *nuşub /anşibâ' /anşibah*) = share, portion, lot, dividend. See at 4:85, p. 279, n. 3.

11. مفروض *mafrûd* = supposed, presumed, premised, ordained, appointed. Passive participle from *faraḍa* [*fard*], to decree, to appoint. See *farīdah* at 4:24, p. 250, n. 12.

119. "And I shall surely
mislead¹ them
and will arouse vain hopes²
in them
and will command them,
so they will surely cut off³
the ears of cattle;
and I will order them
so they will indeed alter⁴
the creation of Allah."⁵
And whoever takes up
Satan as guardian
in lieu of Allah
does indeed incur⁶
a loss glaringly obvious⁷.



120. He makes promises⁷
to them and
inspires vain hopes in them;
but Satan promises them not
except delusion.⁸
121. Such people,
their abode¹⁰ shall be hell;
and they shall not find
from it any escape.¹¹

1. *la+uḍillanna* = I shall mislead, lead astray (v. i. m. s. impfct. from *ʿaḍalla*, from IV of *ḍalla* [*ḍalāl/ḍalālah*], to go astray. The initial *la* and the terminally doubled *nūn* are for emphasis. See *ḍalla* at 4:116, p. 296, n. 3).

2. i.e., such as that there is no resurrection, no accounting, no hereafter, no heaven and hell, etc.

3. *la+ʿumanniyyanna* = I shall surely rouse hopes, stir desires (v. i. s. impfct. in the emphatic form, from *mannā*, form II of *manā* [*manw/many*], to try, to put to test. See *lā tatamannaw* at 4:32, p. 254, n. 6).

4. *la+yubattikunna* = they will surely cut off, split (v. iii. m. pl. impfct. in the emphatic form, from *battaka*, for II of *bataka* [*batk*], to cut. The pagan Arabs used to cut off or split the ears of a cow as a mark of sanctifying her if she consecutively gave birth to five male calves. The sense here is that Satan would try to mislead men to worship false gods.

5. *la+yughayyirunna* = they will surely alter, modify, change (v. iii. m. pl. in the emphatic form, from *ghayyara*, form II of *ghāra* [*ghayr/ghayrah*], to be jealous.

6. The altering of Allah's creation means both physical alteration such as castration of animals or human beings and changing Allah's *dīn* by innovation, omission and alteration of the rules (Al-Ṭabarī, pt. V, 282-285).

7. *ḵasira* = he incurred loss, suffered damage (v. iii. m. s. past from *ḵusir/ḵasār/ḵusārah/ḵusārān*. See *khāsirin* at 3:149, p. 213, n. 5).

8. *mubīn* = flagrant, glaringly obvious, manifest, patent. See at 3:164, p. 220, n. 8.

9. *yaʿidu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *wʿada* [*waʿd*], to make a promise. See at 2:268, p. 140, n. 13).

10. *ghurūr* = delusion, deception, conceit, vanities. See *gharra* at 3:185, p. 229, n. 2.

11. *maʿwan* (s.; pl. *maʿawin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *ʿawā* [*ʿawiya*], to seek shelter. See at 4:97, p. 286, n. 10).

12. *maḥiṣ* = escape, flight, place of refuge, retreat.

وَالَّذِينَ آمَنُوا 122. And those who believe

وَعَمِلُوا الصَّالِحَاتِ and do good deeds¹

سَنُدْخِلُهُمْ We shall put them in ²

جَنَّاتٍ gardens

تَجْرِي مِنْ تَحْتِهَا flowing³ below them

الْأَنْهَارِ the rivers,

خَالِدِينَ فِيهَا أَبَدًا abiding⁴ therein for ever,

وَعْدَ اللَّهِ a promise of Allah

حَقًّا in truth.

وَمَنْ أَصْدَقُ And who is more truthful⁵

مِنَ اللَّهِ قِيلًا ۖ than Allah in speech.

لَيْسَ بِأَمَانِيكُمْ 123. Not by your desires,⁶

وَلَا أَمَانِي nor the desires of

أَهْلِ الْكِتَابِ the People of the Book –

مَنْ يَعْمَلْ سُوءًا whoever does an evil

يُجْزَى بِهِ shall be recompensed⁷ for it;

وَلَا يَجِدْ لَهُ and shall not find⁸ for him,

مِنْ دُونِ اللَّهِ in lieu of Allah,

وَلِيًّا وَلَا نَصِيرًا a gurdian⁹ nor a helper.¹⁰



وَمَنْ يَعْمَلْ 124. And whoever does

مِنَ الصَّالِحَاتِ of the good deeds,

1. *ṣāliḥāt* (sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*. See at 4:57, p. 265, n. 11).

2. *nudkhilu* = we admit, put in, enter, make enter (v. i. pl. impfct. from '*adkhala*, form IV of *dakhala* [*dukhāl*], to enter. See at 4:57, p. 265, n. 12).

3. *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 3:198, p. 234, n. 2).

4. *khālidīn* (acc./gen. of *khālidūn*, pl. of *khālid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulād*], to live for ever. See at 4:57, p. 265, n. 14).

5. *ʿaṣḍaq* = truer, more veracious, more truthful (relative for *ṣādiq*, act. participle from *ṣadaqa* [*ṣady/ṣidy*], to speak the truth, to be sincere).

6. i.e., the reward of *jannah* promised by Allah in the previous '*āyah* shall not be obtained by vain desires and expectations, neither of the Muslims nor of the People of the Book, but by the performance of good deeds according to the Qur'ān and *sunnah*. *ʿamāniyy* (sing. *umniyyah*), vain desires, fond hopes, idle expectations. See at 2:111, p. 53, n. 2; 2:78, p. 36, n. 11. See also *la+ʿumanniyyanna* at 4:119, p. 297, n. 2).

7. *yujza* (d) = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazā* [*jazā*], to repay, to reward. The last letter *yā* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See *yajzi* at 3:144, p. 211, n. 6).

8. *yajid* (u) = he finds, gets, comes across (v. iii. m. s. past from *wajada* [*wujād*], to find. The last letter is rendered vowelless because the verb is conclusion of a conditional clause. See at 4:110, 293, n. 5).

9. *waliyy* (s.; pl. *ʿawliyāʾ*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:89, p. 281, n. 5).

10. *nasīr* = (pl. *nusārāʾ*) = helper, defender, supporter, ally, protector, patron. See at 4:79, p. 281, n. 6).

مِنْ ذَكَرٍ أَوْ أُنْثَىٰ of a male¹ or a female,²

وَهُوَ مُؤْمِنٌ and he is a believer,³

فَأُولَٰئِكَ يَدْخُلُونَ such ones shall enter⁴

الْجَنَّةَ the paradise and

لَا يَظْلَمُونَ they will not be wronged⁴

نَفِيرًا a tiny bit.⁵

وَمَنْ أَحْسَنُ 125. And who is better⁶

دِينًا وَمَنْ in religion than the one who

أَسْلَمَ وَجْهَهُ submits⁷ himself

لِلَّهِ to Allah

وَهُوَ مُحْسِنٌ and is beneficent⁸

وَاتَّبَعَ and follows⁹

مِلَّةَ إِبْرَاهِيمَ the religion¹⁰ of Ibrâhîm

حَنِيفًا as a true monotheist?¹¹

وَاتَّخَذَ اللَّهُ And Allah took¹²

إِبْرَاهِيمَ خَلِيلًا Ibrâhîm for a friend.¹³

وَلِلَّهِ 126. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

وَكَانَ اللَّهُ And Allah is of everything

يَكُلِّ شَيْءٍ All-Encompassing.¹⁴

يُحِيطُ

1. ذكر *dhakar* (s.; pl. *dhukûr/dhukûrah/dhukrân*) = male.

2. أنثى *'unthâ* (s.; pl. *'inâth/'anâthâ*) = female, feminine. See *'inâth* at 4:117, p. 296, n. 6.

3. This makes it clear that the doing of goods deeds *without believing* will not earn any merit.

4. يدخلون *yadkhulûna* = they enter, go in (v. iii. m. pl. impfct. from *dakhala* [*dukhâl*], to enter. See *yadkhulû* at 2:114, p. 54, n. 11).

4. يظلمون *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalama* [*zalm/zulm*], to do wrong. See at 3:161, p. 219, n. 6).

5. نغیر *naqîr* = tiny spot on a date pit. Figuratively, an iota, a tiny bit. See at 4:53, p. 264, n. 6.

6. أحسن *'ahsan* = better, fairer/fairest, more/most handsome, more/most befitting. Elative of *hasan*, good, beautiful. See at 4:59, p. 267, n. 5.

7. أسلم *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in form IV of *salima* [*salâmah/salâm*], to be safe, secure. See at 3:83, p. 188, n. 7).

8. محسن *muhsin* (s.; pl. *muhsinân*) = one who does good deeds according to the Qur'ân and *sunnah*, does good to others, beneficent (active participle from *'ihsân*, form IV of *hasuna* [*husn*], to be good). See at 2:113, p. 53, n. 8.

9. اتبع *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:162, p. 219, n. 7).

10. ملة *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 2:135, p. 64, n. 2).

11. حنيف *hanif* (s.; pl. *hunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 3:95, p. 193, n. 4).

12. اتخذ *ittakhadha* = he took to him, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 2:116, p. 55, n. 5).

13. خليل *khalîl* (s.; pl. *'akhillâ/'khillân*) = friend, intimate friend.

14. i.e., in knowledge. See at 4:108, p. 292, n. 9

Section (Rukū') 19

وَيَسْأَلُونَكَ 127. They seek your ruling¹

فِي النِّسَاءِ about the women.

قُلِ اللَّهُ Say: Allah gives you the

يُفْتِيكُمْ ruling² about them; and [it is]

وَمَا يُنَالُ عَلَيْكُمْ what is recited³ on you

فِي الْكِتَابِ in the Book⁴

فِي يَتَامَى النِّسَاءِ about the orphan women

الَّتِي لَا تُؤْتَوْنَ مِنْهَا whom you do not give what

كُتِبَ لَهُمْ has been written for them

وَرَغِبُونَ while you desire⁵.

أَنْ تَنْكِحُوهُمْ to marry them;

وَالْمُسْتَضْعِفِينَ and the oppressed ones⁶

مِنْ أَوْلَادِنِ of the children;

وَأَنْ تَقُومُوا and that you mete out⁷

لِلْيَتَامَى to the orphans

بِالْقِسْطِ justice;⁸

وَمَا تَقُولُوا and whatever you do

مِنْ خَيْرٍ of a good thing

فَإِنَّ اللَّهَ كَانَ بِهِـُءَ Allah is definitely of it

عَلِيمًا All-Knowing.

وَإِنْ أَمْرُ أَهْلِ خَافَتْ 128. And if a woman fears

مِنْ بَعْلِهَا from her husband⁹

1. In pre-Islamic Arabia women were debarred from inheritance. A guardian of orphan women often used to marry them to enjoy their wealth. If he did not like to marry the orphan woman under his care he used to throw a piece of cloth over her, which custom prevented anyone else from marrying her. Similarly minor children, whether male or female, were not allowed to inherit from their ancestors. This 'āyah and other 'āyahs of the Qur'ān prohibit these practices and give women and children the right of inheritance (see *Bukhārī*, no. 4600 ; *Muslim*, no. 3018; Ibn Kathīr, II, 376-377). *yastaftūna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatā* [*fatw/fatā*]), to be youthful, young).

2. *yuftī* = he gives formal legal opinion (v. iii. m. s. impfct. from 'aftā, form IV of *fatā*. See n. 1 above.

3. *yutlā* = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from *talā* [*tilāwah*]), to recite. See *tutlā* at 3:101, p. 195, n. 4).

4. e. g., this 'āyah and at 4:3

5. *targhabūna* = you (all) like, desire, wish (v. ii. m. pl. impfct. from *raghiba* [*raghbah/raghab*]) to like, wish, desire; also to detest, dislike. See *yarghab* at 2:130, p. 62, n. 1).

6. i. e., the minor children. *mustaḍ'afīn* (pl.; acc./gen. of *mustaḍ'afūn*; s. *mustaḍ'af*) = the incapacitated ones, those rendered weak, made helpless, the oppressed. Passive participle from *istad'afa*, form X of *da'afa* [*du'f/da'f*], to be weak. See at 4:97, p. 286, n. 7).

7. *taqūmū(na)* = you all stand. When followed by the particle *bi*, the verb means to perform, to do, to act upon. *'taqūmūna bi al-qisṭ* = you do justice, mete out justice.

8. *qisṭ* = justice, equity, fairness. See 3:18, p. 161, n. 7; 3:21, p. 163, n. 4.

9. *ba'l* (s., pl. *ba'ūlah*) = husband. It is to be noted that while the word *zawj* means either husband or wife, *ba'l* means specifically husband, i. e., the male partner. See *ba'ūlah* at 2:228, p. 112, n. 5.

نُشُورًا أَوْ إِعْرَاضًا antipathy¹ or avoiding²
 فَلَا جُنَاحَ عَلَيْهِمَا then no sin will be on them
 أَنْ يَصْلِحَا بَيْنَهُمَا if they make³ between them
 صُلْحًا a reconciliation –
 وَالصُّلْحُ خَيْرٌ and reconciliation is better –
 وَأَخْضِرَتِ الْأَنْفُسُ and set⁴ are the selves
 أَشْعًا with avarice.⁵
 وَإِنْ تَحْسَبُوا And if you be nice⁶
 وَتَتَّقُوا and act righteously,⁷
 فَإِنَّ اللَّهَ كَانَ Allah definitely is
 بِمَا تَعْمَلُونَ of what you do
 خَبِيرًا All-Aware.
 وَلَنْ تَسْتَطِيعُوا 129. And able you cannot be⁷
 أَنْ تَقْدِلُوا to equalize⁸
 بَيْنَ الْأُنثَى between the wives
 وَلَوْ حَرَصْتُمْ even if you desired to;⁹
 فَلَا تَيْمَلُوا but do not deflect¹⁰
 كُلَّ الْمَيْلِ all the deflecting
 فَتَذَرُوهَا thus leaving her¹¹
 كَالْمُعَلَّقَةِ like a suspended one.¹²
 وَإِنْ تُصْلِحُوا And if you conciliate
 وَتَتَّقُوا and beware of Allah

1. *nushûz* = animosity, antipathy, violation of marital duties, disobedience, arrogance. See at 4:34, p. 255, n. 13.
2. *'irâd* = avoidance, turning away, shunning. Verbal noun in form IV from *'arada* /*arada* ['ard], to be wide, to be visible. See *'a'rid* at 4:81, p. 277, n. 5.
3. *yusliḥā* (ni) = they (two) set right, reform, reconcile (v. ii. m. dual impfct. from *'aṣlahā*, form IV of *ṣalaha* [ṣalāh /sulūh/ ṣalāhiyah], to be good, right. The terminal *nūn* is dropped. See *'aṣlahā* at 4:16, p. 245, n. 11).
4. *uḥḍirat* = she was brought, set, supplied (v. iii. f. s. past passive from *'ahḍara*, for IV of *ḥaḍara* [ḥuḍār], to be present. See *ḥaḍara* at 4:18, p. 246, n. 6).
5. *shuḥḥ* = avarice, stinginess, covetousness.
6. i.e., to the wives. *tuḥsinā* (na) = you (all) be nice, do good, act charitably (v. ii. m. pl. impfct. from *'aḥsana*, form IV of *ḥasuna* [ḥusn], to be good, to be nice. The terminal *nūn* is dropped. See *'iḥsān* at 4:62, p. 268, n. 12).
7. *tattaqū* (na) = you (all) beware, act righteously (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* /*wiqāyah*), to guard. See at 3:126, p. 229, n. 8).
8. *lan + tastaṭī'ū* (na) = you (all) shall not be able, cannot be able (v. ii. m. pl. impfct. from *istaṭā'a*, form X of *tā'a* [taw'], to obey. The terminal *nūn* is dropped. See *la+yastaṭī'ūna* at 4:98, p. 287, n. 4).
9. *ḥarastum* = you desired, coveted, intended, wished (v. ii. m. pl. past from *ḥarasa/ḥariṣa* [ḥirṣ], to covet. See *'aḥraṣ* at 2:96, 45, n. 9).
10. *lā tamilū* = do not incline, lean, tilt, bend, deflect (v. ii. m. pl. imperative {prohibition} from *māla* [mayl /maylān], to incline. See *tamilū* at 4:27, p. 252, n. 11).
11. *tadharū* (na) = you (all) leave, leave alone (v. ii. m. pl. impfct. from *wadhr*. The terminal *nūn* is dropped. See *yadhara* at 3:178, p. 225, n. 7).
12. i. e., neither divorced nor in the state of conjugal life. *mu'allaqah* (f. s.; pl. *mu'allaqāt*) = suspended.

فَإِنَّ اللَّهَ كَانَ then verily Allah is

عَفُورًا Most Forgiving,

رَحِيمًا Most Merciful.

وَأِنْ يَنْفَرَا 130. And if they break up,¹

يُغْنِ اللَّهُ كُلًّا Allah will suffice² each

مِنْ سَعَتِهِ out of His Amplitude.³

وَكَانَ اللَّهُ وَبِعًا Allah is All-Reaching,⁴

حَكِيمًا All-Wise.

وَلِلَّهِ 131. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth.

وَلَقَدْ وَصَّيْنَا Indeed We have directed⁵

الَّذِينَ أُوتُوا الْكِتَابَ those who were given

مِنْ قَبْلِكَ the Scripture before you,

وَأَيَّاكُمْ and also you,

أَنْ تَتَّقُوا اللَّهَ that you beware⁶ of Allah;

وَأِنْ تَكْفُرُوا but if you disbelieve,

فَإِنَّ اللَّهَ then verily to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَكَانَ اللَّهُ غَنِيًّا and Allah is Above Want,⁷

1. i.e., *yatafarraqā* = they (two) break up, be separated (v. iii. m. dual impfct. from *tafarraqa*, form V of *faraqa* [*farq/furqān*], to separate, to sever. See *tafarraqū* at 3:105, p. 197, n. 9).

2. i.e., Allah may make each above the want of the other by providing each with a suitable partner and means of livelihood (Ibn Kathīr, II, 383). *yughnī*(ī) = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanā*'], to be free from want, to be rich. The last letter *yā* is vowelless and hence dropped because the verb forms the conclusion of a conditional clause (*jawāb shart*). See *tughnī* at 3:116, p. 201, n. 6).

3. *sa'ah* = plenitude, amplitude, abundance, affluence, roominess, spaciousness. See at 4:100, p. 287, n. 13; 2:247, p. 125, n. 3.

4. i.e., in His grace and favour. *wāsi'* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasī'awasu'a* [*wasā'ah*], to be wide. See at 3:73, p. 184, n. 2).

5. *waṣṣaynā* = we enjoined, made a behest, directed, made incumbent (v. i. pl. past in form II of *waṣā* [*wasy*], to be joined, lightened, degraded. See *waṣṣā* at 2:132, p. 62, n. 8).

6. i.e., by worshipping Him Alone and by abiding all His directives and commands, because all that is in the heavens and the earth belongs to Him Alone. It is also an emphasis on the sameness of the teaching imparted through all the Prophets. *ittaḥqū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥqā*, form VIII of *waḥā* (*waḥy/wiḥāyah*), to guard, safeguard. See at 2:282, p. 149, n. 12).

7. i.e., Allah is in no need of His creatures and their services and worship. *ghaniyy* (s.; pl. *'aghniyā*) = above want, free from want, rich. Followed by the particle *'an* the word gives the meaning of: "has no need". See *tughniya* at 3:10, p. 157, n. 10.



حَمِيدٌ Most Praiseworthy.

وَلِلَّهِ 132. And to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth;

وَكُنْ بِاللَّهِ and suffices¹ it of Allah



وَكَيْلًا as a Guardian-Trustee.²

إِنْ شَاءَ 133. Were He to will,

يَذْهَبَكُمْ He could eliminate³ you,

أَيُّهَا النَّاسُ O mankind,

وَيَأْتِي بِآخَرِينَ and could produce⁴ others.

وَكَانَ اللَّهُ عَلَى ذَلِكَ



قَدِيرًا Omnipotent.

مَنْ كَانَ يُرِيدُ 134. Whoever is to desire⁵

ثَوَابَ الدُّنْيَا the reward⁶ of the world,

فَعِنْدَ اللَّهِ then with Allah lies

ثَوَابَ الدُّنْيَا the reward of the world

وَالْآخِرَةِ and of the hereafter.⁷

وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing,



بَصِيرًا All-Seeing.

1. i.e. Allah Alone is Sufficient to maintain, look after and oversee all that is in the heavens and the earth, as He is the Creator and Lord of all of these. *kafâ* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:79, p. 276, n. 8).

2. *wakīl* (s.; pl. *wukalā'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl* /*wukāl*], to entrust. See at 4:109, p. 293, n. 1).

3. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathīr, II, 383). Of similar import are '*āyahs* 6:133, 35:16, 47:38. *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from '*adh-haba*, form IV of *dhahaba* [*dhihāb* /*madh-hab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause.

4. *ya'ti(i) + bi* = he brings, brings forward, produces, comes up with (v. iii. m. s. impfct. from *atā* [*ityān/aty/ma'rāh*], to come, to arrive. The last *yā'* is vowelless and hence dropped because the verb comes as conclusion of a conditional clause. See at 2:109, p. 52, n. 7).

5. *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form '*arāda*, form IV from *rāda* [*rawd*], to walk about. See at 4:26, p. 252, n. 3).

6. *thawāb* = reward, recompense, requital. See at 3:195, n. 233, n. 9.

7. The '*āyah* calls attention of those who desire only the reward and benefits in this world to remember that to Allah belongs the rewards of this world as well as those of the hereafter so that they should aspire after both and should not concern themselves only with that which is transient and not at all lasting (Ibn Kathīr, II, 383-384). Of similar import are '*āyahs* 2:200-202, 17:18 and 42:20.

Section (Rukû') 20

يَا أَيُّهَا الَّذِينَ آمَنُوا 135. O you who believe,
 كُونُوا قَوَّامِينَ بِالْقِسْطِ be custodians¹ of justice,²
 شُهَدَاءَ لِلَّهِ as witnesses³ for Allah,
 وَلَوْ عَلَى أَنْفُسِكُمْ even if against yourselves
 أَوْ الْوَالِدَيْنِ or both the parents
 وَالْأَقْرَبِينَ and the relatives.⁴
 إِنْ يَكُنْ غَنِيًّا If he be rich
 أَوْ فَقِيرًا or poor,
 فَاللَّهُ أَوْلَى then Allah's is the best claim⁵
 بَيْنَهُمَا to take care of the two.
 فَلَا تَتَّبِعُوا the desire⁶
 أَلْهَوَى the desire⁷
 أَنْ تَعْدِلُوا lest you should deflect,⁸
 وَإِنْ تَلْوُوا and if you distort⁹
 أَوْ تُعْرِضُوا or avoid¹⁰
 فَإِنَّ اللَّهَ كَانَ then verily Allah is
 بِمَا تَعْمَلُونَ of what you do
 حَيَّرَ All-Aware.

يَا أَيُّهَا الَّذِينَ آمَنُوا 136. O you who believe,
 آمِنُوا بِاللَّهِ believe in Allah
 وَرَسُولِهِ and His Messenger,¹¹

1. قَوَّامِينَ *qawwâmîn* (acc./genitive of *qawwâmûn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = caretakers, guardians, superintendents, managers, custodians. See *qawwâmûn* at 4:34, p. 255, n. 5.
2. قِسْطٌ *qist* = justice, equity, fairness. See at 4:127, p. 300, n. 2.
3. شُهَدَاءَ *shuhadâ'* (pl.; s. شَهِيد *shahîd*) = witnesses, martyrs. See at 4:69, p. 271, n. 7.
4. أَقْرَبِينَ *'aqrabîn* (accusative/genitive of *'aqrabûn*, sing. *'aqrab*) = near ones, relatives, relations. See at 2:180, p. 85, n. 9).
5. i.e., if either party to the case is rich or poor you should not be swayed by that. أَوْلَى *'awlâ* = the closest, the nearest, having the best claim to (relative of *waliyy*). See at 3:68, p. 182, n. 1).
6. لَا تَتَّبِعُوا *lâ + tattabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition}) from *ittaba'a*, form VIII of *tabi'a* [*taba'* /*tabâ'ah*], to follow. See at 2:168, p. 79, n. 8).
7. هَوَى *hawâ* (s.; pl. *'ahwâ*) = affection, desire, craving, inclination. See *'ahwâ* at 2:145, p. 69, n. 8.
8. i.e., from the course of justice. تَعْدَلُوا *ta'dilû(na)* = you (all) swerve, deflect, deviate (v. ii. m. pl. impfct. from *'adala* ['*udûl*], to deviate. The terminal *nûn* is dropped because of the particle *'an* coming before the verb. See at 4:3, p. 237, n. 9).
9. تَلْوُوا *talwû(na)* = you (all) distort, twist, crook, contort, pervert, bend (v. ii. m. pl. impfct. from *lawâ* [*layy/lawîy*], to distort, crook, bend. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}). See *talwûna* at 3:154, p. 214, n. 8).
10. تُعْرِضُوا *tu'ridû(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'arada*, form IV of *'aruda* /*arada* ['*ard*], to be wide, to be visible. The terminal *nûn* is dropped because the verb is in a conditional clause {preceded by *'in*}). See *'a'rid* at 4:81, p. 277, n. 5. See *'i'râd* at 4:128, p. 301, n. 2).
11. Asking the "believers" to "believe" means to remain steadfast in the belief and in carrying out the directives of Allah and His Messenger.

وَالْكِتَابِ الَّذِي and the Book which
 نَزَّلَ He has sent down¹
 عَلَى رَسُولِهِ on His Messenger;
 وَالْكِتَابِ الَّذِي and the Book which
 أَنْزَلَ مِنْ قَبْلُ He had sent down² before.³
 وَمَنْ يَكْفُرْ And whoever disbelieves
 بِاللَّهِ وَمَلَائِكَتِهِ in Allah and His angels,
 وَكُتُبِهِ and His Books
 وَرُسُلِهِ and His Messengers,
 وَالْيَوْمِ الْآخِرِ and the Last Day,
 فَقَدْ ضَلَّ has indeed lost the way,⁴
 سَلَالًا بَعِيدًا straying far away.⁵

137. إِنَّ الَّذِينَ آمَنُوا then disbelieve,
 ثُمَّ آمَنُوا then believe
 ثُمَّ كَفَرُوا and then disbelieve
 ثُمَّ زَادُوا and then increase⁶
 كُفْرًا in disbelief,
 لَنْ يَكُنِيَ اللَّهُ to forgive⁷ them
 وَلَا يَهْدِيَهُمْ nor to guide them⁸
 سَبِيلًا to the way.⁹

1. i.e., *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [*nuzûl*]), to come down, to descend. See at 3:3, p. 154, n. 4).

2. i.e., *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzûl*]), to come down, get down. See at 4:61, p. 268, n. 2).

3. i.e., all the scriptures that had been sent before the sending down of the Qur'ân to different Prophets (Ibn Kathîr, II, 385).

4. i.e., the way of the truth. ضَلَّ *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalâlah*, to loose one's way. See at 4:116, p. 296, n. 3).

5. *ba'îd* = (s.; pl. *bu'adâ'* /*bu'ûd* /*bu'dân* /*bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:116, p. 296, n. 4).

6. i.e., they continue to disbelieve till death. This 'ayah speaks about those who make a profession of the faith and then relapse into disbelief and repeat such behaviour. ازدادوا *izdâdû* = they increased, grew, compounded (v. iii. m. pl. past from *izdâda*, form VIII of *zâda* [*ziyâdah*]), to be more, to increase. See at 3:89, p. 191, n. 2).

7. *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*]), to forgive. The last letter takes *fathah* because of a hidden 'an in li {lâm of motivation having the sense of kay} coming before the verb. See *yaghfiru* at 4:116, p. 296, n. 1).

8. *yahdiya* (*yahdî*) = he guides, shows the way (v. iii. m. s. impfct. from *hadâ* [*hady* /*hudan* /*hidayah*]), to guide, to lead. The last *yâ'* takes *fathah* for the reason given in n. 7 above. See *yahdî* at 2:272, p. 142, n. 6).

9. *sabil* (pl. *subul* /*asbilah*) = way, path, road, means. See at 4:88, p. 280, n. 9.

بَشِيرٍ 138. Deliver the glad tidings¹

اَلْمُنٰفِقِيْنَ to the hypocrites²

يَاۤنَ لَهُمْ that there is for them

عَذَابًا اَلِيْسًا a punishment most painful –

اَلَّذِيْنَ يَتَّخِذُوْنَ 139. Those people who take³

اَلْكٰفِرِيْنَ the unbelievers

اَوْلِيَآءَ as allies⁴

مِنْ دُوْنِ الْمُؤْمِنِيْنَ in lieu of the believers.

اَيَتَنۡصُرُوْنَ عِنۡدَهُۥ Do they seek⁵ with them

اَلْعِزَّةَ honour?⁶

فَاِنَّ اَلْعِزَّةَ Then verily honour

لِلّٰهِ belongs to Allah

جَمِيعًا in toto.

وَقَدَّرَۤنَا 140. And already He has sent

عَلَيْكُمْ down⁷ on you

فِي الْكِتٰبِ in the Book

اَنْ اِذَا سَمِعْتُمْ that if you hear⁸

مَا نَزَّلَ اللّٰهُ Allah's revelations

يَكْفُرۡ بِهَا being disbelieved⁹ in

وَيَسْتَهۡزِءُهَا and scoffed¹⁰ at,

فَلَا تَقْعُدُوْا مَعَهُۥ then sit not with them

1. The expression "deliver the glad tidings" is used here ironically. *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [bishr/bushr], to rejoice, be happy. See at 2:223, p. 110, n. 7).

2. This 'ayah indicates that the hypocrites belong to the type of people described in the previous 'ayah. منافقين *munāfiqīn* (acc./gen. of *munāfiqūn*, s. *munāfiq*) = hypocrites, dissemblers. (Active participle from *nāfaqa*, form III of *nafaqa* [nafaq/nufūq], to be used up, to perish).

3. يتخذون *yattakhidhūna* = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. *ittakhadha*, form VIII of *akhadha* [akhadh], to take. See *lā ittakhidhū* at 4:89, p. 280, n. 13).

4. 'awliyyā' (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:76, p. 274, n. 4.

5. يبتغون *yabtaghūna* = they seek, desire, aim at, aspire after, strive for (v. iii. m. pl. impfct. from *ibtaghā*, form VIII of *baghā* [bughā'], to seek, desire. See *yabtagh* at 3:85, p. 189, n. 3).

6. عزة *'izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 2:206, p. 99, n. 12.

7. i. e., in 6:68 (*surat al-'An'ām*) which was revealed at Makka. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* [nuzāl], to come down. See at 4:136, p. 305, n. 1).

8. سمعتم *sami'tum* = you (all) heard, listened, paid attention (v. ii. pl. past from *sami'a* [sam' /samā' /samā'ah /masma'], to hear. See *sami'nā* at 4:45, p. 261, n. 4).

9. يكفر *yukfaru* = he or it is disbelieved, denied, rejected, covered (v. iii. m. s. impfct. passive from *kafara* [kufir], to disbelieve, to cover. See *yukfarū* at 3:115, p. 201, n. 4).

10. يستهزئ *yustahza'u* = he or it is scoffed at, ridiculed, derided, taunted (v. iii. m. s. impfct. passive from *istahza'a*, form X of *haza'a* [haz' /huz' /huzu' /huzū' /mahza'ah], to mock, to ridicule. See *yastahzi'u* at 2:15, p. 9, n. 1).

11. لا تقعدوا *lā taq'udū* = do not sit (v. ii. m. pl. imperative [prohibition] from *qa'ada* [qu'ād], to sit down. See *qa'adū* at 3:168, p. 222, n. 1).

حَتَّى يَخُوضُوا unless they go¹ into

حَدِيثٍ a conversation²

غَيْرِهِ other than that.

إِنَّا كَرِهُوا Verily you will then be

مِثْلَهُمْ like them.³

إِنَّ اللَّهَ جَامِعٌ Verily Allah will muster

الْمُنَافِقِينَ the hypocrites

وَالْكَافِرِينَ and the unbelievers

فِي جَهَنَّمَ جَمِيعًا in hell all together –



الَّذِينَ 141. Those ones who⁴

يَرْتَبِصُونَ lie in wait⁵ for you.

فَإِنْ كَانَ لَكُمْ So if there is for you

فَتْحٌ مِنَ اللَّهِ a victory⁶ from Allah

قَالُوا they say:

أَلَمْ نَكُنْ مَعَكُمْ "Were we not with you?"

وَلَوْ كَانَ And if there is

لِلْكَافِرِينَ for the unbelievers

نَصِيبٌ قَالُوا any luck⁷ they say:

أَلَمْ نَسْتَعِذْ بِكَ "Did we not look after⁸ you

وَنَنْتَعِمَ and protect⁹ you

مِنَ الْمُؤْمِنِينَ from the believers?¹⁰

1. *yakhuḍū(na)* = they go into, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khāda* [*khawd/ khiyād*], to rush, dive into. The terminal *nūn* is dropped because of an implied 'an in *ḥatīā* coming before the verb.

2. *ḥadīth* (s.; pl. *ahādīth*) = speech, talk, narration, conversation, report relating to deeds and utterances of the Prophet and his Companions. See at 4:78, p. 276, n. 3.

3. Conniving at a forbidden deed constitutes an indirect approval and participation in it (Ibn Kathīr, II, 387).

4. The discussion continues about the hypocrites who are the subject matter of the two preceding 'āyahs.

5. *yatarabbaṣūna* = they wait, wait and watch, lie in wait (v. iii. m. pl. impfct. from *tarabbasa*, form V of *rabasa* [*rabs*], to wait, to watch. See *yatarabbaṣna* at 2:234, p. 117, n. 14).

6. *fath* (s., pl. *fatūḥ/fatūḥāt*) = opening, victory, triumph, conquest. See *yastafīḥūna* at 2:89, p. 42, n. 4.

7. *naṣīb* (s.; pl. *nuṣub /anṣibā' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:85, p. 279, n. 3.

8. *nastahwidh(u)* = we look after, lord over, master over, overpower (v. i. pl. impfct. from *istahwadha*, form X of *hādha* [*hawdh*], to urge on, to spur on. The last letter is vowelless because of the particle *lam* coming before the verb. This particle also turns the imperfect into a past tense.

9. *namna'('u)* = we prevent, forbid, prohibit, bar, hinder, obstruct, restrain, held back, stop from, protect, defend, guard, (v. i. pl. impfct. from *mna'a* [*man'*] to prevent. When followed by the particle 'an the word gives the meaning of protecting, defending, guarding. The last letter is vowelless because of the particle *lam* coming before the previous verb to which this verb is conjunctive. See *mana'a* at 2:114, p. 54, n. 7).

10. The hypocrites try to take credit for themselves, especially when the unbelievers have a turn in their favour, by reminding them that they (the hypocrites) secretly helped them and protected them from being harmed by the believers.

فَاللَّهُ يَحْكُمُ So Allah will judge¹

بَيْنَكُمْ between you²

يَوْمَ الْقِيَمَةِ on the Day of Resurrection;

وَلَنْ يَجْعَلَ اللَّهُ and Allah will not set³

لِلْكَافِرِينَ for the unbelievers

عَلَى الْمُؤْمِنِينَ against the believers

سَبِيلًا any way.⁴

Section (Rukû') 21

إِنَّ الْمُنَافِقِينَ 142. Verily the hypocrites

يُخَادِعُونَ اللَّهَ try to deceive⁵ Allah,

وَهُوَ خَادِعُهُمْ but He will outwit⁶ them;

وَإِذَا قَامُوا and when they stand up

إِلَى الصَّلَاةِ to pray

قَامُوا كَسَالًا they stand up lazily,⁷

بُرَاءُونَ النَّاسَ showing off⁸ to men;

وَلَا يَذْكُرُونَ and they do not keep in mind

اللَّهَ Allah

إِلَّا قَلِيلًا except a little –

مُذَبِّحِينَ 143. Vacillating⁹

بَيْنَ ذَلِكَ between that¹⁰ –

لَا إِلَى هَؤُلَاءِ going neither to these

وَلَا إِلَى هَؤُلَاءِ nor to those.¹¹

1. يَحْكُم *yahkumu* = he judges, passes judgement, gives his verdict (v. iii. m. s. impfct. from *hakama* [hukm], to pass judgement. See at 2:113, p. 54, n. 4).

2. i.e., you the believers and unbelievers.

3. يَجْعَل *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [ja'l] to make, to put. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *ja'ala* at 4: 90, p. 281, n.15).

4. سَبِيل *sabil* (pl. *subul/asbilah*) = way, path, road, means. See at 4:100, p. 287, n. 10.

5. i.e., by their outward profession of the faith and their inward harbouring of unbelief. يُخَادِعُونَ *yukhādī'ûna* = they try to deceive, trick, dupe,

(v. iii. m. pl., impfct. from *khāda'a*, form III of *khada'a* [khad'], to deceive. See at 2:9, p. 7, n.1).

6. i.e., Allah will turn the trick on them by punishing them for their trickery and hypocrisy. Allah does not trick, Far Above is He from such a trait, for He is All-Knowing and All-Seeing of what is unseen and unknown to His creatures. It is a style of the Qur'ân to use the same expression which describes the offence to indicate the punishment for it too. خَادِع *khādī'* = one who deceives, dupes, outwits. Active participle from *khada'a*. See n. 5 above.

7. That is so because their mind and heart are not in it as they are not sincere believers and, as mentioned in the next clause, they do not keep in mind Allah and perform prayers for showing off to men. كَسَالًا *kusâlâ* (pl., s. *kaslan*) = lazy, idle, indolent, sluggish.

8. يُرَاءُونَ *yurâ'ûna* = they show off, make a show, act ostentatiously (v. iii. m. pl. impfct. from *râ'a*, form III of *ra'a* [ra'y/ru'yah], to see, notice. See 'arâka at 4:105, p. 291, n. 10).

9. مُذَبِّحِينَ *mudhabdhabin* (acc./genitive of *mudhabdhabin*, pl.; s. *mudhabdhab*) = those wavering, vacillating, fluctuating. Passive participle from *dhabdhaba*, to swing.

10. i.e., between belief and unbelief.

11. i.e., not being outwardly as well as inwardly with the believers nor with the unbelievers, for the hypocrites outwardly show their adhesion to the believers but inwardly belong to the unbelievers, and vice-versa (Ibn Kathîr, II, 390).

وَمَنْ يُضِلِلْهُ ¹ And whom Allah lets stray¹

فَنَنْجِدْهُ ² you shall not find² for him

سَبِيلًا ³ a way.³

يَا أَيُّهَا الَّذِينَ آمَنُوا 144. O you who believe,

لَا تَتَّخِذُوا ⁴ do not take⁴

الْكَافِرِينَ ⁵ the unbelievers

أَوْلِيَاءَ ⁶ as allies⁵

مِنْ دُونِ الْمُؤْمِنِينَ ⁷ in lieu of the believers.

أَتَرِيدُونَ ⁸ Do you intend⁶

أَنْ تَجْعَلُوا لِلَّهِ ⁹ to set⁷ for Allah

عَدُوًّا ¹⁰ against you

سُلْطَانًا مُبِينًا ¹¹ an evidence⁸ all too clear?

إِنَّ الْمُنَافِقِينَ 145. Verily the hypocrites

فِي الدَّرَكِ الْأَسْفَلِ ¹² will be in the lowest⁹ abyss¹⁰

مِنَ النَّارِ ¹³ of the Fire; and

لَنْ تَجِدَ لَهُمْ ¹⁴ you shall not find for them

نَصِيرًا ¹⁵ a helper.

إِلَّا الَّذِينَ 146. Except those who

تَابُوا وَأَصْلَحُوا ¹⁶ repent and rectify¹¹

وَأَعْتَصَمُوا بِاللَّهِ ¹⁷ and hold fast¹² to Allah

1. *yudlil* (*yudillu*) = he lets stray, leads astray, deludes (v. iii. m. s. impfct. from '*adalla*, form IV of *dalā* [*dalāl/dalālah*], to go astray. The last letter is vowelless for the verb is in a conditional clause [preceded by *man*]. See *yudillu* at 4:60, p. 267, n. 13).

2. *tajida(u)* = you find, get (v. ii. m. s. impfct. from *wajada* [*wujūd*], to find. The last letter gets *fathah* due to the particle *lan* coming before the verb. See *tajidūna* at 4:91, p. 282, n. 1).

3. i. e., a way to guidance and the truth. See for similar sense 7:186 and 18:17.

4. *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of '*akhadha* [*'akhdh*], to take. See at 4:89, p. 280, n. 13).

5. '*awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:139, p. 306, n. 4.

6. *turidūna* = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from '*arāda*, form IV of *rāda* [*rawd*], to walk about. See at 4:88, p. 280, n. 6).

7. *taj'alū* (*na*) = you set, make, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter takes *fathah* because of the particle '*an* coming before the verb. See *yaja'ala* at 4:141, p. 308, n. 3).

8. *sulṭān* = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

9. *asfal* = lowest, at the bottom, deepest;

also (as preposition) below, under. Elative of *sāfil* (low/base/mean).

10. *dark* = abyss, depth, level, reach.

11. i. e., rectify their intentions and deeds. *aslahū* = rectified, made good, made amends, mended, put right (v. iii. m. pl. past from '*aslaḥa*, form IV of *ṣalaḥa*. [*ṣalāh/ṣulūh/maslahah*], to be good, proper. See at 3:189, p. 191, n. 1).

12. *'ataṣamū* = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of '*aṣama* [*'aṣm*], to restrain, to protect. See *ya'taṣim* at 3:101, p. 195, n. 5).

وَأَخْلَصُوا and are sincere¹
 دِينَهُمُ لِلَّهِ in their faith² in Allah.³
 فَأُولَٰئِكَ Then such ones will be
 مَعَ الْمُؤْمِنِينَ with the believers,⁴
 وَسَوْفَ يُؤْتِي اللَّهُ and Allah will give
 الْمُؤْمِنِينَ the believers
 أَجْرًا عَظِيمًا a magnificent⁵ reward.

مَا يَفْعَلُ اللَّهُ 147. What will Allah do
 بِعَذَابِكُمْ with punishing you
 إِنْ شَكَرْتُمْ if you be grateful⁶
 وَءَامَنْتُمْ and do believe?
 وَكَانَ اللَّهُ And Allah is
 شَاكِرًا Ever-Appreciative,⁷
 عَلِيمًا All-Knowing.

PART (JUZ') 6

لَا يُحِبُّ اللَّهُ 148. Allah does not like⁸
 الْجَهْرَ بِالسُّوءِ publicity⁹ of the evil¹⁰
 مِنَ الْقَوْلِ of words
 إِلَّا مَنْ ظَلَمَ except for the one wronged.¹¹
 وَكَانَ اللَّهُ سَمِيعًا And Allah is All-Hearing.
 عَلِيمًا All-Knowing.

1. أَخْلَصُوا 'akhṣaṣû = they exclusively devoted, dedicated, were sincere (v. iii. m. pl. past from 'akhṣaṣa, form IV of khalasa [khulâṣ], to be pure, unadulterated. See mukhlisân at 2:139, p. 65, n. 11).

2. دِين dīn (s.; pl. adyân) = religion, faith, belief, creed, worship. See at 2:193, p. 92, n. 8.

3. i.e., they did not make the profession of the faith and their deeds for showing off but exclusively and purely for the sake of Allah.

4. i.e., in the hereafter in paradise.

5. عَظِيم 'aẓīm = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, grave, gruesome. See at 4:95, p. 286, n. 1).

6. شَكَرْتُمْ shakartum = you (all) expressed gratitude, were grateful, thanked (v. ii. m. pl. past from shakara [shukr/shukrân], to thank, be grateful. See tashkurûna at 2:185, p. 88, n. 8).

7. شَاكِر shâkir = appreciative, thankful, grateful. Active participle from shakara [shukr/shukrân], to thank, be thankful. See at 2:158, p. 75, n. 1.

8. لَا يُحِبُّ lâ+yuhibbu = he does not like, does not love (v. iii. m. s. impfct. from 'aḥabba, form IV of ḥabba. See at 4:107, p. 292, n. 3).

9. جَهْر jahr = publicity, notoriety. See jahrah at 2:55, p. 26, n. 2.

10. سَاء sâ' (pl. 'aswâ') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:110, p. 293, n. 2).

11. Allah does not approve of speaking ill of others, let alone slandering, backbiting, libelling and defaming, except in the case of one genuinely wronged and done injustice. ظَلَمَ ḡalima = he is wronged, done injustice, oppressed (v. iii. m. s. past passive from ḡalama [ḡalm/ḡulim], to do wrong. See ḡalim at 4:110, p. 293, n. 3).

149. If you make known¹ **إِنْ تُبْدُوا**

خَيْرًا a good thing

أَوْ تُخْفُوهُ or keep it secret²

أَوْ تَعْفُوا عَنْ سُوءٍ or excuse³ an offence,

فَإِنَّ اللَّهَ كَانَ then verily Allah is

عَفُوًّا Most Forgiving,

قَدِيرًا All-Powerful.⁴

150. Verily those who **إِنَّ الَّذِينَ**

يَكْفُرُونَ بِاللَّهِ disbelieve in Allah

وَرُسُلِهِ and His Messengers,

وَيُرِيدُونَ أَنْ يُبَرِّقُوا and want⁵ to differentiate⁶

بَيْنَ اللَّهِ between Allah

وَرُسُلِهِ and His Messengers and say:

" **نُؤْمِنُ بِبَعْضٍ** " We believe in some and

وَنَكْفُرُ بِبَعْضٍ disbelieve in some others",

وَيُرِيدُونَ أَنْ يُخَدِّعُوا and intend to take⁷

بَيْنَ ذَلِكَ between that

سَبِيلًا a course.⁸

151. Those people, **أُولَئِكَ**

هُمُ الْكَافِرُونَ they are the unbelievers

حَقًّا in truth.

1. **tubdū(na)** =) = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from 'abdā, form IV of badā [budāww/baddā'] to be appear, to come to light. See at 2:284, p. 151, n. 2. The terminal *nūn* is dropped because the verb is in a conditional clause {preceded by 'in}. See at 3:29, p. 166, n. 10).

2. **tukhfū(na)** = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfā, form IV of khafiya [khafā' /khifuh/khufyah], to be hidden. The terminal *nūn* is dropped for the reason given in n. 1 above. See at 3:29, p. 166, n. 9).

3. **ta'fū(na)** = you (all) waive, excuse, efface (v. ii. m. pl. impfct. from 'afā [afw/afā'], to be effaced. The terminal *nūn* is dropped for the reason given in n. 1 above. See at 4:99, p. 287, n. 8).

4. i. e., Allah is Most-Forgiving even though He is All-Powerful and Omnipotent to inflict the punishment deserved.

5. The 'ayah has reference particularly to the Jews and Christians who believe in some of the Prophets and disbelieve in the others. يريدون

yurtdūna = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from 'arāda, form IV of rāda [rawd], to walk about. See at 4:91, p. 282, n. 2).

6. **yufarriqū(na)** = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from farraqa, form II of farāqa [farq/furqān], to separate, divide). The terminal *nūn* is dropped because of the particle 'an coming before the verb. See at yufarriqūna at 2:102, p. 48, n. 9).

7. **yattakhidhū(na)** = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. ittakhadha, form VIII of akhadha [akhdh], to take. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See at yattakhidhūna at 4:139, p. 306, n. 3).

8. **sabīl** (pl. subul/asbilah) = way, path, road, means, course. See at 4:100, p. 287, n. 10.

وَأَعَدَدْنَا And We have made ready¹

لِلْكَافِرِينَ for the unbelievers

عَذَابًا مُهِينًا a humiliating² punishment.

وَالَّذِينَ آمَنُوا 152. And those who believe

يَا اللَّهَ وَرُسُلِهِ in Allah and His Messengers

وَلَمْ يَفْرِقُوا and do not differentiate³

بَيْنَ أَحَدِهِمْ between any of them,

أُولَئِكَ such people,

سَوْفَ يُؤْتِيهِمْ He will give them

أُجُورَهُمْ their rewards;⁴

وَكَانَ اللَّهُ غَفُورًا and Allah is Most Forgiving,

رَحِيمًا Most Merciful.

Section (Rukû') 22

يَسْأَلُكَ 153. There ask⁵ you

أَهْلَ الْكِتَابِ the People of the Book

أَنْ تَنْزِلَ عَلَيْهِمْ that you bring down⁶ on them

كِتَابًا مِنَ السَّمَاءِ a Book from the heaven.

فَقَدْ سَأَلُوا مُوسَى Indeed they had asked Mûsâ

أَكْبَرُ مِنْ ذَلِكَ a graver thing than that;

فَقَالُوا for they said: '

أَرَأَيْتَ اللَّهُ جَهْرَةً " Show us⁷ Allah openly".⁸

1. أَعَدَدْنَا 'a'tadnâ = we prepared, got ready (v. i. pl. past in form IV of 'atada ['atâd], to be ready. See at 4:18, p. 246, n. 9).

2. مُهِين *muhîn* = humiliating, disgraceful, debasing, ignominious, (active participle from 'ahâna, form IV of hâna [hawn], to be of little importance. See at 4:102, p. 290, n. 10).

3. يَفْرِقُوا *yufarriqû(na)* = they divide, separate, scatter, make a distinction, differentiate (v. iii. m. pl. impfct. from *farraqa*, form II of *farāqa* [farq/furqân], to separate, divide). The terminal *nûn* is dropped because of the particle *lam* coming before the verb, which particle also gives the verb the sense of past tense. See at 4:150, p. 311, n. 6).

4. أُجُور *'ujûr* (pl.; s. *ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:24, p. 250, n. 11.

5. يَسْأَلُ *yas'alu* = he asks, enquires, demands, claims (v. iii. m. s. impfct. from *sa'ala* [su'âl/mas'alah/tas'âl]), to ask. See *yas'alûna* at 2:215, p. 104, n. 1).

6. تَنْزِلُ *tunazzila(u)* = you bring down, cause to come down (v. ii. m. s. impfct. from *nazzala*, form II of *nazala* (nuzûl), to come down. The last letter takes *fathah* because of the particle 'an coming before the verb. See *nazzala* at 4:140, p. 306, n. 7).

7. أَرَأَيْتَ *'ari + nâ* = show + us (v. ii. m. s. imperative from *ra'â* [ra'y/ru'yah], to see, notice. See at 2:128, p. 61, n. 4).

8. جَهْرَةً *jahratan* = openly, overtly, publicly. The Children of Isrâ'îl made this demand to see Allah with their own eyes either when Mûsâ was receiving the Commandments on the Mount Sinai or when he had shown the Book to the Children of Isrâ'îl. See at 2:55, p. 26, n. 2.

فَأَخَذَتْهُمْ So there seized¹ them
 الصَّاعِقَةُ the thunderbolt²
 بِظُلْمِهِمْ for their transgression.
 ثُمَّ أَخَذُوا Then they took up³
 الْغِجَالَ the calf⁴ after even that
 جَاءَتْهُمْ there had come to them
 الْبَيِّنَاتُ the clear proofs;⁵
 فَعَفَوْنَا عَنْ ذَلِكَ but We pardoned that
 وَءَاتَيْنَا مُوسَى and gave Mûsâ
 سُلْطَانًا مُبِينًا an authority⁶ all too clear.⁷

154. And We raised⁸
 فَوْقَهُمُ الطُّورَ above them the Mount Sinai
 بِمِيثَاقِهِمْ for their covenant;⁹
 وَقُلْنَا لَهُمْ and We said to them:
 ادْخُلُوا الْبَابَ "Enter"¹⁰ the gate¹¹
 سَاجِدًا making prostration";
 وَقُلْنَا لَهُمْ and We said to them:
 لَا تَعْدُوا "Do not transgress"¹²
 فِي السَّبْتِ about the Sabbath";¹³
 وَأَخَذْنَا مِنْهُمْ and We took from them
 مِيثَاقًا a covenant
 غَلِيظًا sacred and inviolable.¹⁴

1. أخذت 'akhadhat = she or it took, seized, grasped (v. iii. f. s. past from 'akhadha ['akhadh], to take, to receive. See at 2:55, p. 26, n. 3).

2. صاعقة sâ'iqah (s.; pl. sawa'iq) = thunderbolt, bolt of lightning. See at 2:55, p. 26, n. 4.

3. i.e., they took up the calf for worshipping it. اتخذوا ittakhadhû = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhadh], to take, yattakhidhû at 4:150, p. 311, n. 7).

4. عجل 'ijl (s.; pl. 'ujâl/'ijalah) = calf.

5. i.e., the miracles through Mûsâ, including the cleaving of the sea and the escape of the Children of Isrâ'îl. bayyinât (pl.; sing. bayyinah) = clear signs, indisputable evidences. see at 3:183, p. 228, n. 1).

6. سلطان sultân = authority, mandate, authorization, rule, evidence. See at 4:92, p. 282, n. 11.

7. مبين mubîn = flagrant, glaringly obvious, manifest, patent, all too clear. See at 4:120, p. 297, n. 7.

8. رَفَعْنَا rafa'na = we raised, lifted up, hoisted up (v. i. pl. past from rafa'a [raf], to raise, to lift up. See at 2:93, p. 44, n. 6). The mountain was lifted up and held like a canopy over them, as mentioned again in 7:171.

9. ميثاق mithâq (pl. mawâthiq) = covenant, pact, treaty. See at 4:92, p. 283, n. 8.

10. ادخلوا udkhulû = you (all) enter, go in, join (v. ii. m. pl. imperative from dakhala [dukhâl], to enter. See at 2:208, p. 100, n. 5).

11. i. e., enter the gate of Bayt al-Maqdis. See also 2:58.

12. لا تعدوا lâ ta'tadû = you (all) do not transgress / go beyond the limits / cross / overstep / surpass / act outrageously (v. ii. m. pl. imperative [prohibition] from i'tadâ, form VIII of 'adâ ['adw], to speed, to race. See at 2:229, p. 113, n. 7).

13. See 2:65, p. 31, n. 6.

14. غليظ ghaliẓ = sacred, inviolable, solid, tough, harsh, thick. See at 4:121, p. 248, n. 3.

فَمَا نَقَّضِهِمْ 155. So for their breach¹

مِيثَاقَهُمْ of the covenant of theirs

وَكُفْرِهِمْ and their disbelieving

بِآيَاتِ اللَّهِ in the revelations² of Allah,

وَقَتْلِهِمُ الْأَنْبِيَاءَ and their killing the Prophets

بِغَيْرِ حَقٍّ without any right,³

وَقَوْلِهِمْ and their saying:

قُلُوبُنَا غُلْفٌ "Our hearts are enwrapped"⁴

بَلْ طَبَعَ اللَّهُ – nay, Allah set a seal⁵

عَلَيْهَا يَكْفُرُهُمْ on them for their unbelief.

فَلَا يُؤْمِنُونَ So they do not believe

إِلَّا قَلِيلًا except a few.

وَيَكْفُرُهُمْ 156. And for their unbelief

وَقَوْلِهِمْ and their saying

عَلَى مَرْيَمَ against Maryam

بُهْتَانًا عَظِيمًا a monstrous⁶ calumny⁷ –

وَقَوْلِهِمْ 157. And their saying:

إِنَّا قَتَلْنَا⁸ "Verily we killed⁸

الْمَسِيحَ عِيسَى the Messiah 'Isâ',

ابْنَ مَرْيَمَ son of Maryam,

رَسُولَ اللَّهِ the Messenger of Allah.

1. i.e., Allah's displeasure fell on them because of their breach of the covenant, etc. *naqd* = breach, violation, infringement, infraction. See *yanqudûna* at 2:27, p. 14, n. 8.

2. *âyat* (sing. *âyah*) = signs, miracles, revelations, evidences. See at 4:56, p. 265, n. 4.

3. Such as Prophets Zakariya and Yahyâ, peace be on them.

4. i.e., their saying to the Prophet Muhammad, peace and blessings of Allah be on him, these words in refusal to listen to or understand what he delivered to them of Allah's communications. *ghulf* = (pl.; s. *aghlaf*) = enwrapped, covered, enveloped. See at 2:88, p. 42, n. 1.

5. i.e., because of their unbelief Allah has rendered their hearts incapable of realizing and understanding the truth. *ṭaba'a* = he set a seal, imprinted, impressed (v. iii. m. s. past from *ṭaba'*, to impress, to set a seal).

6. *ʿaẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:146, p. 310, n. 5).

7. i.e., their atrocious imputation of unchastity to Maryam, mother of 'Isâ, peace be on him. *buhṭān* = slander, defamation, libel, calumny. See at 4:112, p. 294, n. 4.

8. The Jews claimed that they had killed 'Isâ, peace be on him. The Qur'ân belies this claim in this and the following *ʿayah*. *qatalnâ* = we killed, put to death (v. i. pl. past from *qatala* [*qatil*], to kill. See *qātil* at 4:84, p. 278, n. 5 and *yaqtulûna* at 3:112, p. 200, n. 2).

وَمَا قَتَلُوهُ They did not kill him

وَمَا صَلَّبُوهُ nor did they crucify¹ him;

وَلَكِنْ شُبِّهَ but it was made to appear² so

لَهُمْ to them;

وَإِنَّ الَّذِينَ and those who

اختلفوا فيه disagree³ therein

لَفِي شَكٍّ مِنْهُ are indeed in doubt⁴ about it.

مَا لَهُمْ بِهِ They do not have of it

مِنْ عِلْمٍ إِلَّا any knowledge except

إِتِّبَاعَ الظَّنِّ the pursuit⁵ of conjecture;⁶

وَمَا قَتَلُوهُ and they did not kill him

لَقَيْتُمْ for a certainty.⁷

158. Nay, Allah raised⁸ him

إِلَيْهِ towards Him;

وَكَانَ اللَّهُ عَزِيزًا and Allah is All-Mighty,

حَكِيمًا All-Wise.

159. And none will there be⁹

مِنَ أَهْلِ الْكِتَابِ of the People of the Book

إِلَّا لَيُؤْمِنَنَّ but shall certainly believe

بِهِ in him

بَلِّغَ مَوْتَهُ before his death;

1. صَلَّبُوا *ṣalabû* = they crucified (v. iii. m. pl. from *ṣalaba* [*ṣalb*], to crucify).

2. i.e., the person put on the cross was made to appear like 'Īsā, peace be on him, and the whole thing was a matter of doubt and confusion among those who attempted to kill him. شَبِّهَ

shubbiha = he or it was made similar, likened, was made uncertain or doubtful (v. iii. m. s. past passive from *shabbaha*, form II of *shabaha* [*shabh /shabuh*], resemblance, similarity. See *tashābaha* at 3:7, p. 156, n. 7).

3. There was much disagreement among the Jews and Christians about the supposed crucifixion of 'Īsā, peace be on him. The Jews thought that they had killed him. Some of the Christians held that only his 'humanity' was killed, but his 'divinity' went up. Some of them asserted that they had seen him crucified, others held that they had seen him raised up to heaven; while still others stated that they had seen him amidst them after the supposed crucifixion. The confusion and controversy persist even today. See for instance B. Thiering, *Jesus the Man* (1993) and H. Kersten & R. Gruber, *The Jesus Conspiracy The Turin Shroud and the Truth About the Resurrection* (1994). اختلف *ikhtalafû*

= they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 3:105, p. 197, n. 10).

4. شَكَّ *shakk* (s.; pl. *shukūk*) = doubt, uncertainty, suspicion, misgiving.

5. إِتِّبَاعَ *ittibā'* = pursuit, following up (verbal noun in form VIII of *tabi'a* [*taba'/tabā'ah*], to follow. See at 2:178, p. 84, n. 12; and *ittaba'a* at 4:125, p. 299, n. 9).

6. ظَنَّ *zann* (s.; pl. *ẓunūn*) = conjecture, surmise, supposition, assumption. See *yazunnūna* at 3:154, p. 215, n. 12).

7. يَقِينُ *yaqīn* = certainty, certitude, conviction. See *yūqinūna* at 2:118, p. 56, n. 7.

8. رَفَعَ *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 2:253, p. 129, n. 3; and *rafa'nā* at 4:154, p. 313, n. 8).

9. i.e., when he will be sent down for the second time before the end of the world.

وَيَوْمَ and on the Day of

الْقِيَامَةِ Resurrection

يَكُونُ عَلَيْهِمْ he will be against them

شَهِيدًا a witness.¹

فَظَلِمُوا 160. So, for the injustice²

مِنَ الَّذِينَ هَادُوا of those who were Jews²

حَرَمْنَا عَلَيْهِمْ We made unlawful⁴ on them

طَيِّبَاتٍ good things⁵ that

أُحِلَّتْ لَهُمْ had been lawful to them;⁶

وَبَصَدَهُمْ and for their preventing⁷

عَنِ سَبِيلِ اللَّهِ from the way of Allah

كَثِيرًا a good many –

وَأَخَذَهُمْ 161. And their taking of

الرِّبَا usurious interest⁸ –

وَقَدْ نُهِوا عَنْهُ and they were forbidden it⁹ –

وَأَنكَبَهُمْ and their consuming¹⁰

أَمْوَالِ النَّاسِ of people's wealth

بِالْبَاطِلِ illegitimately.¹¹

وَأَعَدْنَا And We have made ready¹²

لِلْكَافِرِينَ مِنْهُمْ for the unbelievers of them

عَذَابًا أَلِيمًا a punishment very painful.¹³

1. i.e., he will testify against the Jews saying that that they had called lie to him, and against the Christians that they had called him son of Allah.

شَهِيد *shahid* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to see, to witness. See at 4:79, p. 276, n. 9).

2. ظَلَمَ *ẓulm* = injustice, wrong, transgression, oppression. See *yaẓlim* at 4:110, p. 293, n. 3.

3. هَادُوا *hādū* = they became Jews (v. iii. m. pl. past from *hāda* [*hawd*], to be a Jew).

4. حَرَمْنَا *ḥarramnā* = we made unlawful, made inviolate, prohibited, interdicted, proscribed, declared sacred, tabooed (v. i. pl. past in form II of *ḥaruma*/*harima*, to be prohibited. See *ḥarrama* at 3:93, p. 192, n. 7; and *ḥurrima* at 4:23, p. 248, n. 11).

5. طَيِّبَاتٍ *ṭayyibāt* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 2:267, p. 140, n. 5.

6. أُحِلَّتْ *uḥillat* = she or it is made lawful, made permissible (v. iii. f. s. past passive from *'ahalla*, from IV of *ḥalla* [*ḥalil/hill*], to unbind, to solve, to be lawful. See *'uḥilla* at 4:24, p. 250, n. 5).

7. صَدَّ *add* = preventing, stopping, hindering, debarring, repulsing, obstruction, resistance. See at 2:117, p. 105, n. 3; and *yaṣuddūna* at 4:61, p. 268, n. 4.

8. رِبَا *ribā* = usury, usurious interest, interest. See 3:130, p. 206, n. 10.

9. نُهِوا *nuhū* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahā* [*nahw/nahy*], to forbid. See *tunhawna* at 4:31, p. 254, n. 1).

10. أَكَلْ *'akl* = to eat, devour, consume. See *lā ta'kulū* at 4:29, p. 253, n. 3.

11. بَاطِلٌ *bāṭil* = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. *bi al-bāṭil* or *bāṭilan* = in vain, falsely, illegitimately. See at 4:29, p. 253, n. 4.

12. أَعَدْنَا *'a'tadnā* = we prepared, got ready (v. i. pl. past in form IV of *'atada* [*'atād*], to be ready. See at 4:37, p. 257, n. 12).

13. أَلِيمٌ *'alīm* = agonizing, anguishing, very painful. See at 18, p. 246, n. 10.

لَنَكِينِ الرَّاسِخُونَ¹ 162. But the well-versed¹

فِي الْعِلْمِ مِثَّهُمْ in knowledge among them

وَالْمُؤْمِنُونَ and the believers

يُؤْمِنُونَ بِمَا believe in what

أُنْزِلَ إِلَيْكَ has been sent down² to you

وَمَا أُنْزِلَ and in what was sent down

مِنْ قَبْلِكَ before you;

وَالْمُعِمينَ الصَّلَاةَ and the performers³ of prayer

وَالْمُؤْتُونَ الزَّكَاةَ and the givers⁴ of zakâh,

وَالْمُؤْمِنُونَ بِاللَّهِ and the believers in Allah

وَالْيَوْمِ الْآخِرِ and the Last Day,

أُولَئِكَ such people,

سَنُؤْتِيهِمْ We shall give them

أَجْرًا عَظِيمًا a magnificent⁵ reward.

Section (Rukû') 23

إِنَّا 163. Verily We made the

أَوْحَيْنَا إِلَيْكَ communication⁶ to you

كَأَوْحَيْنَا as We communicated

إِلَى نُوحٍ وَالنَّبِيِّينَ to Nûh and the Prophets

مِنْ بَعْدِهِ after him;⁷

وَأَوْحَيْنَا إِلَى and We communicated to

إِبْرَاهِيمَ and Ismâ'il,

إِسْمَاعِيلَ

1. *râsikhûn* (pl.; s. *râsikh*) = firmly established, deep-rooted, conversant, well-versed (active participle from *rasakha* [*rusûkh*], to be deeply rooted, firmly established).

2. i.e., the Qur'ân. *أُنْزِلَ* 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of *nazala* [*nuzûl*], to come down, get down. See at 4:60, p. 1267, n. 8).

3. *muqimîn* (pl. in the acc./gen. of *muqimûn*, s. *muqim*) = performers, those who erect/set up /lift up, residents, permanent (act. participle from 'aqama, form IV of *qama* [*qawm* /*qawmah* /*qiyâm*], to stand up. See *yuqimûna* at 2:3, p. 5, n. 3).

4. *mu'tûn* (pl., s. *mu'tin*) = the givers (active participle from 'âtâ, form IV of 'atâ [*ityân*/ *atâ*/ *ma'tâh*], to come. See *yu'tî* at 3:79, p. 186, n. 8).

5. *'aẓîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, tremendous, gruesome, monstrous, grave. See at 4:156, p. 314, n. 6).

6. *'awhaynâ* = we communicated (v. i. pl. past, from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. See *nûhî* at 3:44, p. 172, n. 10) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also

Bukhârî, nos. 2-4.

7. The 'âyah emphasizes three things: (a) that the coming of *wahy* to the Prophet Muhammad, peace and blessings of Allah be on him, was nothing unusual and novel, for Allah likewise made communications to all the previous Prophets. (b) Allah has communicated the same teaching, that of monotheism and Islâm (complete submission to Allah) through all the Prophets. (c) Some of the Prophets were favoured with special miracles, such as Allah's having directly addressed Mûsa in audible words and 'Isâ's being born without a father and his having spoken while in the cradle, but these should not be any reason for elevating any of them to the status of divinity, as the Christians do with regard to 'Isâ. All of them were only Allah's Prophets and Messengers.

وَالْأَسْبَاطُ and Ishâq and Ya'qûb

وَالْأَسْبَاطُ and the Tribes,¹

وَعِيسَىٰ وَأَيُّوبُ and 'Isâ and 'Ayyûb,

يُونُسَ وَهَارُونَ and Yûnus and Hârûn

وَسُلَيْمَانَ and Sulaymân,

وَأَنبَايَا دَاوُدَ and We gave Dâwûd

زُكُورًا the Book of Psalms.²

وَرُسُلًا 164. And Messengers

فَدَقَّصْنَاهُمْ We have given an account³

عَلَيْكَ مِن قَبْلُ of to you before,

وَرُسُلًا and Messengers

لَمْ نَقْصُصْهُمْ We have not given account⁴

عَلَيْكَ of them to you;

وَكَلَّمَ اللَّهُ مُوسَىٰ and Allâh spoke⁵ to Mûsâ

فِي كَلِمَاتٍ in a conversation⁶ -

رُسُلًا 165. Messengers

مُبَشِّرِينَ delivering good tidings⁷

وَمُنْذِرِينَ and giving warnings⁸

لِّنَلَا يَكُونَ so that there may not be

لِّلنَّاسِ عَلَى اللَّهِ

حُجَّةٌ any plea⁹

1. أسباط 'asbât (sing. sibt) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb. See at 3:84, p. 189, n. 1; 2:140, p. 66, n. 1; and 2:136, p. 64, n. 6.

2. زبور Zabûr = the Book of Psalms, which contained only praises of Allâh and words of wisdom, but no rules and orders. See zubur at 3:184, p. 228, n. 7.

3. ناقصنا qasasna = we related, narrated, gave an account, told (v. i. pl. past from qasasa [qasas], to relate, narrate).

4. ناقصنا nacquṣṣu (نقمى) = we relate, give an account, narrate (v. i. pl. impfct. from qasasa. The last letter is vowelless because of the particle lam coming before the verb, which particle also gives it the sense of past tense. See qasasna above).

5. كلم kallama = he spoke, talked, addressed (v. iii. m. s. past in form II of kalama [kalm], to injure, to wound. In its form II the verb means to speak. See at 2:253, p. 129, n. 2).

6. تكليم taklim = speaking, conversation (verbal noun in form II of kalama [kalm]. See n. 5 above).

7. i.e., giving the good tidings of Allâh's pleasure and rewards for believing in Him and obeying His Orders and Instructions. مبشرين

mubashshirîn (pl.; accusative/genitive of mubashshirîn, s. mubashshir) = deliverers of good tidings, harbingers of good news (active participle from bashshara, form II of bashara/bashira [bishr/bushr], to rejoice, be happy. See at 2:213, p. 102, n. 7; and bashshir at 4:138, p. 306, n. 1).

8. i.e. of Allâh's displeasure and punishment for disbelief in Him and disobedience to His Orders and Instructions. منذرین mundhirîn (pl.; accusative/ genitive of mundhirîn, sing. mundhir) = warners, (active participle from 'andhara, to warn, form IV of nadhara, [nadhrr/nudhûr], to dedicate, to make a vow. See at 2:213, p. 102, n. 8).

9. i.e., that they have not been given guidance nor warned. حجة hujaḥ (s.; p. حجاج hujaḡ) = argument, pretext, pretence, proof, plea. See at 2:150, p. 71, n. 5.

بَعْدَ الرُّسُلِ after the Messengers.

وَكَانَ اللَّهُ عَزِيزًا And Allah is All-Mighty,

حَكِيمًا All-Wise.

لَئِنْ اللَّهُ يَشْهَدُ 166. But Allah bears witness¹

يَمَا أُنْزِلَ إِلَيْكَ to what He sent down to you

أَنْزَلَهُ that He sent it down²

بِعِلْمِهِ with the knowledge³ of it;

وَالْمَلَائِكَةُ يَشْهَدُونَ and the angels bear witness;

وَكَفَىٰ بِاللَّهِ and suffices⁴ it of Allah

شَهِيدًا as a Witness.⁵

إِنَّ الَّذِينَ كَفَرُوا 167. Those who disbelieve

وَصَدُّوا and prevent⁶

عَنْ سَبِيلِ اللَّهِ from the way of Allah

فَذَلُّوا do indeed go astray,⁷

ضَلَالًا بَعِيدًا straying far away.⁸

إِنَّ الَّذِينَ كَفَرُوا 168. Those who disbelieve

وَعَمِلُوا and do wrong,⁹

لَمْ يَكُنِ اللَّهُ Allah would not be

لِيَغْفِرَ لَهُمْ وَلَا to forgive¹⁰ them nor to

يَهْدِيَهُمْ طَرِيقًا show them a way –

1. The 'āyah is addressed to the unbelievers of all time and it is the most emphatic assertion of Allah about the truth of the Qur'ān and the Prophethood of Muhammad, peace and blessings of Allah be on him. يَشْهَدُ *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhūd], to witness. See *shahidū* at 4:15, p. 245, n. 4).

2. أَنْزَلَ 'anzala = he sent down (v. iii. m. s. past in form IV ['inzāl] of *nazala* [nuzāl], to come down, get down. See at 4:136, p. 305, n. 1).

3. i.e., with His Full and Perfect Knowledge of it and its purpose and of the well-being of His creation. عِلْم 'ilm = knowledge, learning, cognizance.

4. كَفَى *kafā* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:132, p. 303, n. 1).

5. شَهِيد *shahid* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhūd], to see, to witness. See at 4:159, p. 316, n. 1).

6. i.e., prevent others from the way of Allah. صَدُّوا *saddū* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *sadda* [sadd], to turn away. See *yasuddūna* 4:61, p. 268, n. 4).

7. ذَلُّوا *dallū* = they went astray, lost the way, strayed (v. iii. m. pl. past from *dalla* [dalāl/dalālah], to loose one's way. See *dalla* at 4:136, p. 305, n. 4).

8. i. e., from the path of guidance and the truth. بَعِيد *ba'id* = (s.; pl. *bu'adā'* /*bu'ūd* /*bu'dān* /*bi'ūd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:136, p. 305, n. 5).

9. i. e., persisted in disbelief and in committing sins till death. ظَلَمُوا *zalamū* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalama* [zalm/zulm], to do wrong. See *yuzlamūn* at 4:124, p. 299, n. 4).

10. يَغْفِر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufurān], to forgive. The last letter takes *fathah* because of a hidden 'an in li { *lām* of motivation having the sense of *kay*) coming before the verb. See at 4:137, p. 305, n. 7).

إِلَّا طَرِيقَ جَهَنَّمَ 169. Except the way to Hell,

خَالِدِينَ فِيهَا abiding¹ therein

أَبَدًا for ever;

وَكَانَ ذَلِكَ

عَلَى اللَّهِ on Allah's part

يَسِيرًا quite easy.²

يَا أَيُّهَا النَّاسُ 170. O mankind,

فَدَجَاءَكُمْ there has indeed come to you

الرَّسُولُ بِالْحَقِّ the Messenger with the truth³

مِنْ رَبِّكُمْ from your Lord.

فَآمِنُوا So believe,

خَيْرًا لَكُمْ it will be better⁴ for you;

وَلِنْ تَكْفُرُوا but if you disbelieve,

فَإِنَّ اللَّهَ then to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth;⁵

وَكَانَ اللَّهُ عَلِيمًا and Allah is All-Knowing,

حَكِيمًا All-Wise.

يَا أَهْلَ الْكِتَابِ 171. O People of the Book,⁶

لَا تَعْلَوْا do not overdo⁷

فِي دِينِكُمْ in your religion⁸

1. خَالِدِينَ *khâlidîn* (acc./gen. of *khâlidûn*, pl. of *khâlid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khulûd*], to live for ever. See at 4:122, p. 298, n. 4; 4:57, p. 265, n. 14).

2. يَسِير *yasîr* = easy, simple, insignificant. See at 4:30, p. 253, n. 10.

3. i.e., the Qur'ân and Islam.

4. i.e., it will be better for you in this world as well as in the hereafter. خَيْر *khayr* = good, better, best. See at 4:66, p. 270, n. 9.

5. Believing in Allah and obeying His directives in all matters are for the benefit of men. Allah is in no need of man's worshipping Him. He is Above Want and all that exists in the heavens and the earth is His.

6. The 'âyah is addressed particularly to the Christians.

7. لَا تَعْلَوْا *lâ taghlû* = do not overstep, cross the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [*ghulûw*], to exceed the bounds).

8. دِينَ *dîn* (s.; pl. *adyân*) = religion, faith, belief, creed, worship. See at 4:146, p. 310, n. 2; 2:193, p. 92, n. 8.

وَلَا تَقُولُوا nor say against Allah
 عَلَى اللَّهِ إِلَّا الْحَقَّ anything but the truth.¹
 إِنَّمَا الْمَسِيحُ عِيسَى Verily the Messiah 'Îsâ,
 ابْنُ مَرْيَمَ son of Maryam,
 رَسُولُ اللَّهِ is the Messenger of Allah
 وَكَلِمَتُهُ and His word²
 أَلْتَنَبَّأُ إِلَى مَرْيَمَ that He offered³ to Maryam,
 وَرُوحٌ and a breath of life⁴
 مِنْهُ فَآمِنُوا from Him. So believe in
 بِاللَّهِ وَرُسُلِهِ Allah and His Messengers;
 وَلَا تَقُولُوا ثَلَاثَةً and do not say "Three",⁵
 أَنْتَهُمْ refrain,⁶
 خَيْرَ لَكُمْ it will be better for you.
 إِنَّمَا اللَّهُ Verily Allah is the Only
 إِلَهُ وَاحِدٌ One God.
 سُبْحَنَهُ Sacrosanct⁷ is He,
 أَنْ يَكُونَ لَهُ a son.
 وَلَهُ To Him belongs
 مَا فِي السَّمَوَاتِ all that is in the heavens
 وَمَا فِي الْأَرْضِ and all that is in the earth.
 وَكَفَى بِاللَّهِ And suffices⁸ it of Allah
 وَكَيْلًا as a Guardian-Trustee.⁹

1. i. e., do not attribute any partner with him, nor say that He has a son, nor that He is incarnated in any being nor that He is a Trinity.

2. 'Îsâ, peace be on him. He is referred to as "a word from Allah" because he was created by Allah's command, *kun* (be), and he came into existence in his mother's womb. *كَلِمَة kalimah* (s.; pl. *kalimât* = word, speech, address, utterance. See 3:39, p. 171, n. 3.

3. *'alqâ* أَلْقَى = he cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [liqâ'] /luqyân /luqy /luqyah/luqan], to meet. See 'alqaw at 4:90, p. 281, n. 13).

4. *rûh* رُوح (s.; pl. 'arwâh) = breath of life, soul, spirit.

5. This is a denial of the Christian doctrine of the Trinity and a prohibition to believe in it.

6. *intahû* أَنْتَهُمْ = you (all) refrain, desist, terminate, finish, give up (v. ii. m. pl. imperative from *intahâ*, form VIII of *nahâ* [nahy/nahw], to forbid, prohibit. See *intahaw* at 2:193, p. 93, n. 1).

7. The word *Subhân* سُبْحَانَ is derived from *sabbaha*, form II of *sabaha* [sabh/sibâhah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct is He" seems to convey the meaning better. See at 2:116, p. 55, n. 6.

8. So, there is no need to associate any partner with Him nor to seek the assistance of any other being. *kafâ* كَفَى = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:166, p. 319, n. 4).

9. *wakîl* وَكَيْل (s.; pl. *wukalâ'*) = authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [wakl /wukâl], to entrust. See at 4:132, p. 303, n. 2).

لَنْ يَسْتَكْبِفَ 172. Never will disdain¹

الْمَسِيحُ أَنْ يَكُونَ the Messiah to be

عَبْدَ اللَّهِ a slave of Allah

وَلَا الْمَلَائِكَةُ nor the angels

الْمُقَرَّبُونَ stationed nearby;²

وَمَنْ يَسْتَكْبِفَ and any that spurns

عَنْ عِبَادَتِهِ at worshipping Him

وَيَسْتَكْبِرُ and turns proud,³

فَيَحْشُرُهُمْ إِلَيْهِ He will muster them to Him

جَمِيعًا all together.⁴

فَأَمَّا الَّذِينَ 173. And as to those who

ءَامَنُوا believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁵

فَيُوَفِّيهِمْ He will give them in full⁶

أُجُورَهُمْ their rewards⁷

وَيَزِيدُهُمْ and will give them more⁸

مِنْ فَضْلِهِ from His Grace.

وَأَمَّا الَّذِينَ And as to those who

اسْتَكْبَرُوا disdain⁹

وَأَسْتَكْبَرُوا and be proud¹⁰

فَيُعَذِّبُهُمْ He will inflict on them

عَذَابًا أَلِيمًا an agonizing¹¹ punishment;

1. *yastankif(u)* = he disdains, spurns, scorns, looks down upon (v. iii. m. s. impfct. from *istankafa*, form X of *nakafa* [*nakf*], to disdain, to scorn. The last letter is vowelless because of the particle *lan* coming before the verb).

2. *muqarrabûn* = those placed near, brought near (passive participle from *qarraba*, form II of *qaraba* [*qurb/maqrabah*], to be near. See *muqarrabin* at 3:45, p. 173, n. 8.

3. *yastakbir(u)* = he turns proud, turns arrogant, is puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. The last letter is vowelless because the verb is in a conditional clause {preceded by *man*). See *istakbara* at 2:34, p. 18, n. 6).

4. i.e., on the Day of Judgement.

5. *âlihât* (pl.; sing. *âlihah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 4:122, p. 298, n. 1.

6. *yuwaffi* = he gives in full, fulfils, lives up to (v. iii. m. s. impfct. form *waffû*, form II of *wafâ* [*wafâ*] to redeem, fulfil, live up to. See at 3:57, p. 178, n. 6).

7. *'ujûr* (pl.; s. *'ajr*) = rewards, remuneration, dowries, bridal sums. See at 4:152, p. 312, n. 4.

8. *yazīdu* = he gives more, increases, augments, adds to (v. iii. m. s. impfct. from *zâda* [*zayd/ziyâdah*], to be more. See at *zâda* 3:173, p. 223, n. 9).

9. *istankafû* = they disdained, scorned, spurned (v. iii. m. pl. past from *istankafa*, form X of *nakafa*. See n. 1 above).

10. *istakbarû* = they became proud, turned arrogant, were puffed up (v. iii. m. pl. past from *istakbara*, form X of *kabura*. See n. 3 above).

11. *'alim* = agonizing, anguishing, very painful. See at 4:161, p. 316, n. 13.

وَلَا يَجِدُونَ and they shall not find¹

لَهُمْ for them

مِنْ دُونِ اللَّهِ وَلَيْسَ in lieu of Allah any friend

وَلَا نَصِيرًا nor anyone to help.²

يَا أَيُّهَا النَّاسُ 174. O mankind,

فَدَّعَاكُمْ there indeed has come to you

بُرْهَانٌ a proof³

مِنْ رَبِّكُمْ وَ from your Lord; and

أَرْسَلْنَا إِلَيْكُمْ We have sent down⁴ to you

نُورًا مُبِينًا a light⁵ most clear.⁶

فَأَمَّا الَّذِينَ 175. So as to those who

ءَامَنُوا بِاللَّهِ believe in Allah

وَأَعْتَصَمُوا بِهِ and hold fast⁷ to Him,⁸

فَسَيُدْخِلُهُمْ He will admit⁹ them

فِي رَحْمَتِهِ into Mercy from Him

وَفَضْلٍ and grace¹⁰

وَيَهْدِيهِمْ and will show them

إِلَيْهِ towards Him¹¹

صِرَاطًا مُسْتَقِيمًا a way¹² straight and correct.¹³



يَسْتَغْتَوُونَ 176. They seek your ruling.¹⁴

1. يَجِدُونَ *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See *yajid* at 4: 123, p. 298, n. 8).

2. i.e., against Allah's judgement and retribution. *nasîr* نَصِير *nasîr* = (s.; pl. نَصِيرَات *nuṣarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:123, p. 2298, n. 10).

3. i.e., the Prophet Muhammad, peace and blessings of Allah be on him, with the evidences and miracles, including the Qur'ân. بَرْهَان *burhân* (s.; pl. *barâhîn*) = proof, evidence.

4. أَرْسَلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 4:105, p. 291, n. 8).

5. i.e., the Qur'ân. *nûr* (s.; pl. *anwâr*) = light, illumination. See *munîr* at 3:184, p. 228, n. 8.

6. مُبِين *mubîn* = flagrant, glaringly obvious, manifest, patent, all too clear, most clear. See at 4:120, p. 297, n. 7.

7. اِعْتَصَمُوا *i'taṣamû* = they held fast, clung, (v. iii. m. pl. past from *i'taṣama*, form VIII of *'aṣama* [*'asm*], to restrain, to protect. See at 4:145, p. 309, n. 12).

8. i.e., to His guidance and instructions as contained in the Qur'ân and *sunnah*.

9. يَدْخُلُ *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhâl*], to enter, to go in. See *yudkhil* at 4:13, p. 244, n. 6).

10. i.e., *jannah*, paradise.

11. i.e., to the *dîn* of Islam in this world and to *jannah* in the hereafter.

12. صِرَاط *ṣirât* = way, path, road. See at 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

13. مُسْتَقِيم *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up. See at 4:68, p. 271, n. 3).

14. يَسْتَغْتَوُونَ *yastaftûna* = they seek formal legal opinion, ruling (v. iii. m. pl. impfct. in form X of *fatâ* [*fatw/fatâ'*], to be youthful, young. See at 4:127, p. 300, n. 1).

قُلْ اللَّهُ يُنْصِبُكُمْ Say: Allah gives you the
 فِي الْكَلَالَةِ ruling¹ about the heirless:²
 إِنْ أَمَرُوا هَلَكَ If a person dies³
 لَيْسَ لَهُ وَلَدٌ and he has no child⁴
 وَلَهُ أُخْتٌ but has a sister,⁵
 فَهِيَ then she will get
 يَصِفُ مَا تَرَكَ a half⁶ of what he left,⁷
 وَهُوَ يَرِثُهَا and he will inherit⁸ from her
 إِنْ لَمْ يَكُنْ لَهَا وَلَدٌ if she does not have
 a child;
 فَإِنْ كَانَتَا اثْنَتَيْنِ but if there be two females⁹
 فَلَهُمَا اثْلُثَانِ they shall have two-thirds
 مِمَّا تَرَكَ of what he left;
 وَإِنْ كَانُوا brothers and sisters –
 إِخْوَةً men and women –
 فَلِلذَكَرِ then the male shall have
 مِثْلُ the equal of
 حِظِّ الْأُنثَيْنِ the share¹⁰ of two females.¹¹
 يُبَيِّنُ اللَّهُ لَكُمْ Allah makes clear¹² for you
 أَنْ تَضِلُّوا lest you should go wrong;¹³
 وَاللَّهُ بِكُلِّ شَيْءٍ and Allah is of everything
 عَلِيمٌ All-Knowing.¹⁴

1. *yufiti* = he gives formal legal opinion (v. iii. m. s. impfct. from '*afita*', form IV of *fatâ*. See note 14 on the previous page. See at 4:127, p. 300, n. 2.

2. *kalâlah* = a person leaving no son nor father. Son includes here son's son or the latter's son howsoever downwards; and father includes here father's father and the latter's father howsoever upwards. See at 4:12, p. 243, n. 7.

3. *halaka* = he died, perished, was destroyed (v. iii. m. s. past from *halk/hulk/halâk/tahlukah*. See '*ahlakat*' at 3:117, p. 202, n. 5).

4. i.e., neither any direct descendant nor any ascendant, a *kalâlah*.

5. i. e. a full sister or a consanguine sister. The uterine sister's share is one-sixth as mentioned in '*ayah*' 12 of this *sûrah*.

6. *nisf* (pl. *nuṣuf*) = half, middle. See at 2:237, p. 120, n. 3.

7. *taraka* = he left, left behind, abandoned, relinquished, gave up, bequeathed (v. iii. m. s. past from *tark*, to leave. See at 4:7, p. 239, n. 12).

8. i. e., the full brother or uterine brother will inherit her whole property if she does not leave any child. *yarithu* = he inherits, is heir to (v. iii. m. s. impfct. from *waritha* [*wirith*/*'irith*/*'irthah*/*wirâthah*/*'rithah*/*turâth*], to inherit. See *yûrathu* at 4:12, p. 243, n. 6).

9. i.e., two sisters of the deceased brother.

10. *ḥaẓẓ* (s.; pl. *ḥuẓūẓ*) = portion, share, lot, good luck, good thing. See at 4:11, p. 241, n. 3; 3:176, p. 224, n. 12.

11. *'unthā'ayn* (dual; acc./gen. of '*unthā*'ân, s. '*unthā*') = two females. See '*unthā*' at 4:124, p. 299, n. 2.

12. *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See at 4:25, p. 252, n. 4).

13. *taḍillu* (na) = you go astray, go wrong (v. ii. m. pl. impfct. from *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nân* is dropped because of the particle '*an*' coming before the verb. See at 4:44, p. 260, n. 14).

14. i.e., of everything including, particularly, what is good and beneficial for His creation.

5. SŪRAT AL-MĀ'IDAH (The Table)

Madīnan: 120 'āyahs

This *sūrah* is called *Al-Mā'idah* (The Table) on account of the reference in it ('āyahs 112-115) to the demand of the disciples of 'Īsā, peace be on him, for a miracle in the form of bringing down a table set with food from the heaven. The greater part of the *sūrah* was revealed shortly after the Treaty of Hudaibiyyah (7 H.).

Like other Madīnan *sūrahs* this *sūrah* also contains, among other things, rules and instructions regarding a number of matters such as the duty to fulfil contracts and agreements, rules regarding purification of the body, lawful and unlawful food, inviolability of the Sacred Mosque (Ka'ba), the duty to be strictly just and impartial in dealings, prohibition of wine and gambling and punishment for theft, insubordination and rebellion. Besides such matters reference is made also to the conduct of the People of the Book, particularly the defiance and disobedience of the Children of Isrā'īl to their Prophets and their deviation from the guidance they were given, and to the struggle between the forces of the right and the wrong typified by Qābīl's (Cain's) killing of his brother Hābīl (Abel). At the end of the *sūrah* attention is drawn to the mistake in regarding 'Īsā, peace be on him, as god and in worshipping him as such, by pointing out that on the Day of Judgement he will be brought forward to testify whether he had asked men to worship him and he will emphatically disavow having ever done so.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

يَا أَيُّهَا الَّذِينَ آمَنُوا 1. O you who believe,

أَوْفُوا بِالْعُقُودِ fulfil¹ the contracts.²

أُحِلَّتْ لَكُمْ Lawful is made³ for you

بِهَيْمَةِ الْأَنْثَمِ the quadruped⁴ of livestock⁵

إِلَّا مَا بَيَّنَّ عَلَيْكُمْ save what is recited⁶ on you,

غَيْرِ حِلٍّ الْقَتْلِ not allowing hunting⁷

وَأَنْتُمْ حُرْمٌ while you are in 'ihrām.⁸

إِنَّ اللَّهَ يَخْكُمُ Verily Allah decrees

مَا يَرِيدُ what He wills.

يَا أَيُّهَا الَّذِينَ آمَنُوا 2. O you who believe,

لَا تُخْلُوا do not violate⁹

1. أوفوا 'awfū = you (all) fulfil, carry out, redeem,

give in full (v. ii. m. pl. imperative from wafā [wafā], to fulfil. See at 2:40, p. 20, n. 12).

2. i.e., the implied contract to believe in Allah and to obey His orders and instructions in all affairs, as well as all lawful contracts and agreements, explicit or implied, with others.

عقود 'uqūd (pl., s. عقد 'aqd) = contracts, agreements.

3. أُحِلَّت 'uḥillat = she or it is made lawful, made permissible (v. iii. f. s. past passive from 'aḥalla, from IV of ḥalla [ḥall/hill], to unbind, to solve. to be lawful. See at 4:160, p. 316, n. 6).

4. بهيمة bahīmah (s., pl. bahā'im) = quadruped, beast, animal.

5. أنعام 'an'ām (pl.; s. نعام na'am) = grazing livestock (sheep, cattle, camels, goats)

6. i.e., what is recited hereafter as unlawful. يلى

yutlā = he or it is recited, read out, read aloud (v. iii. m. s. impfct. passive from talā [tilāwah], to recite. See at 4:127, p. 300, n. 3).

7. صيد ṣayd = hunting.

8. i. e. ceremonial garb for hajj or 'umrah. hurum (pl.; s. harām) = inviolate, forbidden, prohibited, interdicted, in the state of 'ihrām.

9. لا تخرلوا lā tuḥillū = do not violate, desecrate, make lawful (what is forbidden), unbind (v. ii. m. pl. imperative from 'aḥalla. See n. 3 above).

سَعَىٰ رَآلَهُ the rites¹ set by Allah,
 وَلَا الشَّهْرَ الْحَرَامَ nor the sacred month,²
 وَلَا الْهَدْيَ nor the sacrificial animal,³
 وَلَا الْقَلَائِدَ nor the necklaces,⁴
 وَلَا آيِينَ nor the repairers⁵
 إِلَيْتَ الْحَرَامَ to the Sacred House⁶
 يَسْتَعُونَ فَضْلًا seeking the grace
 مِنْ رَبِّهِمْ وَرِضْوَانًا of their Lord and Pleasure.
 وَإِذَا سَأَلْتَهُمْ And when you end 'ihrâm'⁷
 قَاصِّطَادًا you may undertake hunting.⁸
 وَلَا يَجْعِرْكُمْ And let there not impel⁹ you
 شَتَاَنَ قَوْمٍ the detestation¹⁰ for a people
 أَنْ صَدُّوْكُمْ that they prevented¹¹ you
 عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque
 أَنْ تَعْتَدُوا to committing excesses.¹²
 وَتَعَاوَوْا And assist one another¹³
 عَلَى الْبِرِّ in piety
 وَالتَّقْوَىٰ and righteousness;
 وَلَا تَعَاوَوْا and do not assist one another
 عَلَى الْإِثْمِ وَالْعُدْوَانِ in sin and aggression;
 وَاتَّقُوا اللَّهَ and beware of Allah.
 إِنَّ اللَّهَ Verily Allah is
 سَدِيدٌ الْعِقَابِ Severe in punishing.

1. شَعَائِر *sha'â'ir* (sing. *sha'îrah*) = signposts,

tokens, religious rites. See at 2:158, p. 158, n. 5.

2. i. e., do not engage in fighting in the sacred months, e. g., Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab.

3. هَدْي *hady* = what is offered as sacrifice, sacrifice, the sacrificial animal.

4. قَلَائِد *qalâ'id* (pl.; s. قِلَادَة *qilâdah*) = necklaces.

The Arabs used to put a special type of necklace round the neck of a sacrificial animal to indicate that it was meant for sacrifice and that the person taking the animal intended to perform *hajj*. This part of the 'ayah prohibits preventing the person from performing *hajj* and making the sacrifice.

5. آمِينَ *'ammîn* (acc./gen. of *'ammûn*, s. *'amm*) = repairers, betakers, those who go to see something or someone (act. participle from *'amma* ('*amm*), to go, to betake oneself.

6. i. e., the Ka'ba.

7. حَلْتُمْ *halaltum* = you (all) untied, unfasted, dissolved, ended the state of 'ihrâm' (v. ii. m. pl. past from *halla* [*halî*], to unbind, untie).

8. اصْطَادُوا *iṣṭādû* = you (all) engage in hunting, chase, hunt for prey (v. ii. m. pl. imperative from *iṣṭāda*, form VIII of *ṣāda* [*ṣayd*], to hunt).

9. لَا يَجْعِرَنَّ *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence).

10. شَتَاَن *shana'an* = hatred, detestation.

11. As happened in the year of the Hudaibiyah Treaty. صَدُّوا *ṣaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 4:167, p. 319, n. 6).

12. i. e., to doing injustice to them. تَعَدَّوْا *ta'tadû(na)* = you (all) assail, assault, commit excesses (v. ii. m. pl. impfct. from *i'tadda*, form VIII of *'adâ* [*'adw*], to speed, to race. The terminal *nûn* is dropped for the particle '*an* coming before the verb. See at 2:231, p. 114, n. 15).

13. تَعَاوَوْا *ta'âwanû* = you (all) assist one another, cooperate (v. ii. m. pl. imperative in form VI from the root '*awn*).

حُرِّمَتْ عَلَيْكُمْ 3. Unlawful is made on you
 الْمَيِّتَةُ وَالْدَّمُ the dead¹ and blood,²
 وَلَحْمُ الْخِنْزِيرِ and meat of swine,
 وَمَا أُهِلَّ and what has been offered³
 لِغَيْرِ اللَّهِ to anyone than Allah;
 وَالْمُنْخَنِقَةُ and that which is strangled,⁴
 وَالْمَوْقُوذَةُ that which is beaten to die,⁵
 وَالْمُتَرَدِّدَةُ that which has a fatal fall,⁶
 وَالنَّطِيعَةُ that which is gored by horns⁷
 وَمَا and that which
 أَكَلَ السَّبْعُ a beast of prey⁸ has eaten⁹
 إِلَّا مَا - save what
 دَكَّيْتُمْ you may duly slaughter¹⁰ -
 وَمَا ذَرَبَ and that which is slaughtered
 عَلَى النَّصَبِ on altars;¹¹
 وَأَنْ and [unlawful is also] that
 تَسْتَقْسِمُوا you seek apportionment¹²
 بِالْأَزْلَامِ with divining arrows.¹³
 ذَلِكَمُ فَسْقٌ That is¹⁴ sinfulness.¹⁵
 الْيَوْمَ Today
 بَيَّسَ hopeless have become¹⁶
 الَّذِينَ كَفَرُوا those who disbelieve
 مِنْ دِينِكُمْ about your religion.

1. i. e., an animal naturally dead.
2. i. e., blood which is caused to flow.
3. i. e., that which is slaughtered in the name of any being other than Allah. أُهِلَّ 'uhilla = he or it is offered, offered up, cheered (v. iii. m. s. past passive from 'ahalla, form IV of halla [hall], to appear, to come up).
4. i. e., *munkhaniqah* = that which is strangled, choked to death, suffocated to death (passive participle, f., s., from *inkhanaqa*, form VII of *kahnaqa* [khanq], to choke, to strangle).
5. i. e., *mawqadhah* = that which is beaten to die, fatally hit (passive participle, f., s., from *waqadha* [waqdh], to hit fatally).
6. i. e., *mutaraddiyah* = that which is dead by a fall (active participle, f., s., from *taraddâ*, form V of *radiya* [rady], to perish).
7. i. e., *natihah* = that which is gored by horns.
8. i. e., *sabu'* (s., pl. *sibâ'*) = beast of prey, predatory animal.
9. i. e., captured and wounded to eat without having completely killed the prey.
10. The exception applies to the categories starting from "that which is strangled". دَكَّيْتُمْ *dhakkaytum* = you (all) slaughtered, kindled (v. ii. m. pl. past from *dhakkâ*, form II of *dhakiya* [dhaky], to be intelligent).
11. i. e., what has been sacrificed on altars fixed for the worship of idols and gods other than Allah. نَصَب *nusub* (pl., s. 'anṣûb) = altars, images, idols.
12. i. e., *tastaqsimû(na)* = you (all) seek apportionment, division (v. ii. m. pl. impfct. from *istaqasama*, form X of *qasama* [qasm], to divide. The terminal *nân* is dropped for the particle 'an coming before the verb).
13. i. e., *'azlâm* (pl.; s. *zalam*) = arrows, divining arrows. The Arabs sometimes used to fix their respective shares in something, particularly the meat of a slaughtered animal by means of divination with arrows.
14. i. e., the eating of the prohibited things in disregard of the prohibition.
15. i. e., *fisq* = sinfulness, moral depravity. See *fusûq* at 2:282, p. 149, n. 11.
16. i. e., they have lost all hope of your ever reverting to unbelief. بَيَّسَ *ya'isa* = he became hopeless, despaired (v. iii. m. s. past from *ya's*).

فَلَا تَخْشَوْهُمْ So do not fear¹ them

وَاخْشَوْنِي and fear Me.

أَكْمَلْتُ Today I have perfected²

لَكُمْ دِينَكُمْ for you your religion³

وَأَتَمَمْتُ and have completed⁴ on you

نِعْمَتِي My favour.⁵

وَرَضِيتُ لَكُمْ and have approved for you

الْإِسْلَامَ دِينًا Islam as religion.

فَمَنْ أَضْطَرَّ But if anyone is constrained⁶

فِي مَخْصَصَةٍ in extreme hunger⁷

غَيْرُ مُتَجَانِفٍ without being inclined⁸

لِلْإِثْمِ to sin,

فَإِنَّ اللَّهَ then verily Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

يَسْأَلُونَكَ مَاذَا 4. They ask⁹ you what is

أُحِلَّ لَهُمْ made lawful¹⁰ for them.

قُلْ أُحِلَّ لَكُمْ Say: Lawful are made for

الطَّيِّبَاتِ you the good things.¹¹

وَمَا عَلَّمْتُمْ And that which you teach¹²

مِنَ الْجَوَارِحِ of the predatory animals,¹³

مُكَلِّبِينَ being trainers,¹⁴

1. *lā takhashaw* = you (all) do not fear (v.

ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See *khashyah* at 2:74, p. 35, n. 8).

2. i.e., perfected and completed the rules of *shari'ah*. اكملت *'akmaltu* = I perfected, completed (v. i. s. past from *'akmala*, form IV of *kamala/kamila/kamula* [*kamāl/kumāl*], to be perfect, complete. See *tukmilū* at 2:185, p. 88, n. 6).

3. دين *dīn* is usually translated as 'religion'; but it has a comprehensive connotation of a way of life and a code of conduct.

4. اتممت *'atmamtu* = I completed, finished (v. i. s. past from *'atamma*, form IV of *tamma* [*tamām*], to be completed. See *atimmū* at 2:195, p. 94, n. 2).

5. i. e., by bringing you out of the darkness of ignorance and error to the light of Islām.

6. i. e., if one is constrained by extreme hunger to take the prohibited food. اضطر *idṭurra* = he is constrained, coerced, forced, compelled, obliged (v. iii. m. s. impfct. passive from *idṭarra*, form VIII of *ḍarra* [*ḍarr*], to harm, impair. See 2:173; p. 81, n. 11).

7. مخمصة *makhmaṣah* = extreme hunger (verbal noun from *khamasa*, to be of empty stomach, hungry).

8. متجانف *mutajānif* = inclined, wilfully deviating (active participle from *tajānafa*, form VI of *janafa* [*janaf*], to incline, deviate. See *janaf* at 2:182, p. 86, n. 6).

9. يسألون *yas'alūna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*sa'āl/mas'alah/tus'āl*]), to ask. See at 2:215, p. 104, n. 1).

10. See at 4:24, p. 250, n. 5.

11. طيبات *ṭayyibāt* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 4:160, p. 316, n. 5.

12. تعلمون *tu'allimūna* = you (all) teach, instruct, educate (v. ii. m. pl. impfct. from *'allama*, form II of *'alima* [*'ilm*], to know. See at 3:79, p. 187, n. 2).

13. جوارح *jawāriḥ* (pl.; s. *jāriḥah*) = predatory animals or birds.

14. مكليين *mukallibīn* (acc./gen. of *mukallibān*; s. *mukallib*) = trainers, instructors.

تَعْلَمُونَهُمْ بِمَا teaching them of what
 عَلَّمَكُمُ اللَّهُ Allah has taught you –
 فَكُلُوا مِمَّا آتَاكُمْ eat of what they catch¹
 عَلَيْكُمْ on your behalf
 وَادْكُرُوا اسْمَ اللَّهِ and mention² Allah's Name
 عَلَيْهِ over it.³
 وَاتَّقُوا اللَّهَ And beware⁴ of Allah.
 إِنَّ اللَّهَ Verily Allah is
 سَرِيعُ الْحِسَابِ Prompt⁵ in taking account.

أَلْيَوْمَ أُحِلَّ 5. Today lawful is made
 لَكُمْ الطَّيِّبَاتُ for you the good things;
 وَطَعَامُ الَّذِينَ and the food⁶ of those who
 أُوتُوا الْكِتَابَ were given the Book
 حَلَّ لَكُمْ is lawful⁷ for you;
 وَطَعَامُكُمْ and your food is
 حَلَلٌ لَهُمْ lawful for them;
 وَالْمُحْصَنَاتُ and the chaste women⁸
 مِنَ الْمُؤْمِنَاتِ of those believing
 وَالْمُحْصَنَاتُ مِنَ and the chaste women of
 الَّذِينَ أُوتُوا those who were given
 الْكِتَابَ مِنْ قَبْلِكُمْ the Book before you
 إِذَا مَا آتَيْتُمُوهُنَّ if you pay⁹ them

1. i. e., teaching them of what Allah has given you of the knowledge and skill of hunting and preying.
 امْسَكْنَ 'amsakna = they (fem.) caught, seized, grasped, held, retained (v. iii. f. pl. past from 'amsaka, form IV of masaka [mask], to grasp. See 'amsakū at 4:15, p. 245, n. 5).

2. اذْكُرُوا udhkurū = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from dhakara [dhikr/tadhkār], to remember. See at 4:103, p. 290, n. 12).

3. It is lawful to train animals and birds for the purpose of hunting and to eat of what such animals or birds catch provided that Allah's name is mentioned at the time of sending the hunting animal and that the latter does not eat of the prey (See Bukhārī, no. 5473).

4. اتَّقُوا ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 4:131, p. 302, n. 6).

5. سَرِيعَ sari' = prompt, expeditious, quick, speedy, rapid, swift. See at 3:199, p. 234, n. 10.

6. i. e., the animals slaughtered by the People of the Book according to the prescripts of their Scriptures. طَعَامُ ṭa'am (pl. أَطْعَمَة at'imah) = food, diet, meal, repast. See at 3:93, p. 192, n. 6.

7. حَلَلٌ ḥill = lawful, permissible, free.

8. Likewise it is lawful to marry the chaste women from among the believers and the People of the Book provided the conditions set in the 'āyah are fulfilled. مُحْصَنَاتٌ muḥṣanāt (f. pl.; s. muḥṣanah; m. muḥṣan) = fortified, rendered inaccessible, i.e., the women whose chastity is fortified by their being married, also free and chaste women, maidens. See at 4:25, p. 251, n. 1).

9. آتَيْتُمُ 'ātaytum = you (all) gave, offered, granted, brought (v. ii. m. pl. past from 'ātā, from IV of 'atā [iṭyān/'atya/ma'tāh], to come, to bring, to give or offer. See at 2:233, p. 117, n. 9).

أُجُورَهُنَّ their dowries,¹

مُحْصِنِينَ being chaste,²

غَيْرِ مُسْفِحِينَ not being fornicators,³

وَلَا مُتَّخِذِي أَخْدَانٍ nor taking⁴ paramours.⁴

وَمَنْ يَكْفُرْ بِالْإِيمَانِ And whoever denies the faith

فَقَدْ حِطَّ عَمَلُهُ his deeds shall fall through⁵

وَهُوَ فِي الْآخِرَةِ and he will be in the hereafter

مِنَ الْخَسِرِينَ among those in loss.

Section (Rukû') 2

يَا أَيُّهَا الَّذِينَ
ءَامَنُوا 6. O you who believe,

إِذَا قُمْتُمْ when you get up

إِلَى الصَّلَاةِ to the prayer,

فَاغْسِلُوا وُجُوهَكُمْ wash⁶ your faces and your

وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ hands up to the elbows;⁷

وَأَمْسَحُوا بِرُءُوسِكُمْ and wipe⁸ your heads

وَأَرْجُلَكُمْ and (wash) your feet

إِلَى الْكَعْبَيْنِ up to the two ankles.⁹

وَأِنْ كُنْتُمْ And if you are

جُنُبًا in a state of impurity,¹⁰

فَاطَهَرُوا purify yourselves.¹¹

وَأِنْ كُنْتُمْ مَرْضَى And if you are ill¹²

أَوْ عَلَى سَفَرٍ or on a journey,

أَوْ جَاءَ أَحَدُكُمْ or any of you comes

1. أُجُورُ 'ujûr (pl.; s. أجر 'ajr) = rewards, remuneration, dowries, bridal sums. See at 4:173, p. 322, n. 7.

2. مُحْصِنِينَ muḥṣinîn (acc./gen. of muḥṣinân, s. muḥṣin) = chaste men, men who fortify their chastity by being in wedlock. See at 4:24, p. 250, n. 8).

3. مُسْفِحِينَ musāfiḥîn (acc./gen. of musāfiḥûn, s. musāfiḥ) = fornicators (act. participle from sāfaḥa, form III of safaḥa [safḥ/sufāḥ], to shed. See at 4:24, p. 250, n. 9).

4. 'akhdân (pl.; s. khidn) = intimate friends, i. e., paramours, illicit lovers.

5. حِطَّ ḥabīṭa = he or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. m. s. past. See ḥabīṭat at 3:22, p. 163, n. 7).

6. اغْسِلُوا ighsilû = you (all) wash (v. ii. m. pl. imperative from ghasala [ghusl], to wash). This 'ayah lays down the rules for cleanliness.

7. مَرَافِقِ marâfiq (pl.; s. mifṭuq) = elbows.

8. i. e., wipe with the wet hand. امْسَحُوا imsaḥû = you (all) wipe, stroke with the hand, clean (v. ii. m. pl. imperative from masaha [mash], to stroke with the hand. See at 4:43, p. 260, n. 7).

9. ka'bayn (dual, acc./gen. of ka'bân; s. ka'b) = two ankles.

10. junub = state of ceremonial impurity (on account of sexual intercourse or ejaculation); also one not belonging to the tribe. See at 4:43, p. 259, n. 12.

11. i. e., purify yourselves by taking a full bath اطَهَرُوا itṭahharû = you (all) purify yourselves, get yourselves cleaned (v. ii. m. pl. imperative from ṭaṭahhara, form V of ṭahara/ṭahura [ṭuhr /ṭahârah], to be pure, clean. See mutahhir at 3:55, p. 177, n. 5).

12. مَرْضَى marḍâ (pl.; s. marīḍ) = unwell, ill, sick, diseased, indisposed, patients. See at 4:102, p. 290, n. 4).

مِنَ اللَّائِطِ from the call of nature¹

أَوْ لَنَسَمْتُمْ or has had contact²

النِّسَاءِ with women

فَلَمْ تَجِدُوا مَاءً and do not find water,

فَتَيَمَّمُوا then have recourse to³

صَعِيدًا طَيِّبًا a ground,⁴ good and clean,⁵

فَامْسَحُوا and wipe⁶

بُيُوتِهِمْ your faces

وَأَيْدِيَكُمْ مَعَهُ and your hands with it.

مَا يَرِيدُ اللَّهُ Allah does not intend⁷

لِيَجْعَلَ عَلَيْكُمْ to put on you

مِنْ حَرَجٍ any difficulty⁸

وَلَكِنْ يُرِيدُ but He intends

لِيُطَهِّرَكُمْ to purify⁹ you

وَلِيُكَمِّمَ and to complete¹⁰

فِعْمَهُ عَلَيْكُمْ His grace on you

لَعَلَّكُمْ that you may

تَشْكُرُونَ express gratitude.¹¹

وَأَذْكُرُوا 7. And remember

نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you

وَمِيثَاقَهُ الَّذِي and His Covenant¹² which

وَأَقَامَكُمْ بِهِ He covenanted with you for,

1. غائط *ghā'it* (s.; pl. *ghūt/ghiyāt*) = low and spacious ground, human excrement. See at 4:43, p. 260, n. 1.

2. لَنَسَمْتُمْ *lānastum* = you (all) touched, had contact with (v. ii. m. pl. past from *lāmasa*, form III of *lamasa* [lams], to touch, to handle. See at 4:43, p. 260, n. 2). Here it is an indirect expression for sexual intercourse.

3. تَيَمَّمُوا *tayammamū* = you (all) aim at, intend, set your mind on, resort, have recourse to (v. ii. m. pl. imperative *tayammama* [tayammum], to intend, to aim at. See at 4:43, p. 260, n. 4).

4. صَعِيدٍ *ṣa'id* (s.; pl. *ṣu'ud*) = highland, upland, plateau, ground. See at 4:43, p. 260, n. 5.

5. طَيِّبٍ *ṭayyib* = good, pleasant, agreeable, salutary, clean. See at 4:43, p. 260, n. 6.

6. i.e., rub with the dust on the ground. امْسَحُوا *imsahū* = you (all) stroke, rub, wipe off, clean (v. ii. m. pl. imperative from *masaha* [mash], to stroke. See at 5:5, p. 330, n. 8). The rule is to wipe the face and the hands from the elbow to the tip of the finger.

7. يَرِيدُ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arāda, form IV from *rāda* [rawd], to walk about. See at 4:133, p. 303, n. 5).

8. حَرَجٍ *ḥaraj* = difficulty, distress, constriction, anguish, critical situation. See at 4:65, p. 270, n. 1.

9. يَطْهَرُ *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *ṭahhara*, form II of *ṭahara/ṭahura* [ṭahr/ṭahārah], to be clean. The last letter takes *fathah* because of an implied 'an in *li* (lām of motivation) coming before the verb. See *ṭahhara* at 3:42, p. 172, n. 6).

10. يَكْمِمْ *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from 'atamma, form IV of *tamma* [tamām], to be completed. The last letter takes *fathah* for the same reason as given in the previous note. See 'atmamtu at 5:3, p. 328, n. 4).

11. تَشْكُرُونَ *tashkurūna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [shukr/shukrān], to thank, express gratitude. See at 2: 185, p. 88, n. 8).

12. مِيثَاقٍ *mīthāq* (pl. مَوَاقِيقٍ *mawāthiq*) = covenant, pact, treaty. See at 4:154, p. 313, n. 9.

إِذْ قُلْتُمْ سَمِعْنَا ۖ when you said: "We hear¹

وَأَطَعْنَا ۚ and we obey".²

وَاتَّقُوا اللَّهَ And beware of Allah.

إِنَّ اللَّهَ عَلِيمٌ Verily Allah is All-Knowing

بِذَاتِ الصُّدُورِ of the secrets of hearts.³



يَا أَيُّهَا الَّذِينَ

آمَنُوا

8. O you who believe,

كُونُوا قَوْمًا لِلَّهِ be steadfast⁴ for Allah

شُهَدَاءَ بِالْقِسْطِ bearing witness with justice;⁵

وَلَا يَجْرِمَنَّكُمْ and let there not impel⁶ you

شَتَانُ قَوْمٍ the detestation⁷ for a people

عَلَىٰ أَنْ تَعْدِلُوا on to not doing justice.⁸

أَعْدِلُوا Do justice;

هُوَ أَقْرَبُ لِلتَّقْوَىٰ it is the closest⁹ to godliness;

وَاتَّقُوا اللَّهَ and beware of Allah;

إِنَّ اللَّهَ خَبِيرٌ verily Allah is All-Aware

بِمَا تَعْمَلُونَ of what you do.



وَعَدَ اللَّهُ 9. Allah promises¹⁰

الَّذِينَ آمَنُوا those who believe

وَعَمِلُوا الصَّالِحَاتِ and do good deeds,

هُمْ مَغْفِرَةٌ they will have forgiveness

وَأَجْرٌ عَظِيمٌ and a magnificent reward.

1. The allusion is to the covenant which the Muslims made with the Prophet either at al-'Aqabah or at Hudaibiyah. سَمِعْنَا *sami'na* = we listened, heard, paid attention (v. i. pl. past from *sami'a* [*sam'* /*samâ'* /*samâ'ah* /*masma'*], to hear. See at 4:45, p. 261, n. 2).

2. اطعنا *atâ'a'na* = we obeyed, followed, submitted, yielded, complied with, acceded to (v. i. pl. past in form IV of *â'a* [*âaw'*] to obey. See at 2:285, p. 152, n. 3).

3. صدور *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning, start. See at 3:154, p. 216, n. 5. *dhât al-ṣudūr* = that which possesses the hearts, i.e., the secrets of hearts.

4. قوامين *qawwâmîn* (acc./genitive of *qawwâmîn*, pl.; s. *qawwâm*, emphatic and exaggerated form of *qâ'im*) = steadfast ones, caretakers, guardians, superintendents, managers, custodians. See at 4:135, p. 304, n. 1.

5. قسط *qist* = justice, equity, fairness. See at 4:135, p. 304, n. 2.

6. لا يَجْرِمَنَّ *la yajrimanna* = let he or it not incite, impel, urge (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:2, p. 326, n. 9).

7. *shana'an* = hatred, detestation. See at 5:2, p. 326, n. 10.

8. تَعْدِلُوا *ta'dilû(na)* = you (all) treat equally, deal with equity, be impartial, do justice (v. ii. m. pl. impfct. from *'adala* [*'adl'* /*'adâlah*], to act justly. The terminal *nûn* is dropped for the particle *'an* (*'an lâ*) come before the verb. See at 4:135, p. 304, n. 8).

9. أَقْرَبُ *'aqrab* = closer, nearer, nearest, more/most likely (relative of *qarib*. See at 4:11, p. 242, n. 4).

10. وَعَدَ *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 3:95, p. 285, n. 11).

وَالَّذِينَ كَفَرُوا 10. But those who disbelieve
وَكَذَّبُوا and call lies¹
يَتَّبِعُونَ to Our revelations,²
أُولَئِكَ such ones will be
أَصْحَابُ الْآلِيمِ the inmates³ of hell.⁴



يَا أَيُّهَا الَّذِينَ
آمَنُوا 11. O you who believe,
اذْكُرُوا remember⁵
يَنْصِتُ اللَّهُ لَكُمْ Allah's grace on you
إِذْ هُمْ قَوْمٌ when a people meditated⁶
أَنْ يَبْسُطُوا إِلَيْكُمْ to stretch⁷ towards you
أَيْدِيَهُمْ their hands and
فَكَفَّ أَيْدِيَهُمْ He restrained⁸ their hands
عَنْكُمْ from you.
وَاتَّقُوا اللَّهَ And beware⁹ of Allah;
وَعَلَى اللَّهِ and upon Allah
فَلْيَتَوَكَّلِ should the believers rely.¹⁰

الْمُؤْمِنُونَ

Section (Rukû') 3

وَلَقَدْ أَخَذَ اللَّهُ 12. Allah did indeed take
مِيثَاقَ the covenant¹¹
بَنِي إِسْرَءِيلَ of the Children of Isrâ'îl.
وَعَصَّيْنَاهُمْ And We raised¹² from them
اثْنَيْ عَشَرَ نَاقِبًا twelve chiefs;¹³

1. كَذَبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb / kadhib / kadhbah / kidhbah*], to lie. See at 3:184, p. 228, n. 5).

2. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 4:155, p. 314, n. 2.

3. أَصْحَاب *'ashâb* (pl.; sing. *sâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 3:115, p. 201, n. 8).

4. جَهَنَّمَ *jahîm* = hellfire, hell.

5. اذْكُرُوا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr / tadhkâr*], to remember. See at 5:4, p. 329, n. 2).

6. هَمَّ *hamma* = he meditated, designed, thought of doing, was about to, was concerned, worried (v. iii. m. s. past from *hamma* [*hamm*], to worry, to be important. See *hammat* at 4:113, p. 294, n. 6).

7. يَبْسُطُوا *yabsutû(na)* = they stretch, spread, spread out, expand, extend (v. iii. m. pl. impfct. from *basutu* [*basf*], to spread. The terminal *nûn* is dropped because of the particle *'un* before the verb. See *yabsutu* at 2:245, p. 123, n. 9).

8. كَفَّ *kaffa* = he restrained, desisted, refrained, prevented, checked, held back (v. iii. m. past from *kuff*, to desist. See *yukuffû* at 4: 91, p. 282, n. 9).

9. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy / waqâyah*), to guard, safeguard. See at 5:4, p. 329, n. 4).

10. يَتَوَكَّلِ *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [*wakl / wakûl*], to entrust). The final letter is vowelless because of the *lâm* of command before the verb. See at 3:160, p. 219, n. 1).

11. i. e., to worship Allah Alone and to obey their Prophet. مِيثَاق *mithâq* (pl. مَوَاقِيق *mawâthiq*) = covenant, pact, treaty. See at 5:7, p. 331, n. 12.

12. رَفَعْنَا *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'ath*], to raise, resurrect. See at 2:56, p. 26, n. 6).

13. i. e., for their twelve tribes. نَاقِبًا *naqib*, (s.; pl. *nuqabâ*) = leader, chief, headman.

وَقَالَ اللَّهُ and Allah said:
 إِنِّي مَعَكُمْ " I am with you.¹
 لَئِنْ أَقَمْتُمُ الصَّلَاةَ If you perform² the prayer
 وَآتَيْتُمُ الزَّكَاةَ and pay *zakâh* and
 وَآمَنْتُمْ بِرُسُلِي believe in Our messengers
 وَعَزَّرْتُمُوهُمْ and support³ them
 وَأَقْرَضْتُمُ اللَّهَ and lend⁴ Allah
 قَرْضًا حَسَنًا a benevolent loan,
 لَأُكَفِّرَنَّ عَنْكُمْ I will efface⁵ from you
 سَيِّئَاتِكُمْ your sins⁶
 وَلَأُدْخِلَنَّكُمْ and will admit⁷ you in
 جَنَّاتٍ gardens
 تَجْرِي مِنْ تَحْتِهَا flowing⁸ below them
 الْأَنْهَارُ the rivers;
 فَمَنْ كَفَرَ بَعْدَ but whoever disbelieves
 ذَلِكَ مِنْكُمْ after this from amongst you
 فَقَدْ ضَلَّ will have gone astray⁹
 سَوَاءَ النَّسِيلِ from the right way."
 13. But due to their breach¹⁰
 of the covenant of theirs
 We cursed¹¹ them
 وَجَعَلْنَا قُلُوبَهُمْ and made¹² their hearts

1. i. e., in help and protection.

2. أَقَمْتُمْ 'aqamtum = you (all) performed, straightened, made rise (v. ii. m. pl. past in form IV of *qâma* قَامَ qawmah/قام qiyâm) to get up, stand up. See 'aqamta at 4:102, p. 289, n. 1).

3. عَزَّرْتُمْ 'azzartum = you (all) supported, assisted (v. ii. m. pl. past from 'azzara, form II of 'azara [ʿazr], to turn away, to prevent).

4. i. e., spend in the way of Allah. أَقْرَضْتُمْ 'aqradtum = you (all) lent, advanced (v. ii. m. pl. past from 'aqrada, form IV of *qarada* [qard], to cut, to sever. See yuqridu at 2:245, p. 123, n. 4).

5. لَأُكَفِّرَنَّ la+'ukaffiranna = I certainly efface, obliterate, cover, pardon (v. i. s. emphatic impfct. in form II of *kafara* [kafr /kufr /kufrân/kuḥūr], to hide, to disbelieve. See at 3:195, p. 233, n. 6).

6. سَيِّئَاتٍ sayyi'ât (pl.; s. sayyi'ah) = evil deeds, misdeeds, bad sides, offences, sins. See at 4:31, p. 254, n. 3.

7. لَأُدْخِلَنَّ la+'udkhilanna = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of *dakhala* [dukhûl], to enter. See at 3:195, p. 233, n. 7).

8. تَجْرِي tajrî = she runs, flows, streams (v. iii. f. s. impfct. from jarâ [jary], to flow. See at 4:122, p. 298, n. 3).

9. ضَلَّ dalla = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 4:136, p. 305, n. 4).

10. نَقَضَ naqḍ = breach, violation, infringement, infraction. See at 4:155, p. 314, n. 1.

11. لَعَنَّا la'annâ = We condemned, damned, cursed, banished from mercy (v. i. past from la'ana [la'n], to damn, to curse. See la'ana 4:117, p. 296, n. 8).

12. جَعَلْنَا ja'alnâ = we made, set, appointed (v. i. pl. past from ja'ala [ja'l], to make, to set. See at 2:125, p. 59, n. 6).

قَسِيَةً¹ relentless.

يُحْرِفُونَ² الْكَلِمَ They deflect the word

عَنْ مَوَاضِعِهِ³ from its positions,

وَسُيُوا⁴ حَظًّا and they forgot a portion⁵ of

ذِكْرِهِ⁶ what they were reminded of;

وَلَا تَزَالُ⁷ and you will not cease to

تَطَّلِعُ⁸ عَلَى come to know of

خَائِنَةٍ⁹ مِنْهُمْ treachery⁸ on their part

إِلَّا قَلِيلًا¹⁰ مِنْهُمْ except a few of them.

فَاعْفُ⁹ عَنْهُمْ So forgive them

وَأَصْفَحْ¹⁰ and forbear.

إِنَّ اللَّهَ يُحِبُّ¹¹ Verily Allah loves

الْمُحْسِنِينَ¹² the benevolent.



وَمِنَ الَّذِينَ قَالُوا¹⁴ 14. And of those who say:

إِنَّا نَصْرِي "We indeed are Christians",

أَخَذْنَا مِيثَاقَهُ¹¹ We took their covenant

فَسُيُوا⁴ حَظًّا but they forgot a part of

مِمَّا ذُكِّرُوا⁶ بِهِ what they were reminded of.

فَأَغْرَيْنَا¹² So We brought about

بَيْنَهُمُ¹³ الْعَدَاوَةَ among them enmity

وَالْبَغْضَاءَ¹⁴ and hatred

إِلَى يَوْمِ¹⁵ الْقِيَامَةِ till the Day of Judgement.

1. قاسية *qāsiyah* (f.; m. *qāsin*) = relentless, harsh, hard. Active participle from *qasā* [*qaswah/qisāwah*], to be harsh. See *qasat* and *qaswah* at 2:74, notes 1 and 3).

2. يـُـحـْرِـفـُـنَ *yuharrifūna* = they distort, displace, pervert, deflect, twist, misconstrue (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [*harf*], to deflect, to change. See at 4:45, p. 261, n. 2).

3. i. e., they take the statement in the scripture out of its context and misinterpret it and alter it. مواضع *mawāḍi'* (pl.; s. *mawḍi'*) = positions, places, sites, passages (in a book).

4. نسوا *nasū* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyān*], to forget. See *nasīnā* at 2:286, p. 152, n. 10).

5. حظ *ḥaẓẓ* (s.; pl. *ḥuẓūẓ*) = portion, share, lot, good luck, good thing. See at 4:176, p. 324, n.

6. ذكروا *dhukkirū* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkār*], to remember. See at *udhkurū* at 5:4, p. 329, n. 2).

7. تطلع *taṭallī'u* = you come to know, be acquainted with, be abreast of (v. ii. m. s. impfct. from *iṭṭala'a*, form VIII of *ṭala'a* [*tal'*], to rise).

8. خائنة *kha'inah* = treachery, perfidy, disloyalty

9. اعف *u'fu* = you efface, forgive, excuse, condone (v. ii. m. pl. imperative from *'afā* [*'afw/'afā*], to efface, to forgive. See at 3:159, p. 218, n. 8).

10. اصفح *isfaḥ* = forbear, leave alone, overlook (v. ii. m. s. imperative from *ṣafaha* [*ṣaḥḥ*], to forbear, overlook, broaden, flatten. See *isfahū* at 2:109, p. 52, n. 5).

11. i.e., to worship Allah Alone. ميثاق *mīthāq* (pl. مواثيق *mawāthiq*) = covenant, pact, treaty. See at 5:11, p. 333, n. 11.

12. أغرينا *aghraynā* = we caused to grow, brought about, produced (v. i. pl. past from *'aghrā*, form IV of *gharā* [*gharw*], to glue).

13. عداوة *'adāwah* = enmity, hostility, animosity, antagonism

14. بغضاء *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

وَسَوْفَ And soon

يُنَبِّئُهُمُ اللَّهُ بِمَا Allah will apprise¹ them

كَانُوا يَعْتَمُونَ of what they use to do.

يَا أَهْلَ الْكِتَابِ 15. O People of the Book,

قَدْ جَاءَكُمْ there indeed has come to you

رَسُولُنَا Our Messenger

يُبَيِّنُ لَكُمْ making² clear to you

كَثِيرًا مِمَّا a good deal of what

كُنْتُمْ تُخْفُونَ you use to conceal³

مِنَ الْكِتَابِ of the Book

وَيَعْفُوا عَنْ كَثِيرٍ and waiving⁴ a good deal.

قَدْ جَاءَكُمْ There indeed has come to you

مِنَ اللَّهِ نُورٌ from Allah a light⁵

وَكِتَابٌ مُبِينٌ and a Book all too clear.⁶



يَهْدِي بِهِ اللَّهُ 16. Therewith Allah guides

مَنْ أَتَّبَعَ those who pursue⁷

رِضْوَانَهُ His Pleasure

سُبُلَ السَّلَامِ to the ways⁹ of peace;¹⁰

وَيُخْرِجُهُمْ and brings them out

مِنَ الظُّلُمَاتِ from the darknesses¹¹

إِلَى النُّورِ بِإِذْنِهِ to the light¹² by His leave;

وَيَهْدِيهِمْ and leads them to

1. *yunabbi'u* = he makes known, informs, notifies, advises, apprises (v. iii. m. s. impfct. from *nabba'a*, form II of *naba'a* [nab'/nubû'], to be high, prominent. See *yunabbi'u* at 3:49, p. 175, n. 7).

2. i. e., throwing light on and explaining. *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān], to be clear. See at 4:176, p. 324, n. 12).

3. *tukhfūna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from *'akhfā*, form IV of *khafīya* [khafā'/khifāh/khufyah], to be hidden. See *tukhfū* at 4:149, p. 311, n. 2).

4. i. e., not requiring you to do. *ya'fū* = he waives, excuses, effaces (v. iii. m. s. impfct. from *'afā* [afw/afā], to be effaced. See at 4:99, p. 287, n. 8).

5. i. e., the light of guidance and the Qur'ān.

6. *mubīn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

7. *ittaba'a* = he followed, obeyed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 4:125, p. 299, n. 9).

8. *subul* (pl.; s. *sabīl*) = ways, paths, roads, means. See *sabīl* at 4:141, p. 308, n. 4.

9. *yukhrijū* = he takes or brings out, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [kharūj], to go out. See at 2:257, p. 132, n. 13).

10. i. e., of Islām and salvation, of peace in this world and peace and happiness in the hereafter.

11. i. e., the darkness of ignorance, unbelief and sins. *zulūmāt* (sing. *zulmah*) = darkness, gloom. See at 2:258, p. 132, n. 14.

12. i. e., to the light of guidance and faith, of Islām.

إِلَى صِرَاطٍ a way¹ staright and right.²

مُسْتَقِيمٍ

لَقَدْ كَفَرَ 17. They indeed disbelieve

الَّذِينَ قَالُوا إِنَّ اللَّهَ

هُوَ الْمَسِيحُ He is the Messiah,

ابْنُ مَرْيَمَ son of Maryam."

قُلْ فَمَنْ يَمْلِكُ Say: "Then who can hold³

مِنَ اللَّهِ شَيْئًا against Allah anything

إِنْ أَرَادَ if He intends⁴

أَنْ يُهْلِكَ الْمَسِيحَ to destroy⁵ the Messiah,

ابْنُ مَرْيَمَ son of Maryam,

وَأُمُّهُ and his mother

وَمَنْ فِي الْأَرْضِ and whoever is in the earth,

جَمِيعًا all together"⁶

وَلِلَّهِ To Allah belongs

مُلْكُ السَّمَوَاتِ the dominion⁷ of the heavens

وَالْأَرْضِ and the earth

وَمَا بَيْنَهُمَا and all that is between them.

يَخْلُقُ He creates⁸

مَا يَشَاءُ whatever He wills;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ and Allah is over everything

قَدِيرٌ Omnipotent.⁹

1. صِرَاطٍ *ṣirāt* = way, path, road. See at 4:175, p. 323, n. 12; 4:68, p. 271, n. 2; 3:101, p. 195, n. 8. 3:51, p. 176, n. 3 and 1:6, p. 2, n. 3.

2. مُسْتَقِيمٍ *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah/qiyām*], to stand up, to get up. See at 4:175, p. 323, n. 13; 4:68, p. 271, n. 3).

3. يَمْلِكُ *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [*malik/mulk/milk*], to take in possession. See *malakat* at 4:36, p. 257, n. 7).

4. أَرَادَ *'arāda* = he intended, desired, had in mind (v. iii. m. s. past in form IV of *rāda* [*rawdā*], to walk about. See *'aradnā* at 4:62, p. 268, n. 11).

5. يَهْلِكُ *yuhlika(u)* = he destroys, he ruins (v. iii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [*halik/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 2:205, p. 99, n. 7).

6. This *'āyah* emphatically asserts that 'Īsā (Jesus) Messiah, peace be on him, is not god and that whoever considers him to be so is a *kāfir*, infidel. Allah is the Only Creator, Sustainer, Nourisher and Lord of the entire universe and all that exists, having Supreme Power of life and death over every created being, including 'Īsā and his mother. Nothing can avail against His will, and He Alone deserves to be obeyed as Lord and worshipped as such. There is no partner with Him, neither in the matter of creation, nor in Lordship (*rubūbiyah*) nor in the right to be worshipped (*'ulūhiyah*).

7. مُلْكٌ *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 3:26, p. 165, n. 2; 2:247, p. 125, n. 1.

8. يَخْلُقُ *yakhluqu* = he creates, brings into being (v. iii. m. s. impfct. from *khalāqa* [*khalq*], to create. See *khaluqa* at 4:28, p. 254, n. 1).

9. i. e., Allah can create, among other things, a man without the instrumentality of a father or mother or both. قَدِيرٌ *qadīr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1.

وَقَالَتِ الْيَهُودُ 18. There say the Jews

وَالنَّصَارَى and the Christians:

"عَنْ آبَائِنَا اللَّهُ "We are Allah's sons

وَأَحِبُّوهُ and His beloved ones."¹

قُلْ فَلِمَ

يُعَذِّبُكُمْ He punishes² you

بِذُنُوبِكُمْ for your sins?"³

بَلْ أَنْتُمْ بَشَرٌ Nay, you are human beings,

مِمَّنْ خَلَقَ of those whom He created.⁴

يَغْفِرُ لِمَن يَشَاءُ He forgives whom He wills

وَيُعَذِّبُ and punishes

مَن يَشَاءُ whom He wills.

وَلِلَّهِ And to Allah belongs

مُلْكُ السَّمَاوَاتِ the dominion of the heavens

وَالْأَرْضِ and the earth and all that is

بَيْنَهُمَا between the two;

وَالِإِلَهُ الْعَصِيرُ and to Him is the destination.⁵

يَا أَهْلَ الْكِتَابِ 19. O People of the Book,

فَدَجَاءَكُم there has come to you

رَسُولُنَا Our Messenger,

مُبَيِّنٌ لَّكُمْ making clear⁶ to you,

عَلَى فَرْقَةٍ on a pause⁷

عَلَى فَرْقَةٍ الرُّسُلِ after the Messengers,

1. The 'ayah belies the claim made by the Jews and Christians that they were Allah's sons and beloved ones and hence would be preferentially treated by Him. Similarly they claimed that they would not be in hell except for a number of days (see 2:80), that none except the Jews and Christians would be admitted into paradise (see 2:111) and that the Jews were above any guilt in respect of the unscriptured people (see 3:75). Such claims are belied by the Qur'ân and it is emphasized that Allah treats all equally and rewards and punishes one according one's deeds. 'ahibbâ' (pl.; s. ḥabīb) = beloved ones, dear ones, friends.

2. يعذب *yu'adhhibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. See at 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

3. ذنوب *dhunûb* (pl.; sing. dhanb) = sins, offences, crimes. See at 3:147, p. 212, n. 9.

4. This part of the 'ayah stresses that Jews, Christians, and for that matter any other particular people are part and parcel of mankind as a whole, all being created by Allah. It points out the equality of man before Allah and says that no especial merit attaches to anyone on the ground of race, clime or colour. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

5. i. e., everyone, whatever his race and station in the earthly life, will have to return to Allah and render an account of his deeds. مَصِير *maṣīr* = destination, place at which one arrives, destiny, end. See at 4:97, p. 287, n. 2).

6. i. e., making clear Allah's revelations and the rules of conduct (*sharī'ah*). يبين *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [bayān], to be clear. See at 5:15, p. 336, n. 2).

7. *fatraḥ* (s.; pl. *fatarāt*) = pause, interval of time, intermission.

أَنْ تَقُولُوا lest you should say:

مَا جَاءَنَا " There did not come to us

مِنْ بَشِيرٍ any giver of good tidings,¹

وَلَا نَذِيرٍ nor any warner."²

فَقَدْ جَاءَكَ So there has come to you

بَشِيرٌ a giver of good tidings

وَنَذِيرٌ and a warner.

وَاللَّهُ عَلَّامُ الْغُيُوبِ And Allah is over everything

قَدِيرٌ Omnipotent.³

Section (Ru'û) 4

وَإِذْ قَالَ 20. And [recall] when Mûsa

مُوسَى يَقُولُ said to his people:

يَقُولُ أَذْكُرُوا " O my people, remember⁴

نِعْمَةَ اللَّهِ عَلَيْكُمْ Allah's grace on you

إِذْ جَعَلَ فِيكُمْ when He made⁵ amongst you

أَنْبِيَاءَ Prophets;

وَجَعَلَ لَكُم مُلُوكًا and made you kings

وَأَتَيْنَكُمْ and gave you

مَا لَمْ يُؤْتِ أَحَدًا what He did not give anyone

مِنَ الْعَالَمِينَ of all the beings.⁶

يَقُولُ 21. "O my people, enter⁷

الْأَرْضَ الْمُقَدَّسَةَ the Holy⁸ Land

1. بشير *bashir* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds according to the Qur'ân and *sunnah*. Active participle in the scale of *fa'il* form *bashara/bashira* [*bishr/bushr*], to rejoice, to be delighted. See at 2:119, p. 56, n. 9.

2. نذير *nadhîr* (pl. *nudhur*) = warner, i.e., giving warning about punishment and hell for the unbelievers and wrong-doers. Active participle in the scale of *fa'il* from *nadhara* [*nadhr/nudhr*], to vow, to pledge. See at 2:119, p. 56, n. 10.

3. This is a reminder that Allah can easily punish the unbeliever and sinner and reward the believer and doer of good deeds. قدير *qadîr* = Omnipotent, All-Powerful. See at 2:20, p. 11, n. 1. See at 5:17, p. 337, n. 9.

4. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr/tadhkâr*], to remember. See at 5:10, p. 333, n. 5).

5. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alnâ* at 4: 33, p. 254, n. 11).

6. i. e., all the beings of the time. عالمين *'âlamîn* (acc./gen. of عالمون *'âlamûn*; sing. عالم *'âlam*, i.e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 3:108, p. 198, n. 8; 2:131, p. 62, n. 7; 1:2, p. 1, n. 4.

7. ادخلوا *udkhulû* = you (all) enter, go in, join (v. ii. m. pl. imperative from *dakhala* [*dukhâl*], to enter. See at 4:154, p. 313, n. 10; 2:208, p. 100, n. 5).

8. i. e., Bayt al-Maqdis and the surrounding area, Palestine. It is called the Holy Land because it had been the habitat of Prophets and believers. مقدسة *muqaddasah* (f. s.; m. *muqaddas*) = sanctified, sacred, holy, consecrated. Passive participle from *qaddasa*, form II of *qadusa* [*quds/qudus*], to be holy, be pure. See *nuqaddisu* at 2:30, p. 16, n. 9.

الَّتِي كَتَبَ اللَّهُ لَكُمْ which Allah wrote¹ for you;
وَلَا تَرْجِعُوا and do not retreat²
عَلَىٰ أَدْبَارِكُمْ turning your backs³
فَنَقَلُوا for then you will be reversed⁴
خَسِرِينَ as losers.⁵

قَالُوا مَوْسَىٰ 22. They said; "O Mûsâ,
إِنَّ فِيهَا قَوْمًا surely therein are a people
جَبَّارِينَ of colossal build and might;⁶
وَأَنَّا لَنَدْخُلُهَا and we shall not enter it
حَتَّىٰ يَخْرُجُوا مِنْهَا until they depart⁷ from it.
فَإِنْ يَخْرُجُوا مِنْهَا So if they depart from it
فَأَنَّا دَاخِلُونَ we will be entering.
﴿٢٢﴾

قَالَ رَجُلَانِ 23. There said two men
مِنَ الَّذِينَ يَخَافُونَ of those who feared,⁸
أَنعَمَ اللَّهُ عَلَيْهِمَا whom Allah had graced⁹ on:
ادْخُلُوا عَلَيْهِمُ الْبَابَ "Go in on them at the gate;
فَإِذَا دَخَلْتُمُوهُ if you make an entry into it
فَأَنتُمْ عَلَيْهِمُ you will be victorious.¹⁰
وَعَلَى اللَّهِ فَتَوَكَّلُوا And upon Allah you rely,
إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.
﴿٢٣﴾
قَالُوا مَوْسَىٰ 24. They said: "O Mûsâ,

1. i. e., Allah sanctioned through the Prophet Ya'qûb, peace be on him. كتب *kataba* = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb* /*kitâbah*, to write. See *kutiba* at 4:77, p. 274, n. 10).
2. لا تَرْتَدُّوا *lâ tartaddû* = you (all) do not fall back, do not retreat (v. ii. m. pl. imperative [prohibition] from *irtadda*, form VIII of *radda* [radd], to send back. See *ruddû* at 4:91, p. 282, n. 5).
3. أَدْبَارٍ *'adbâr* (pl.; sing. *dubr/dubur*) = backs, backsides, rear parts. See at 4:47, p. 262, n. 7.
4. تَنْقَلِبُوا *tanqalibû(na)* = you be turned round, turned back, turned about, reversed (v. ii. m. pl. impfct. from *inqalaba*, form VII of *qalaba* [qalb], to turn, to turn about. The terminal *nûn* is dropped for the verb comes as conclusion of a conditional clause. See at 3:149, p. 213, n. 3).
5. On Allah's instruction Prophet Mûsâ, peace be on him, asked the Children of Isrâ'îl to fight the unbelieving people who had occupied Byt al-Maqdis and to reoccupy it, but they were afraid of the powerful occupiers and refused to fight them, as mentioned in the next 'ayah. خَاسِرِينَ *khâsirin* (acc./gen. of *khâsîrân*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* /*khasâr* /*khasârah* /*khusrân*] to lose. See at 3:149, p. 213, n. 5).
6. جَبَّارِينَ *jabbârin* (pl. acc./gen. of *jabbârûn*; s. *jabbâar*) = those of colossal build and might, of overwhelming power. Active participle in the scale of *fa'âl* from *jabara* [*jabr*/*jubûr*], to force, to compel, to restore).
7. يَخْرُجُوا *yakhrujû(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nûn* is dropped because of a hidden 'an in *hattâ* coming before the verb. See 'akhrij at 4:75, p. 273, n. 5).
8. i. e. feared Allah. يَخَافُونَ *yakhâfûna* = they fear, are afraid of (v. iii. m. pl., impfct form *khâfa* [*khawf*], to fear. See *yakhâfû* at 2:229, p. 113, n. 1).
9. i. e., graced with the quality of piety and obedience. أُنْعِمَ *'an'ama* = he graced, favoured (v. iii. m. s. past from *na'ama* [*na'mah* /*man'am*], to be in ease. See at 4:72, p. 272, n. 6).
10. غَالِبُونَ *ghâlibûn* (pl.; s. *ghâlib*) = victorious, conquerors, dominant (active participle from *ghalaba* [*ghalib*/*ghalbah*], to subdue, to conquer. See *yaghtlib* at 4:74, p. 273, n. 3).

إِنَّا لَنُدْخِلُهَا أَبَدًا we will not enter it ever
 مَا دَامُوا فِيهَا as long as they are¹ in there.
 فَادْهَبْ أَنْتَ وَرَبُّكَ So, go you and your Lord
 فَتَقَاتِلَا and fight;²
 إِنَّا هُنَا قَاعِدُونَ we here do remain seated."³



قَالَ رَبِّ 25. He said: "My Lord,
 إِنِّي لَا أَمْلِكُ indeed I have no power⁴
 إِلَّا نَفْسِي except over myself
 وَأَخِي and my brother.
 فَأَقْرُبْ بَيْنَنَا So divide⁵ between us
 وَبَيْنَ الْقَوْمِ and the people
 الْفَاسِقِينَ insolently disobedient."

قَالَ 26. He [Allah] said:
 فَإِنَّهَا "Then it [the land] shall be
 مُحَرَّمَةٌ عَلَيْهِمْ forbidden⁶ to them
 أَرْبَعِينَ سَنَةً for forty years,

يَتَّبِعُونَ فِي الْأَرْضِ they wandering⁷ in the earth.
 فَلَا تَأْسَ عَلَى So do not be sad⁸ over
 الْقَوْمِ الْفَاسِقِينَ the sinful people."



Section (Rukû') 5

وَاتْلُ عَلَيْهِمْ 27. And recite⁹ upon them

1. *mâ dâmû* = as long as they were, as long as they remained (v. iii. m. pl. past from *dâma* [dawm], to last, to continue).

2. The Israelites were so much defiant and disobedient that they not only refused to obey the orders of their Prophet but even asked him to go with his Lord (Allah) to fight against the occupiers of the Holy land. قَاتِلَا *qâtîlâ* = you two fight, wage war (v. ii. m. dual, imperative from *qâtala*, form III of *qatala* [qatl], to kill. See *qâtîl* at 4:84, p. 278, n. 5).

3. قَاعِدُونَ *qâ'idûn* (pl.; s. *qâ'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [qu'ûd], to sit down. See at 4:95, p. 285, n. 4).

4. أَمْلِكُ *'amlîku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [malk/mulk/mtlk], to take in possession. See *yamliku* at 5:17, p. 337, n. 3).

5. i.e., Mûsâ prayed to be separated and dissociated from his sinful followers. اَفْرُقْ *ufraq* = separate, divide, dissociate, distinguish (v. ii. m. s. imperative from *faraqa* [farq/furqân], separate. See *yufarriqu* at 4:152, p. 312, n. 3).

6. مُحَرَّمَةٌ *muḥarramah* (f. s., pl. *muḥarramât*; m. *muḥarram*) = forbidden, prohibited, interdicted (passive participle from *ḥarrama*, form II of *ḥaruma*/harima, to be prohibited. See *ḥarramnâ* at 4:160, p. 316, n. 4).

7. يَتَّبِعُونَ *yatîhûna* = they wander about, move about bewildered (v. iii. m. pl. impfct. from *tâha* [tîh], to wander about, to get lost).

8. لَا تَأْسَ *lâ ta'sa* = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from *ya'isa* [ya's/ya'âsah], to give up hope).

9. اَتْلُ *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [tilâwah], to recite. See *yutlâ* at 5:1, p. 325, n. 6).

نَبَأُ the intelligence¹
 أَبْنَىٰءَ آدَمَ of the two sons of Adam
 بِالْحَقِّ in truth.
 إِذْ قَرَّبَا قُرْبَانًا Lo, they offered² a sacrifice³
 فَتَقَبَّلَ but it was accepted⁴
 مِنْ أَحَدِهِمَا وَلَمْ يُتَقَبَّلَ مِنَ الْآخَرِ of one of the two and it was
 not accepted⁵ of the other.
 قَالَ لَا قُتْلَكَ He⁶ said: "I will kill you".
 قَالَ إِنَّمَا يَتَقَبَّلُ اللَّهُ مِنَ الْمُتَّقِينَ He⁷ said: "Allah but accepts
 of the godfearing."⁸
 28. "Even if you stretch out⁹
 إِلَيَّ يَدَكَ towards me your hand
 لِنَقُولَ to kill me,
 مَا أَنَا بِبَاسٍ I am not going to stretch out
 يَدِي إِلَيْكَ my hand towards you
 لَأَقْتُلَكَ to kill you;
 إِنِّي أَخَافُ اللَّهَ I fear Allah,
 رَبِّ الْعَالَمِينَ the Lord of all beings."¹⁰
 29. "I wish that you be laden¹¹
 بِإِسْمِي وَإِثْمِكَ with my sin and your sin
 فَتَكُونُ and thus be
 مِنْ أَصْحَابِ النَّارِ of the inmates of the fire;

1. The reference here is to the story of the two sons of Âdam, (peace be on him), Qâbil and Hâbil and how the former killed the latter and thus committed a grave sin and became an object of Allh's punishment. نَبَأُ 'naba' (s.; pl. 'anbâ') = news, tidings, intelligence. See 'unabbi'u at 5:14, p. 336, n. 1.

2. قَرَّبَا qarrabâ = they (two) offered up, presented (v. iii. m. dual, past in form II of qariba [qurb/maqrabah], to get close, to come near.

3. قُرْبَانٍ qurbân (s.; pl. قرابين qurâbîn) = sacrifice, offering. See at 3:183, p. 227, n. 11.

4. تَقَبَّلَ tuqabbila = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of qabila [qabûl/qubûl], to accept. See taqabbala at 3:37, p. 169, n. 8).

5. يَتَقَبَّلُ yutaqabbal(u) = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from taqabbala, form V of qabila. The last letter is vowelless because of the particle lam coming before the verb).

6. i. e., the brother whose offering was not accepted.

7. i. e., the brother whose offering was accepted.

8. مُتَّقِينَ muttaqîn (acc./gen. of muttaqûn, sing. muttaqin) = those who are on their guard, godfearing. Active participle from ittaqa, form VIII of waqa [waqy/ wiqâyah], to guard, to protect. See at 3:115, p. 201, n. 5).

9. basat-ta = you stretched, spread out (v. ii. m. s. past from basata [basat], to spread. See yabsu'u at 5:11, p. 333, n. 7).

10. عَالَمِينَ 'âlamîn (acc./gen. of عالمون 'âlamûn; sing. عالم 'âlam, i.e., any being or object that points to its Creator. sing. 'âlam) = all beings, creatures. See at 5:19, p. 339, n. 6).

11. تَبَا tabû'a(u) = you bear, incur the burden, be laden with (v. ii. m. s. impfct. from bâ'a [baw'], to return. The last letter takes fathah because of the particle 'an coming before the verb. See bâ'a at 3:162, p. 219, n. 8).

وَذَلِكَ جَزَاُ and that is the reward

الظَّالِمِينَ ﴿٣٠﴾ of the wrong-doers."¹

فَظَوَّعَتْ لَهُ نَفْسُهُ 30. But his ego allowed²

قَتَلَ أَخِيهِ him to kill his brother;

فَقَتَلَهُ so he killed him.

فَأَصْبَحَ Thus he became³

مِنَ الْخَاسِرِينَ ﴿٣١﴾ of those in loss.⁴

فَبَعَثَ اللَّهُ غُرَابًا 31. Then Allah sent⁵ a raven⁶

يَبْحَثُ فِي الْأَرْضِ scratching⁷ into the earth

لِيُرِيَهُ كَيْفَ يُورَى to show him how to hide⁸

سَوْءَ أَخِيهِ the shame⁹ of his brother.

قَالَ يَوَيْلَاَ He said: "Woe to me;

أَعَجَزْتُ أَنْ أَكُونَ Am I unable¹⁰ to be

مِثْلَ هَذَا الْغُرَابِ like this raven

فَأُورَى and so to cover up¹¹

سَوْءَ أَخِي the shame of my brother?"

فَأَصْبَحَ Thus he became

مِنَ التَّائِبِينَ ﴿٣٢﴾ of the repentants.¹²

مِنَ أَجْلِ ذَلِكَ 32. On account of that¹³

كَتَبْنَا عَلَى We ordained on the

بَنِي إِسْرَءِيلَ Children of Isrâ'îl

1. *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zalama* [*zulm*], to transgress, do wrong. See at 3:86, p. 190, n. 3).

2. طوعت *ṭawwa'at* = she or it allowed, made it feasible, permitted, rendered obedient (v. iii. f. s. past in form II of *ṭā'a* [*ṭaw'*], to obey. See *ṭaṭawwa'a* at 2:184, p. 87, n. 8).

3. أصبح *'asbaha* = he became, became in the morning (v. ii. m. s. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See *'asbaḥtum* at 3:103, p. 196, n. 9).

4. خاسرين *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss, those that incur loss (active participle from *khasara* [*khusr* / *khâsar* / *khasârah* / *khusrân*], to lose. See at 5:22, p. 340, n. 5).

5. بعث *ba'atha* = he sent, dispatched, raised, raised up (v. iii. m. s. past from *ba'th*, to send, to raise. See at 3:164, p. 220, n. 2).

6. غراب *ghurâb* (s.; pl. *ghirbân/aghrib/aghribah*) = raven, crow.

7. يبحث *yab-ḥathu* = he searches, explores, looks into [here scratches] (v. iii. m. s. impfct. from *baḥatha* [*baḥṭh*], to look, to search).

8. يورى *yuwârî* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. in form III of *warâ* [*wary*], to kindle).

9. سوءة *saw'ah* (s.; pl. سوءات *saw'ât*) = shame, disgrace, disgraceful act.

10. عجزت *'ajiztu* = I was unable, became incapable (v. i. past from *'ajaza* [*ajz*], to be unable, weak).

11. أورى *'uwârîya(rî)* = I conceal, hide, secrete, cover up (v. i. impfct. from *warâ*). The last letter takes *fathah* because of a hidden 'an in *fâ* (*fâ* of causality) coming before the verb. See n. 8 above).

12. نادمين *nâdimîn* (acc./gen. of *nâdimûn*; s. *nâdim*) = repentant, remorseful (active participle from *nadima* (*nadam/nadâmah*), to repent).

13. i. e., on account of murder being a grave sin and crime.

أَنَّهُ مَن قَتَلَ نَفْسًا that whoever kills a life¹
 بِغَيْرِ نَفْسٍ other than for a life
 أَوْ فَسَادٍ or for mischief-making²
 فِي الْأَرْضِ in the land,
 فَكَأَنَّمَا قَتَلَ then as if he killed
 النَّاسَ جَمِيعًا mankind as a whole;
 وَمَن أَحْيَاهَا and whoever saves it,³
 فَكَأَنَّمَا أَحْيَا then as if he saves the life of
 النَّاسَ جَمِيعًا mankind as a whole.
 وَلَقَدْ جَاءَهُمْ And there indeed had come
 رُسُلًا to them Our Messengers
 بِالْبَيِّنَاتِ with the clear evidences.⁴
 ثُمَّ إِنَّا كَثِيرًا مِّنْهُمْ Even then many of them
 بَعَدُوا لَكَ فِي الْأَرْضِ after that were in the earth
 لَمُسْرِفُونَ indeed committing excesses.⁵

33. Verily the punishment⁶
 الَّذِينَ of those who
 يُحَارِبُونَ war⁷ against
 اللَّهَ وَرَسُولَهُ Allah and His Messenger
 وَيُسْعَوْنَ فِي الْأَرْضِ and strive⁸ in the earth
 فَسَادًا making mischief⁹
 أَن يُقْتَلُوا is that they be executed¹⁰

1. نفس *nafs* (s.; pl. *nufûs/'anfus*) = living being, person, individual, nature, self. See 'anfus at 4:1, p. 236, n. 4.
2. فساد *fasâd* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10.
3. i. e., the life of an individual. أَحْيَاهُ 'ahyâ = he gave life, revived, saved life, (v. iii. m. s. past in form IV of *hayiya* [*hayah*], to live. See at 2:243, p. 122, n. 10).
4. بَيِّنَات *bayyinât* (pl.; sing. *bayyinah*) = clear signs, indisputable evidences. see at 4:153, p. 313, n. 5).
5. مُسْرِفُونَ *musrifûn* (pl; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from '*asrafa*, form IV of *sarafa/sarifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See '*israf* at 4:6, p. 239, n. 3).
6. جَزَاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 3:87, p. 190, n. 4.
7. i. e., defy and disobey the injunctions and prohibitions of Allah and His Messenger or turn hostile to and wage war against the Messenger of Allah. يَحَارِبُونَ *yuhâribûna* = they war, wage war, fight (v. iii. m. pl. impfct. from *hâraba*, form III of *hariba* [*harab*], to be angry, furious. See *harb* at 2:279, p. 146, n. 2).
8. يَسْعَوْنَ *yas'awna* = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from *sa'd* [*sa'y*], to move quickly. See *sa'd* at 2:205, p. 99, n. 5).
9. i. e., by causing bloodshed and committing crimes.
10. يُقْتَلُوا *yuqattalû(na)* = they are killed, executed (v. iii. m. pl. impfct. passive from *qattala*, form II of *qatala* [*qatl*], to kill. The terminal *nûn* is dropped because of the particle '*an* coming before the verb. See *qatîlâ* at 5:24, p. 341, n. 2).

أَوْصَلَبُوا or be crucified¹

أَوْ نَقَطَعُ or there be cut off²

أَيْدِيَهُمْ their hands

وَأَرْجُلُهُمْ مِنْ خِلَافٍ and legs on opposite sides³

أَوْ يُنْفَوُ or they be exiled⁴

مِنَ الْأَرْضِ from the land.

لَهُمْ That is for them

جَزَىٰ فِي الدُّنْيَا the disgrace⁵ in the world;

وَلَهُمْ and they will have

فِي الْآخِرَةِ in the hereafter

عَذَابٌ عَظِيمٌ a punishment very grave.⁶

إِلَّا الَّذِينَ 34. Except for those who

تَابُوا مِنْ قَبْلِ أَنْ repent⁷ before that

تَقْدِرُوا عَلَيْهِمْ you gain mastery⁸ over them.

فَاعْلَمُوا أَنَّ اللَّهَ

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukû') 6

يَا أَيُّهَا الَّذِينَ

آمَنُوا 35. O you who believe,

اتَّقُوا اللَّهَ beware⁹ of Allah

وَابْتَغُوا إِلَيْهِ and seek¹⁰ towards Him

الْوَسِيلَةَ the means of approach;¹¹

1. يصلبوا *yushallabû(na)* = the are crucified (v. iii. m. pl. impfct. passive from *shalaba*, form II of *shalaba* [*shalb*], to crucify. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by 'an.

2. تقطع *tuqatta'a(u)* = she or it is cut off, severed (v. iii. f. s. impfct. passive from *qatta'a'a*, form II of *qata'a* [*qaṭ'*], to cut. The final letter takes *fathah* because of the reason stated at n. 1 above. See *taqatta'a* at 2:166, p. 78, n. 8).

3. من خلاف *min khilāf* = on opposite sides, alternately.

4. ينفوا *yunfaw(na)* = they are exiled, banished, deported, expatriated (v. iii. m. pl. impfct. passive from *nafā* [*nafy*], to banish, to exile. The terminal *nûn* is dropped because of the reason stated at n. 1. above).

5. جزى *khizy* = disgrace, ignominy, humiliation. See at 2:114, p. 54, n. 13.

6. عظيم *'aẓīm* = great, magnificent, splendid, stupendous, grand, huge, immense, enormous, tremendous, grave. See at 4:162, p. 317, n. 5).

7. تابوا *tābû* = they returned, turned to (v. iii. m. pl. past from *tāba* [*tawb/tawbah / matāb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness. See *tāba* at 2:187, p. 89, n. 8).

8. تقدروا *taqdirû(na)* = you (all) gain power, gain mastery, are able, are capable (v. ii. m. pl. impfct. from *qadara / qadira* [*qudrah/ maqdurah/ maqdarah/ qadar*], to have power, to be master. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yaqdirûna* at 2:264, p. 138, n. 9).

9. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:11, p. 333, n. 9).

10. ابتغوا *ibtaghû* = you (all) seek, desire, aspire after, strive for (v. ii. m. pl. imperative from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek).

11. وسيلة *wasīlah* (s.; pl. *wasā'il*) = means, means of approach, device, medium.

وَجَاهِدُوا فِي سَبِيلِهِ and fight¹ in His way²

لَعَلَّكُمْ that you may

تَفْلِحُوا attain success.³

36. Those who disbelieve, إِنَّ الَّذِينَ كَفَرُوا

لَوْ أَنَّ لَهُمْ

مَا فِي الْأَرْضِ whatever is in the earth

جَمِيعًا in toto,

وَيَسْتَلِيمُكُمْ and its equivalent⁴ with it,

لِيَفْتَدُوا to ransom themselves⁵

بِهِ therewith

مِنْ عَذَابٍ from the punishment

يَوْمَ الْقِيَمَةِ of the Day of Judgement,

مَا تُقْبَلُ it will not be accepted⁶

مِنْهُمْ of them;

وَهُمْ and they will have

عَذَابٌ أَلِيمٌ a punishment very painful.⁷

يُرِيدُونَ 37. They will intend⁸

أَنْ يَخْرُجُوا مِنَ النَّارِ to come out⁹ of the fire

وَمَا هُمْ بِخَارِجِينَ but they shall not get out¹⁰

مِنْهَا of it; and they will have

عَذَابٌ مُّقِيمٌ an abiding¹¹ punishment.

1. جَاهِدُوا *jāhidū* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jāhada*, form III of *jahada* [*jahd*], to strive. See *jāhadū* at 3:142, n. 8).

2. i. e., for making the word of Allah prevail. سَبِيل *sabīl* (pl. *subul/ushbilah*) = way, path, road, means. See at 4:141, p. 73, n. 4.

3. تَفْلِحُوا *tuflihūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaha*, form IV of *falaḥa* [*fālḥ*], to split. See at 3:200, p. 235, n. 5).

4. i. e., if the unbeliever had all the wealth and resources of the earth and an equivalent of that and if he offered that to redeem himself on the Day of Judgement. مِثْل *mithl* (s.; pl. *'amthâl*) = like, equivalent. See at 4:10, p. 241, n. 2.

5. يَفْتَدُوا *yaftadū(na)* = they (all) ransom themselves, redeem themselves, sacrifice (v. iii. m. pl. impfct. from *iftadā*, form VIII of *fadā* [*fidan/ fidā'*], to redeem, to ransom, to sacrifice. The terminal *nūn* is dropped because of an implied *'an* in *li* (*lām* of motivation) coming before the verb. See *iftadā* at 3:91, p. 191, n. 6).

6. تُقْبَلُ *tuqubbla* = he or it was accepted, received, granted (v. iii. m. s. past passive in form V of *qabila* [*qabāḷ/qubāḷ*], to accept. See at 5:27, p. 342, n. 4).

7. أَلِيمٌ *'alīm* = agonizing, anguishing, very painful. See at 5:33, p. 345, n. 6; 4:173, p. 322, n. 11; 4:161, p. 316, n. 13.

8. يُرِيدُونَ *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arāda*, form IV of *rāda* [*rawd*], to walk about. See at 4:150, p. 311, n. 5).

9. يَخْرُجُوا *yakhrujū(na)* = they go out, leave, depart (v. iii. m. pl. impfct. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See at 5:22, p. 340, n. 7).

10. خَارِجِينَ *khārijīn* (accusative /genitive of *khārijān*, sing. *khārij*) = those going out, leaving. Active participle from *kharaja* [*khurāj*], to go out, to leave. See at 2:167, p. 79, n. 5.

11. مُّقِيمٌ *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqāma*, form IV of *qāma* [*qiyām/qawmah*], to get up. See *muqīmīn* at 4:162, p. 317, n. 3).

وَالسَّارِقُ 38. The male thief¹ and the
وَالسَّارِقَةُ female thief,

فَأَقْطَعُوا أَيْدِيَهُمَا cut off² the hands of the two,

جَزَاءً as penalty³

بِمَا كَسَبُوا for what they have earned⁴ –

نَكَالًا an exemplary punishment⁵

مِّنَ اللَّهِ from Allah.

وَاللَّهُ عَزِيزٌ And Allah is All-Mighty,

حَكِيمٌ All-Wise.⁶

فَمَن تَابَ 39. But whoever repents⁷

مِّن بَعْدِ ظُلْمِهِ after his transgression⁸

وَأَصْلَحَ and reforms,⁹

فَإِنَّ اللَّهَ يُثَوِّبُ Allah turns in forgiveness¹⁰

عَلَيْهِ to him.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving;

رَحِيمٌ Most Merciful.

أَلَمْ تَعْلَمْ 40. Do you not know

أَنَّ اللَّهَ

لَهُ مُلْكُ to Him belongs the dominion

الْسَّمَوَاتِ وَالْأَرْضِ of the heavens and the earth?

يُعَذِّبُ مَن يَشَاءُ He punishes¹¹ whom He wills

1. سارق *sâriq* (m. s.; pl. *sâriqûn, saraqah, surrâq; f. sâriqah, pl. sawâriq*) = thief, stealer. Active participle from *saraqah* [*saraq/ sariq/ saraqah/ sariqah/surqân*], to steal).

2. اقطعوا *iqṭa'û* = you (all) cut off, cut, sever, chop off (v. ii. m. pl. imperative from *qaṭa'a* [*qat'*], to cut. See *yaqṭa'a* at 3:127, p. 206, n. 1).

3. جزاء *jazâ'* = requital, recompense, reward, return, punishment, penalty. See at 5:33, p. 344, n. 6.

4. كسب *kasabâ* = they (two) earned, acquired, gained (v. iii. m. dual, past from *kasaba* [*kasb*] to gain. See *kasabû* at 4:88, p. 280, n. 5).

5. نكال *nakâl* = exemplary punishment, warning example, warning. See at 2:66, p. 31, n. 8.

6. i. e., the prescription of this exemplary punishment is from Allah's Supreme Wisdom.

7. تاب *tâba* = he returned, turned to, repented (v. iii. m. s. past [from *tawb, tawbah / matâb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. ظلم *zulm* = injustice, wrong, transgression, oppression. See *yazlîm* at 4:160, p. 316, n. 2.

9. i. e., reforms his conduct and deeds. أصل *'aṣlaḥa* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaḥa* [*ṣalâḥ/ṣulâḥ/ maṣlaḥah*], to be good, proper. See at 2:182, p. 86, n. 7).

10. يثوب *yatûbu* = he forgives, he turns to, he returns (v. iii. m. s. imperative [from *tâba* [*tawb, tawbah / matâb*], to turn. See n. 7 above and at 4:26, p. 252, n. 7).

11. يعذب *yu'adhḥibu* = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from *'adhḥaba*, form II [*ta'dhib*] of *'adhaba* [*'adhb*], to impede, to obstruct. See at 5:18, p. 338, n. 2; 3:128, p. 206, n. 7; 2:284, p. 151, n. 6).

وَيَغْفِرُ لِمَن يَشَاءُ and forgives¹ whom He wills;

وَاللَّهُ عَلَى كُلِّ شَيْءٍ قَدِيرٌ and Allah is over everything

شَيْءٍ وَقَدِيرٌ All-Powerful.

يَا أَيُّهَا الرُّسُولُ 41. O you the Messenger,

لَا يَحْزُنَكَ let there not grieve² you

الَّذِينَ يُسْرِعُونَ those who rush³

فِي الْكُفْرِ into disbelief –

مِنَ الَّذِينَ قَالُوا

أَمَّا "We believe"

بِأَفْوَاهِهِمْ with their mouths⁴ while

لَمْ يُؤْمِنُوا قُلُوبُهُمْ their hearts do not believe,⁵

وَمِنَ الَّذِينَ هَادُوا and of those who are Jews –

سَمْعُوتَ lending ready ear⁶

لِلْكَذِبِ to the lie,

سَمْعُوتَ lending ready ear

لِقَوْمٍ آخَرِينَ to another people

لَمْ يَأْتُواكَ who did not come to you.⁷

يُحَرِّفُونَ الْكَلِمَ مِنْ They distort⁸ the words

بَعْدَ مَوَاضِعِهِ after their settings,⁹

يَقُولُونَ إِن أُوتِيَْتُمْ saying: "If you are given

هَذَا فَخُذُوهُ this take it,¹⁰

وَأِن لَّمْ تُوْتَوْهُ and if you are not given it,

فَاَحْذَرُوا be cautious!"¹¹

1. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [*ghafr* /*maghfirah* /*ghufrân*], to forgive. See at 4:168, p. 319, n. 10).

2. يحزن *lâ yahzun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *hazana* [*hazan* /*huzn*]). The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See *yahzanûna* at 3:170, p. 222, n. 14).

3. يسارعون *yusâri'ûna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sâra'a*, form III of *saru'a* [*sira'* /*sara'* /*sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

4. أفواه *'afwâh* (pl.; sing. فم *fūhah*) = mouths, vents. See at 3:167, p. 221, n. 8.

5. The reference is to the attitude and conduct of the hypocrites, particularly those at the time of the Prophet, peace and blessings of Allah be on him, and to the Jews.

6. سامعون *sammâ'ûn* (pl.; s. *sammâ'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa'al* from *sami'a* [*sum'* /*sumâ'* /*sumâ'uh* /*masma'*], to hear).

7. i. e., the arrogant Jewish leaders and rabbis who, out of pride, did not come to the Prophet, peace and blessings of Allah be on him, and misled their people by telling lies about him, denying his Prophethood and by distorting their own scripture.

8. يحرفون *yuharrifûna* = they distort, dislocate, pervert, deflect, twist, corrupt, misconstrue, alter (v. iii. m. pl. impfct. from *harrafa*, form II of *harafa* [*harf*], to deflect, to change. See at 5:13, p. 335, n. 2).

9. i. e., after the setting of their proper contexts and meanings. مواضع *mawâdi'* (pl.; s. موضع *mawdi'*) = settings, positions, places, sites, passages (in a book). See at 5:13, p. 335, n. 3.

10. i. e., those Jewish leaders and rabbis asked their people to accept only what was in conformity with the distortion and misinterpretation made by them (the rabbis).

11. احذروا *iḥdharû* = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadrira* [*hidhr* /*hadhar*], to be cautious. See *hadhar* at 2:19, p. 10, n. 11).

وَمَنْ And anyone whom
يُرِيدُ اللَّهُ فَنَنْتَهُ. Allah intends¹ the trial² of,
فَلَنْ تَمْلِكَ لَهُ you can never avail³ him
مِنْ اللَّهِ شَيْئًا as against Allah in any way.
أُولَئِكَ الَّذِينَ Such ones are they whom
لَمْ يُرِدِ اللَّهُ Allah did not intend
أَنْ يُطَهِّرَ قُلُوبَهُمْ to purify⁴ their hearts.
هُمْ فِي الدُّنْيَا They will have in the world
خِزْيٌ disgrace;⁵
وَلَهُمْ and they will have
فِي الْآخِرَةِ in the hereafter
عَذَابٌ عَظِيمٌ a grave⁶ punishment.
سَمْعُونَ 42. Ready listeners⁷
لِلْكَذِيبِ to the lie,
أَكْثَلُونَ hearty consumers⁸ of
لِلْشَّحْبِ the forbidden thing.⁹
فَإِنْ جَاءُوكَ So if they come to you,¹⁰
فَأَحْكَمْ بَيْنَهُمْ adjudicate¹¹ between them
أَوْ أَعْرِضْ عَنْهُمْ or refrain¹² from them.
وَإِنْ تَعْرِضْ عَنْهُمْ If you refrain from them,
فَكَانَ يَصْرُوكَ they can never harm¹³ you
شَيْئًا whatever;

1. *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. form *'arāda*, form IV from *rāda* [*rawa*], to walk about. The final letter is vowelless and so the medial *yā* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 3:145, p. 211, n. 10).

2. *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

3. *tamlika* (u) = you possess, hold, dominate, own, have power (v. ii. m. s. impfct. from *malaka* [*mal*/*mulk*/*milk*], to take in possession. The last letter takes *fathah* because of the particle *lan* coming before the verb. See *yamliku* at 5:17, p. 337, n. 3).

4. *yutahhira* (u) = he purifies, cleanses (v. iii. m. s. impfct. from *tahhura*, form II of *tahara*/*tahura* [*tuhr*/*tahārah*], to be clean. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 5:6, p. 331, n. 9).

5. *khizy* = disgrace, ignominy, humiliation. See at 5:33, p. 345, n. 15.

6. *'azīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

7. i. e., they are ready listeners, etc..

8. *'akkālān* (pl.; s. *'akkāl*) = hearty consumers, voracious eaters (active participle in the intensive form of *fa''āl* from *'akala* [*'akl*/*ma'*/*kal*], to eat. See *lā ta'kulā* at 4:29, p. 253, n. 3).

9. *suht* (s.; pl. *'ashāt*) = forbidden thing, unlawful and ill-gotten property.

10. i. e., for judgement and decision.

11. *uḥkum* = judge, adjudicate, give decision (v. ii. m. s. imperative from *ḥakama* [*ḥukm*], to pass judgement. See *taḥkuma* at 4:105, p. 291, n. 11).

12. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'arada* /*'arada* [*'ard*], to be wide, to become visible. See at 4: 81, p. 277, n. 5).

13. *yaḍurrū* (na) = they harm, injure, damage, hurt (v. iii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nūn* is dropped for the particle *lan* coming before the verb. See at 3:177, p. 225, n. 2.

وَأِنْ حَكَمْتَ¹ and if you do adjudicate,
فَأَحْكُم بَيْنَهُمْ adjudicate between them
بِالْقِسْطِ with equity.²
إِنَّ اللَّهَ يُحِبُّ Verily Allah loves
الْمُقْسِطِينَ the doers of justice.³

وَكَيْفَ 43. And how can
يُحْكِمُونَكَ they make you judge⁴
وَعِنْدَهُمْ while there is with them
التَّوْرَةُ فِيهَا the *Tawrâh* wherein
حُكْمُ اللَّهِ is the decree of Allah,
ثُمَّ يَتَوَلَّوْنَ yet they turn away⁵
مِنْ بَعْدِ ذَلِكَ after that?
وَمَا أُولَئِكَ And they are not
بِالْمُؤْمِنِينَ the believing ones.⁶

Section (Rukû') 7

إِنَّا أَنْزَلْنَا 44. Indeed We sent down
التَّوْرَةَ فِيهَا the *Tawrâh* wherein
هُدًى وَنُورٌ is guidance⁷ and light.⁸
يَحْكُمُ بِهَا By it there gave judgement
النَّبِيِّينَ الَّذِينَ the Prophets⁹ who
أَسْلَمُوا surrendered¹⁰ [to Allah]

1. *hakamta* = you adjudicated, passed judgement, gave decision (v. ii. m. s. past from *hakama* [hukm]), to pass judgement. See *uhkum* at 5:42, p. 349, n. 11).

2. *qist* = justice, equity, fairness. See at 5:8, p. 332, n. 5; 4:135, p. 304, n. 2.

3. *muqsitîn* = just, equitable, doers of justice (active participle from '*uqsata*, form IV of *qasata* [qast/qist/qusât]), to act justly. See *tuqsitâ* at 4:3, p. 237, n. 6).

4. *yuhakkimûna* = they make judge, appoint as ruler (v. iii. m. pl. impfct. from *hakkama*, form II of *hakama* [hukm]), to pass judgement.. See *hakamta* at n. 1 above).

5. i. e., they turn away from the judgment of the Prophet, peace and blessings of Allah be on him, even though it is in conformity with Allah's decree in the *Tawrâh*, which they professed to believe in and in which they interpolated other things. يتولون

yatawallawna = they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to come near. See *yatawallâ* at 3:23, p. 164, n. 2).

6. i. e., they did neither believe in the Prophethood of Muhammad, peace and blessings of Allah be on him, and the Qur'ân, nor truly and wholly in their own scripture.

7. i. e., guidance from error to the truth of monotheism. هدى *hudan* = guidance.

8. i. e., the light of Allah's laws and regulations for individual and collective conduct of affairs. نور

nûr (s.; pl. '*anwâr*) = light, illumination.

9. i. e., the Prophets who were sent between Mûsâ and 'Isâ, peace be on them, adjudicated all cases that arose among their followers and conducted all affairs according to Allah's laws and regulations as contained in the *Tawrâh*.

10. i. e., they surrendered themselves completely to Allah, abiding by His injunctions and prohibitions and carrying out His laws and regulations, thus being Muslims. أسلموا '*aslamû* = they surrendered, submitted, committed themselves, resigned themselves (v. iii. m. pl. past in form IV of *salima* [salâmah/salâm]), to be safe, secure. See '*aslama* at 4:125, p. 299, n.).

لِلَّذِينَ هَادُوا for those who were Jews;

وَالرَّبَّيُّونَ and [so did] the rabbis¹

وَالْأَحْبَارَ and the savants,²

بِمَا أُسْتُحِفُّوا as they were given charge³

مِنَ كِتَابِ اللَّهِ of the Book of Allah

وَكَانُوا عَلَيْهِ and they were over it

شُهَدَاءَ witnesses.⁴

فَلَا تَخْشَوُا النَّاسَ So do not fear⁵ men

وَأَخْشَوْنِي but fear Me, nor

تَشْتَرُوا بِإِيَّائِي buy⁶ with My Revelations⁷

شَيْئًا قَلِيلًا a little value.⁸

وَمَنْ لَّمْ يَحْكَمْ And whoever judges not by

بِمَا أُنْزَلَ اللَّهُ what Allah has sent down,⁹

فَأُولَٰئِكَ such people,

هُمُ الْكَافِرُونَ they are the unbelievers.

وَكُنَّا 45. And We ordained¹⁰

عَلَيْهِمْ فِيهَا on them therein¹¹

أَنَّ النَّفْسَ بِالنَّفْسِ that a life is for a life,

وَالْعَيْنَ بِالْعَيْنِ and an eye for an eye,

وَالْأَنفَ بِالْأَنفِ and a nose for a nose,

وَالْأُذُنَ بِالْأُذُنِ and an ear for an ear,

وَالْيَسْنَ بِالْيَسَنِ and a tooth for a tooth,

1. ربايون *rabbāniyyūn* (pl.; sing. *rabbānī*) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See *rabbāniyyīn* at 3:79, p. 187, n. 1).

2. أحبار *'ahbār* (pl.; s. حبر *ḥabr/hibr*) = savants, greatly learned men.

3. استُحِفُّوا *ustuhfizū* = they were given the charge of, were asked to preserve (v. iii. m. pl. past passive from *istahfaza*, form X of *ḥafiza* [*hifẓ*], to preserve, to protect. See *ḥafiz* at 4:80, p. 276, n. 3).

4. i. e. they kept an eye over its preservation and implementation. شهداء *shuhadā'* (pl.; s. شاهد *shahid*) = witnesses, martyrs. See at 4:135, p. 304, n. 3.

5. لا تَخْشَوُا *lā takhshaw* = you (all) do not fear (v. ii. m. pl. imperative {prohibition} from *khashiya* [*khashy/khashyah*], to fear. See at 5:3, p. 328, n. 1).

7. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 5:10, p. 333, n. 2.

6. لا تَشْتَرُوا *lā tashtarū* = you (all) do not buy (v. ii. m. pl. imperative {prohibition} from *sharā* [*shiran/shirā'*], to buy, sell. See at 2:41, p. 21, n.5). Here it means do not tamper with, distort or conceal anything of Allah's revelations to get a little of worldly gain.

8. ثمن *thaman* (pl. اثمان *athmān*/أثمان *athminah*) = price, value. See at 3:199, p. 234, n. 9. The reference here is, in the first instance, to the practice of some Jewish savants of the time to tamper with or misinterpret their sacred texts in order to gain some temporary worldly advantages or to prevent men from believing in the Qur'ān and the Prophet Muhammad (p.b.h.). The exhortation is, however, general.

9. انْزَلَ *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down, get down. See at 4:166, p. 319, n. 2).

10. كَتَبْنَا *katabnā* = we wrote, made incumbent, imposed, ordained, prescribed (v. iii. m. s. past from *kataba* [*katb/kitābah*], to write. See at 4:66, p. 270, n. 5).

11. i. e., in the *Tawrah*.

وَالْجُرُوحُ قِصَاصٌ and wounds¹ equal for equal.²

فَمَنْ But whoever

تَصَدَّقَ بِهِ gives it up charitably³

فَهُوَ كَفَّارَةٌ لَهُ it will be an expiation⁴ for him.

وَمَنْ لَّا يَحْكَمْ And whoever judges not by

بِمَا أَنزَلَ اللَّهُ what Allah has sent down,

فَأُولَٰئِكَ such ones,

هُمُ الظَّالِمُونَ they are the transgressors.⁵

وَقَعَيْنَا 46. And We despatched⁶

عَلَىٰ أَسْرِهِمْ in their wake⁷

يَعْسَىٰ ابْنُ مَرْيَمَ 'Isâ, son of Maryam,

مُصَدِّقًا confirming⁸

لِمَا بَيْنَ يَدَيْهِ what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*;

وَمَا أَنزَلْنَاهُ إِلَّا نَجِيلًا and We gave him the Gospel

فِيهِ هُدًى وَنُورٌ wherein is guidance and light

وَمُصَدِّقًا and as confirmation

لِمَا بَيْنَ يَدَيْهِ of what was before him

مِنَ التَّوْرَةِ of the *Tawrâh*, and

وَهُدًى وَمَوْعِظَةً as guidance and admonition⁹

لِّلْمُتَّقِينَ for the godfearing.¹⁰

1. جروح *jurûh* (pl.; s. جرح *jarh*) = wounds, injuries.

2. قِصَاص *qisâs* = equal for equal, the rule of equal retribution, reprisal, retaliation, equipoise, counterbalance. See at 2:195, p. 93, n. 6.

3. i. e., forgoes it graciously. تصدق *taṣaddaqa* = he gave charitably, gave up charitably, donated, made a gift (v. iii. m. s. past in form V of *ṣadaqa* [*ṣadaq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqû* at 4: 92, p. 283, n. 5).

4. i. e., Allah will efface the sins of the one who charitably forgoes taking retaliation. كفارة *kaffârah* = expiation, expiatory gifts, atonement. See *nukaffir* at 4:31, p. 254, n. 2.

5. ظالمون *ẓālimûn* (sing. ظالم *ẓālim*) = transgressors, wrong-doers, unjust persons. Active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 3:94, p. 193, n. 1).

6. قعينا *qaffaynâ* = we sent, despatched (v. i. pl. past from *qaffâ*, form II of *qafâ* [*qafw*] to follow s.o.'s tracks. See at 2:87, p. 41, n. 3).

7. آثار *âthâr* (pl.; s. أثر *athar*) = tracks, traces, vestiges, marks, remnants, antiquities. 'ald *'atharihi* = on his track, at his heels, in his wake.

8. مصدق *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadaq/ṣidq*], to speak the truth. See at 4:47, p. 262, n. 4).

9. موعظة *maw'izah* (pl. *mawâ'iz*) = admonition, exhortation, counsel. See at 2:275, p. 144, n. 10.

10. متقين *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqîn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 3:115, p. 201, n. 5).

وَلْيَحْكُمُوا 47. Let there adjudicate¹

أَهْلَ الْإِنْجِيلِ the followers of the Gospel
بِمَا أَنْزَلَ اللَّهُ by what Allah has sent down
فِيهِ therein.

وَمَنْ لَّا يَحْكُمْ And whoever judges not by
بِمَا أَنْزَلَ اللَّهُ what Allah has sent down,
فَأُولَئِكَ such persons,
هُمُ الْفَاسِقُونَ they are the defiant ones.²



وَأَنْزَلْنَا 48. And We have sent down

إِلَيْكَ الْكِتَابَ to you the Book³
بِالْحَقِّ مُصَدِّقًا in truth,⁴ confirming⁵
لِمَا بَيْنَ يَدَيْهِ what was before it
مِنَ الْكِتَابِ of the Book⁶

وَمُهَيِّمًا عَلَيْهِ and overriding and saving⁷ it.

فَأَحْكُمُوا بَيْنَهُمْ So adjudicate between them
بِمَا أَنْزَلَ اللَّهُ by what Allah has sent down

وَلَا تَتَّبِعْ and do not follow⁸

أَهْوَاءَهُمْ their whims⁹

عَمَّا جَاءَكَ away from what has come to

مِنَ الْحَقِّ you of the truth.

لِكُلِّ جَعَلْنَا مِنْكُمْ We set for every one of you

شِرْعَةً وَمِنْهَاجًا a code¹⁰ and a norm.¹¹

1. It is a command to the professed followers of the Gospel (*Injil*), i. e., the Christians, to conduct themselves and abide by what is laid down in it. If they really do so they will find the discrepancy between their beliefs and practices on the one hand, and the teachings of their Scripture on the other, and also the need to believe in the Prophethood of Muhammad, peace and blessings of Allah be on him.

2. *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 3:110, p. 199, n. 4).

3. i. e., the Qur'ân.

4. i. e., the Qur'ân is truly sent down by Allah, there is no doubt in it.

5. *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:46, p. 352, n. 8).

6. i. e., each and every Book in its original and unaltered form as sent to the Prophets before Muhammad, peace and blessings of Allah be on him.

7. i. e., the Qur'ân prevails over all previous scriptures and preserves their original and unaltered messages. *muḥaymin* = that which controls, overrides and protects (act. participle from *haymana* [*haymanah*], to control and protect).

8. *lâ tattabi'û* = do not follow (v. ii. m. s. imperative [prohibition] from *ittaba'û*, form VIII of *tabi'û* [*taba'û* / *tabâ'û*], to follow. See at *lâ tattabi'û* at 4:135, p. 324, n. 6).

9. *'ahwâ'* (sing. *hawâ'*) = desires, fancies, wishes, caprices, whims. See at 2:145, p. 69, n. 8).

10. *shir'ah* = code, *shur'ah*.

11. *minhâj* (s.; pl. *manâhij*) = norm, pattern, method, course, procedure, open way.

وَلَوْ شَاءَ اللَّهُ And if Allah so willed,
لَجَعَلَكُمْ he would have made you
أُمَّةً وَاحِدَةً a single community;¹
وَلَكِنْ يَسْتَوِيكُمْ but that He may test² you
فِيمَا ءَاتَاكُمْ in what He has given you.
فَاسْتَوُوا So vie with one another³
الْخَيْرَاتِ in the good things.⁴
إِلَّا اللَّهُ To Allah shall be
مَرْجِعُكُمْ جَمِيعًا the return⁵ of you all;
فَيُنَبِّئُكُمْ then He will apprise⁶ you
بِمَا كُنتُمْ of what you use to
فِيهِ تَخْتَلِفُونَ differ⁷ in.

وَأَنۢ أَخْصِمَ 49. And that you judge
بَيْنَهُمْ يَمًا between them by what
أَنزَلَ اللَّهُ Allah has sent down;
وَلَا تَتَّبِعْ and do not follow
أَهْوَاءَهُمْ their whims⁸
وَأَحْذَرَهُمْ and beware⁹ of them
أَنۢ يَفْتِنُوكَ lest they should entice¹⁰ you
عَنِ بَعْضِ مَا away from some of what
أَنزَلَ اللَّهُ إِلَيْكَ Allah has sent down to you.
فَإِن تَوَلَّوْا Hence if they turn away,¹¹

1. أمة 'ummah (pl. اسم 'umam) = community, people, nation, generation, species, class, category, See at 3:114, p. 200, n. 8.
2. يبلو yabluwa(lu) = he tests, tries, (v. iii. m. s. impfct. from balā [balw / balā'], to test, to try. The final letter takes *fathah* because of a hidden 'an in li (lām of motivation) coming before the verb. See *ibtalū* at 4:6, p. 238, n. 12).
3. استبقوا īstabiqū = you (all) vie with one another, try to get ahead of one another, compete, race for (v. ii. m. pl. imperative from *istabaqa*, form VIII of *sabaqa* [sabq], to get before, to precede, to go ahead. See at 2:148, p. 70, n. 8).
4. i. e., good deeds approved by the Qur'ān and *sunnah*. خيرات khayrāt (pl.; sing. خيرة khayrah) = good things / deeds. See at 3:114, p. 201, n. 1.
5. i. e., on the Day of Judgement. مرجع marji' (s.; pl. مراجع marāji') = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 3:55, p. 177, n. 9).
6. ينبيء yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [nab' / nubū'], to be prominent. See 'unabbi'u at 5:14, p. 336, n. 1).
7. تختلفون takhtalifūna = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from *ikhtalafa*, form VIII of *khalafa* [khalf] to follow, to succeed. See at 3:55, p. 177, n. 11).
8. أهواء 'ahwā' (sing. هوى hawan) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).
9. احذروا ihḏharū = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *hadhira* [hidhr / ḥadhar], to be cautious. See at 5:41, p. 348, n. 11).
10. يفتنوا yafṭinū(na) = they put to trial, torment, tempt, entice (v. iii. m. pl. impfct. from *fatana* [faṭn / futūn], to put to trial, to tempt. The terminal *nūn* is dropped for the particle 'an coming before the verb. See *yafṭina* at 4:101, p. 288, n. 11).
11. تولوا tawallaw = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 4:89, p. 281, n. 1).

- فَاعْلَمْ then know that
 أَنِّي أُرِيدُ اللَّهُ Allah only intends¹
 أَن يُصِيبَهُمْ to hit² them
 بِبَعْضِ ذُنُوبِهِمْ for some of their sins.³
 وَإِنَّ كَثِيرًا مِّنَ النَّاسِ And many of mankind
 لَفَاسِقُونَ ﴿١١﴾ are indeed wantonly sinful.⁴
- أَنفَحَكُم 50. Is it then the judgement
 الْجَهَنَّمِ of paganism⁵
 يَبْتَغُونَ they seek?⁶
 وَمَنْ أَحْسَنُ مِنَ اللَّهِ And who is better than Allah
 حُكْمًا in judgement
 لِّقَوْمٍ for a people
 يُوقِنُونَ ﴿١٢﴾ who believe with certitude?⁷

Section (Rukû') 8

- يَا أَيُّهَا الَّذِينَ آمَنُوا 51. O you who believe,
 لَا تَتَّخِذُوا الْيَهُودَ do not take⁸ the Jews
 وَالنَّصَارَى and the Christians
 أَوْلِيَاءَ as allies.⁹
 بَعْضُهُمْ أَوْلِيَاءُ They are allies
 بَعْضٍ of each other.
 وَمَنْ يَتَوَلَّهُمْ And whoever takes allies¹⁰
 مِنْهُمْ of them

1. يريد *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. form 'arâda, form IV of *râda*[rawd], to walk about. See at 5:6, p. 331, n. 7).

2. يصيب *yusiba(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'aṣāba, form IV of ṣāba [ṣawb / ṣaybūbah], to hit the mark, to be right. The last letter takes *fathah* because of the particle 'an coming before the verb. See 'aṣāba at 4:79, p. 276, n. 2).

3. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:18, p. 338, n. 3.

4. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 5:47, p. 353, n. 2).

5. جاهلية *jâhiliyyah* = state of ignorance, pre-Islamic paganism.

6. يبتغون *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [bughâ], to seek, desire. See at 3:83, p. 188, n. 6).

7. يوقنون *yûqinûna* = they believe with certitude, have firm conviction, know for certain, are sure (v. iii. m. pl., impfct. form 'ayaqana, form IV of *yaqina* [yaqn/yaqîn], to be sure, be certain. See at 2:118, p. 56, n. 7).

8. لا تتخذوا *lâ tattakhidhû* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of 'akhadha ['akhdh], to take. See at 4:144, p. 309, n. 4).

9. أولياء *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

10. يتولى *yatawallâ* = he turns away, desists, refrains, takes as friend (v. iii. m. s. impfct. from *tawallâ*, form V of *waliya* [walâ/waly to come near. See at 3:23, p. 164, n. 2).

مِنْكُمْ from amongst you,

فَإِنَّهُمْ بِهِمْ he surely is of them.

إِنَّ اللَّهَ لَا يَهْدِي Allāh does not give guidance

الْقَوْمَ الظَّالِمِينَ to the transgressing people.

فَرَى الَّذِينَ 52. So you see those

فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease¹

يُسْرِعُونَ فِيهِمْ rushing² into their midst

يَقُولُونَ نَخْشَى أَنْ saying: "We fear³ that

تُصِيبَنَا دَائِرَةٌ there may hit⁴ us a round".⁵

فَعَسَى اللَّهُ But maybe that Allāh

أَنْ يَأْتِيَ بِالْفَتْحِ will bring victory⁶

أَوْ أَمْرٍ مِنْ عِنْدِهِ or a decree⁷ from Him,

فَيُصَيِّرُوا so they will become

عَلَى مَا كَانُوا for what they had concealed⁸

فِي أَنْفُسِهِمْ within themselves

تَذَمُّرًا full of remorse.⁹

وَيَقُولُ الَّذِينَ آمَنُوا 53. Those who believe say:

هَؤُلَاءِ الَّذِينَ "Are these the ones who

أَقْسَمُوا بِاللَّهِ swore¹⁰ by Allāh

جَهْدَ أَيْمَانِهِمْ their strongest oaths¹¹ that

وَأَنَّهُمْ مَعَكُمْ they indeed were with you?"

1. i. e., of unbelief, hypocrisy and jealousy.

2. يسرعون *yusāri'ūna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sāra'a*, form III of *saru'a* [*sira'/sara'/sur'ah*], to be quick. See at 3:176, p. 224, n. 10).

3. نخشى *nakhshā* = we fear, apprehend, are afraid of, dread (v. i. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear, to dread). See *yakhshawna* at 4:77, p. 274, n. 11).

4. تصيب *tusiba(u)* = she or it hits, reaches, afflicts, befalls (v. iii. f. s. impfct. from *'aṣāba*, form IV of *ṣāba* [*sawb / saybūbah*], to hit the mark, to be right. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yusiba* at 5:49, p. 355, n. 2).

5. i. e., a turn of fortune, misfortune. The hypocrites befriended the Jews and the Christians and feared joining the Muslims wholeheartedly lest the former should defeat the latter. دائرة *dā'irah* (s.; pl. *dawā'ir*) = round, circle, circuit.

6. i. e., victory for the Muslims. This is an indication that the Muslims would be victorious over their enemies. فتح *fath* (s., pl. *futūḥ*) = opening, victory, triumph, conquest. See at 4:141, p. 307, n. 6.

7. i. e., Allāh may bring about a state of affair or may decree something in favour of the Muslims. أمر *'amr* (s.; pl. *'awāmir*) أمر *'umār* = order, command, decree/ matter, issue, affair. See at 4:186, p. 229, n. 10.

8. i. e., of hypocrisy and secret love for the Jews and the Christians. أسروا *'asarrū* = they concealed, secreted, hid (v. iii. m. pl. past from *'asarra*, form IV of *sarra* [*surūr/ tasirrah/ masarraḥ*], to make happy. See *yusirrūna* at 2:77, p. 36, n. 8).

9. نادمين *nādimīn* (acc./gen. of *nādimūn*; s. *nādīm*) = repentant, remorseful (active participle from *nadima* [*nadam/nadamah*], to repent. See at 5:30, p. 343, n. 12).

10. أقسموا *'aqsamū* = they swore, took an oath (v. iii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasam*], to divide, to apportion. See *tastaqsimū* at 5:3, p. 327, n. 12).

11. أيمن *'aymān* (pl.; s. *yamīn*) = right hands, oaths. See at 4:33, p. 255, n. 1.

- حِطَّتْ أَعْمَالُهُمْ Their deeds fell through;¹
 فَأَصْبَحُوا خَاسِرِينَ so they became losers.²
- ﴿٥٤﴾
 54. O you who believe,
 مَنْ يَرْتَدِدْ مِنْكُمْ whoever apostatizes³ of you
 عَنْ دِينِهِ from his religion,
 فَسَوْفَ يَأْتِي اللَّهُ a people whom He loves
 بِقَوْمٍ يُحِبُّهُمْ and they love Him,
 وَيُحِبُّونَهُ docile⁴ to the believers
 أَوْ لِعَمَلٍ عَلَى الْمُؤْمِنِينَ and strong⁵
 أَعَزَّةٍ on the unbelievers,
 عَلَى الْكَافِرِينَ fighting⁶ in the way of Allah
 يُجَاهِدُونَ فِي سَبِيلِ اللَّهِ and not fearing⁷
 وَلَا يَخَافُونَ the blame⁸ of a critic.⁹
 لَوْمَةً لَا يُهْرِئُ This is Allah's grace¹⁰
 ذَلِكَ فَضْلُ اللَّهِ He gives it to
 يُؤْتِيهِ whom He will;
 مَنْ يَشَاءُ and Allah is All-Reaching,¹¹
 وَاللَّهُ وَاسِعٌ All-Knowing.
 ﴿٥٥﴾
 55. Your Patron-Friend¹²
 إِنَّمَا وَلِيُّكُم is but Allah,

1. i. e., because of their hypocrisy and lack of faith. *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabuta* [*hubūṭ*], to come to nothing. See at 3:22, p. 163, n. 7).

2. *khāsirīn* (acc./gen. of *khāsirān*, sing. *khāsir*) = losers, those in loss, those that incur loss (active participle from *khāsara* [*khusr* / *khāsār* / *khāsārah* / *khusrān*] to lose. See at 5:30, p. 343, n. 4).

3. يرتد *yartadda* = he apostatizes, forsakes, abandons, deserts, renounces, falls back, retreats (v. iii. m. s. impfct. from *irtadda*, form VIII of *radda* [*radd*], to send back. See *lā tartaddū* at 5:21, p. 340, n. 2).

4. Here is a description of some of the characteristics of the believers whom Allah loves. *adhillah* (pl.; *dhalīl*) = docile, submissive, pliable, abject, humble, lowly. See *dhillah* at 3:112, p. 199, n. 11.

5. *ʿazīz* (pl.; *ʿazīz*) = strong, mighty, hard, respected, distinguished, honourable. See *ʿazīz* at 2:129, p. 61, n. 10; and *yuʿizzu* at 3:26, p. 165, n. 4.

6. يجاهدون *yujāhidūna* = they fight, struggle, strive for, exert (v. iii. m. pl. impfct. from *jāhada*, form III of *jahada* [*jahd*], to strive. See *jāhidū* at 5:35, n. 1).

7. يخافون *yakhāfūna* = they fear, are afraid of (v. iii. m. pl. impfct. from *khāfa* [*khawf* / *makhāfah* / *khifah*], to fear. See *takhāfūna* at 4:34, p. 255, n. 12).

8. *lawmah* = blame, reproach, censure.

9. لايم *lā'im* = critic, censurer, accuser.

10. i. e., such qualities

11. i. e., in His grace and favour. واسع *wāsiʿ* = wide, vast, extensive, far-reaching, all-reaching, abounding (in mercy, grace, generosity); active participle from *wasiʿa* [*wasuʿa* / *wasāʿah*], to be wide. See at 4:130, p. 302, n. 4).

12. ولي *waliyy* (s.; pl. *awliyāʾ*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 4:123, p. 298, n. 9).

وَرَسُولُهُ and His Messenger,
وَالَّذِينَ آمَنُوا and those who believe –
الَّذِينَ who
يُقِيمُونَ الصَّلَاةَ properly perform¹ the prayer
وَيُؤْتُونَ الزَّكَاةَ and pay *zakāh*,
وَهُمْ رَاكِعُونَ and they bow in prayer.²

وَمَنْ 56. And whoever
يَتَوَلَّ takes³ as friend-protector
اللَّهُ وَرَسُولُهُ Allah and His Messenger,
وَالَّذِينَ آمَنُوا and those who believe,
فَإِنَّ حِزْبَ اللَّهِ then it is the party⁴ of Allah
هُمُ الْفَائِزُونَ that will be the victorious.⁵

Section (Rukū') 9

يَا أَيُّهَا الَّذِينَ آمَنُوا 57. O you who believe,
لَا تَتَّخِذُوا do not adopt⁶
الَّذِينَ اتَّخَذُوا دِينَكُمْ those who take your religion
هُزُوءًا وَلَعِبًا in ridicule⁷ and fun,⁸
مِنَ الَّذِينَ were given the Book
أُولَئِكَ the Book
مِن قَبْلِكُمْ before you,
وَالْكَافِرَاتِ and the unbelievers,
أُولَئِكَ as friend-patrons.⁹

1. يُقِيمُونَ *yuqīmūna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqāma*, form IV of *qāma/qiyām/qawmah*), to get up, to stand up, to be erect). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

2. رَاكِعُونَ *rāki'ūn* (sing. *rāki'*) = those bowing in submission (active participle from *raka'a* (*rukū'*), to bow, bend the body, especially in prayer. See *rāki'in* at 2:43, p. 22, n. 4 and *rukka'* at 2:125, p. 59, n. 17.

3. يَتَوَلَّى *yatawallā* = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* (*walā'/waly*) to come near. The last letter *yā'* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See *yatawallā* at 5:51, p. 355, n. 12).

4. حِزْبٍ *ḥizb* (s.; pl. *ahzāb*) = party, band, group.

5. غَالِبُونَ *ghālibūn* (pl.; s. *ghālib*) = victors, conquerors, the victorious, the triumphant.

6. لَا تَتَّخِذُوا *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:51, p. 355, n. 8).

7. هُزُوءًا *huzuwan* (مز *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 2:231, p. 115, n. 1.

8. لَعِبٍ *la'ib* (s.; pl. *'al'āb*) = play, game, sport, fun, joke, jest.

9. أَوْلِيَاءَ *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

وَاتَّقُوا اللَّهَ and beware¹ of Allah

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.

وَإِذَا نَادَيْتُمْ 58. When you make the call²

إِلَى الصَّلَاةِ to the prayer

اتَّخَذُوا they take³ it

هُزُورًا وَلَعِبًا in mockery⁴ and fun.⁵

ذَلِكَ بِأَنَّهُمْ That is so because they are

قَوْمٌ لَا يَعْقِلُونَ a people that do not realize.⁶



قُلْ 59. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

هَلْ تَتَّقُونَ اللَّهَ do you take revenge⁷ on us

إِلَّا أَنْ آمَنَّا except for that we believe

بِاللهِ وَمَا in Allah and what has been

أُنْزِلَ إِلَيْنَا sent down to us and

وَمَا أُنْزِلَ مِن قَبْلُ what was sent down before;

وَأَنَّ أَكْثَرَكُمْ and that the majority of you

فَاسِقُونَ are wantonly sinful?"⁸

قُلْ هَلْ أُنَبِّئُكُمْ 60. Say: "Shall I inform⁹ you

بِشَرٍّ مِّنْ ذَلِكَ of the worse than that

مُنُوبَةً عِنْدَ اللَّهِ as recompense from Allah?

1. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:35, p. 345, n. 9).

2. This is one of the instances of how the people mentioned in the previous 'ayah mocked at the Muslims and Islam. ناديتُم *nâdaytum* = you made a call, called, summoned, announced (v. ii. m. pl. past from *nâda*, form III of *nadâ* [*nadw*], to call. See *yunâdî* at 3:193, p. 79, n. 2).

3. اتَّخَذُوا *ittakhadhû* = they took up, took, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *akhadha* [*akhdh*], to take. See at 4:153, p. 313, n. 3).

4. هُزُوا *huzuwan* (هُزُو *huzu'*) = in jest, in mockery, in ridicule, as a laughing stock. See at 5:57, p. 358, n. 7.

5. لعب *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 5:57, p. 358, n. 8.

6. i. e., they do neither understand the gravity of their conduct nor the importance of the matter they scoff at. يعقلون *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from 'aqala [*'aqf*], to understand, to be reasonable, to have intelligence. See at 2:170, p. 80, n. 6).

7. تَتَّقُونَ *tanqimûna* = you (all) take revenge, take vengeance, avenge yourselves (v. ii. m. pl. impfct. from *naqama* [*naqm*], to take revenge. See *intiqâm* at 3:4, p. 155, n. 5).

8. فاسقون *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:49, p. 355, n. 4).

9. أنبئ *'unabbi'u* = I inform, notify, advise, tell, make known (v. i. s. impfct. from *nabba'a*, form II of *naba'a* [*nab/nubû*], to be high, prominent. See at 3:49, p. 175, n. 7).

مَنْ Those whom

أَعَنَّهُ اللَّهُ Allah banished from mercy¹

وَعَصِبَ عَلَيْهِ and became angry with,²

وَجَعَلَ مِنْهُمْ and made of some of them

الْفِرْدَ وَالْخَنَازِيرَ monkeys³ and swines,⁴

وَعَبَدَ and [who] worshipped

الطَّاغُوتِ the false god,⁵

أُولَئِكَ those people are

شَرٌّ تَكُنَّا worse⁶ in position

وَأَضَلَّ عَنْ and farthest astray⁷ from
سَوَاءَ السَّبِيلِ the right way.



وَأِذَا جَاءَهُمْ 61. And when they come to

قَالُوا آمَنَّا you they say: "We believe";

وَقَدْ خَلَوْا but they just enter

بِالْكَفْرِ وَهُمْ with unbelief and they

جَدَّ حَرَجُوا just leave with it.

وَاللَّهُ أَعْلَمُ بِمَا And Allah is best aware of

كَأَنَّهُمْ يَكْمُرُونَ what they use to conceal.



وَرَأَى 62. And you see

كَثِيرًا مِنْهُمْ many of them

يُسْرِعُونَ فِي الْإِثْمِ rushing⁸ into sinning

وَالْعُدْوَانِ and hostility⁹

وَأَكْلِهِمُ السَّخْتِ and their eating

الْبَاطِلِ the unlawful.¹⁰

لَيْسَ Bad indeed is

مَا كَانُوا يَعْمَلُونَ what they use to do.



لَوْلَا 63. Why not there

يَنْهَاهُمْ forbid¹¹ them

1. لعن *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 4:117, p. 296, n. 8).

2. غضب *ghaḍiba* = he was angry, wrathful, furious (v. iii. m. s. past from *ghaḍab*, to be angry. See *ghaḍab* at 4:93, p. 283, n. 2).

3. The reference, as clearly mentioned at 7:163, is to a Jewish community who violated the Sabbath day and were disgraced and turned into apes and were thus made a warning example for their contemporaries as well as successors. قرود *qiradah* (sing. *qird*) = monkeys, apes. See at 2:65, p. 31, n. 5.

4. خنازير *khanāzīr* (pl.; s. *khinzīr*) = swines, pigs. See *khinzīr* at 2:173, p. 81, n. 9.

5. طاغوت *ṭāghūt* (s.; pl. *ṭawāghīt*) = false god, evil one, Satan and any other objects worshipped in lieu of or as partners of Allah (*Al-Bahr*, III, 675-676). See at 4:76, p. 274, n. 3).

6. شر *sharr* (pl. *ashrār*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 3:180, p. 226, n. 8.

7. أضل *aḍallu* = further astray, farthest astray (elative of *dāll*).

8. يسارعون *yusārī'ūna* = they rush, make haste, dash, hurry (v. iii. m. pl. impfct. from *sāra'a*, form III of *saru'a* [*sira*/*sara*/*sur'ah*], to be quick. See at 5:52, p. 356, n. 2).

9. عدوان *udwān* = hostility, hostile action, aggression, enmity. See at 4:29, p. 253, n. 7.

10. سحت *suḥt* (s.; pl. *ashāt*) = forbidden thing, unlawful and ill-gotten property. See at 5:42, p. 49, n. 9.

11. ينهاي *yanhā* = he forbids, prohibits, interdicts, proscribes (v. iii. m. s. impfct. from *nahā* [*nahy/nahw*], to forbid. See *yanhawna* at 3:114, p. 200, n. 13).

الرَّبَّيْنِ وَيَتَّبِعُونَ وَالْأَحْبَارَ the rabbis¹ and the savants²

عَنْ تَوْحِيدِ الْإِلَهِ from their uttering the sin³

وَأَكْثَرُهُمُ اسْتَحَتْ and eating the unlawful.⁴

لَيْسَ مَا Bad indeed is what

كَانُوا يَصْنَعُونَ they use to do.⁵

64. And the Jews say:

يَدَ اللَّهِ "The Hand of Allah

مَغْلُولَةٌ is fettered."⁶

غُلَّتْ أَيْدِيهِمْ Fettered are their hands

وَلُعِنُوا and cursed are they

بِمَا قَالُوا for what they say.

بَلْ يَدَاهُ Nay, His two Hands are

مَبْسُوطَتَانِ stretched out,⁷

يُنْفِقُ He disburses⁸

كَيْفَ يَشَاءُ howsoever He wills;

وَلَيَزِيدَنَّ and there certainly increases⁹

كَثِيرًا many of them

مَا أُنْزِلَ what has been sent down to

إِلَيْكَ مِنْ رَبِّكَ you from your Lord in

طَغْيًا وَكُفْرًا transgression¹⁰ and unbelief.

وَالْقَيْنَا And We have cast¹¹ between

بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَاءَ them enmity and hatred¹²

1. رَّبَّائِيْنَ *rabbāniyyūn* (pl.; sing. *rabbān*) = model savants who educate and train people, rabbis. [See Al-Tabarī, pt. III, pp. 326-327]. See at 5:44, p. 351, n. 1).

2. أَحْبَارٌ *'ahbār* (pl.; s. *ḥabir/hibir*) = savants, greatly learned men. See at 5:44, p. 351, n. 2.

3. i. e., the lies of all sorts, including those against Allah.

4. i. e., unlawful and ill-gotten things and property, such as usurious interest and wealth acquired by deceit and oppression.

5 It is the duty of the learned men and leaders of the community to tell them to do what is good and lawful and to forbid them from doing what is bad and unlawful (*al-'amr bi al-ma'rūf wa al-nahy 'an al-munkar*). يَصْنَعُونَ *yaşna'ūna* = they do, make, perform (v. iii. m. pl. impfct. from *şana'a* [*şan' şun' / şanī'*]), to do, to make.

6. The Jews used to taunt the poor Muslims saying that their Allah was close-fisted and had not given them enough to live in ease (see also 2:65). مَغْلُولَةٌ *maghlūlah* (f.; m. *maghlūl*) = fettered, shackled (passive participle from *ghalla* [*ghall*]), to insert, to fetter; fig. to be niggardly, close-fisted. See *yaghulla* at 3:161, p. 219, n. 3).

7. مَبْسُوطَتَانِ *mabsūtātān* (f. dual; s. *mabsūṭah*; m. *mabsūt*) = stretched out, spread out, extended, unfolded (passive participle from *basata* [*bast*]), to spread out. See *basatta* at 5:28, p. 342, n. 9).

8. يَنْفِقُ *yunfiq* = he spends, expends, disburses (v. iii. m. s. impfct. from *'anfuqa*, form IV of *nafaqa* [*nafaq*]), to be used up. See at 2:264, p. 138, n. 1).

9. لَيَزِيدَنَّ *la-yazīdanna* = he or it certainly increases, augments (v. iii. in. s. impfct. emphatic impfct. from *zāda* [*zayd/zādah*]), to increase. See *yazīdu* at 4:173, p. 322, n. 8).

10. طَغْيًا *ṭaghyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 2:15, p. 9, n. 3.

11. أَلْقَيْنَا *'alqaynā* = we cast, flung, plunged, posed, set forth, offered (v. i. pl. past. in from IV of *laqiya* [*liqā' / luqyān / luqy / luqyah / luqan*]), to meet. See *'alqā* at 4:171, p. 321, n. 3).

12. بَغْضَاءَ *baghdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 5:13, p. 335, n. 14.

- إِلَى يَوْمِ الْبَيِّنَاتِ till the Day of Resurrection.
 كَمَا أَوْقَدُوا Whenever they kindle¹
 نَارًا لِلْحَرْبِ the fire of war
 أَطْفَأَهَا اللَّهُ Allah extinguishes² it; and
 وَيَسْعَوْنَ they move quickly³
 فِي الْأَرْضِ فَسَادًا in the land making mischief;⁴
 وَاللَّهُ لَا يَجِبُ but Allah does not like
 الْمُفْسِدِينَ the mischief-makers.⁵
- وَلَوْ أَنَّ 65. And had
 أَهْلَ الْكِتَابِ the People of the Book
 آمَنُوا وَاتَّقَوْا believed and feared⁶
 لَكُنَّا We would have effaced⁷
 عَنْهُمْ سَيِّئَاتِهِمْ from them their sins
 وَلَآ دَخَلْنَاهُمْ and would have admitted⁸
 جَنَّاتِ النَّعِيمِ them in the gardens of bliss.⁹
- وَلَوْ أَنَّهُمْ أَقَامُوا 66. And had they acted on¹⁰
 التَّوْرَةَ وَالْإِنْجِيلَ the Tawrah and the Injil,
 وَمَا أُنزِلَ and what was sent down¹¹
 إِلَيْهِمْ مِنْ رَبِّهِمْ to them from their Lord,
 لَآ كُنُوا they would have eaten
 مِنْ فَوْقِهِمْ from above them

1. أَوْقَدُوا 'awqadû = they kindled, lit, set fire (v. iii. m. pl. past from 'awqada, form IV of waqada [waqd./waqad/wuqûd], to take fire, to burn. See istawqada at 2:17, p. 9, n. 9).
2. أَطْفَأَهَا 'atfa'a = he extinguished, put out (v. iii. m. s. past in form IV of ṭafa'a [ṭufû'], to be extinguished, to die down).
3. يَسْعَوْنَ yas'awna = they move quickly, strive, endeavour (v. iii. m. pl. impfct. from sa'a [sa'y], to move quickly. See sa'a at 2:205, p. 99, n. 5).
4. فَسَادَ fasād = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:32, p. 344, n. 2.
5. مُفْسِدِينَ mufsidîn (acc./gen. of mufsidûn, sing. mufsid) = mischief-makers, trouble-makers, disturbers; active participle from 'afsada, form IV of fasada [fasād/fusûd], to be bad. See at 3:63, p. 180, n. 2).
6. اتَّقَوْا ittaqaw = they feared, were on their guard, feared Allah (v. iii. m. pl. past from ittaqâ, form VIII of waqâ [wagya/wiqâyah], to guard, to preserve. See at 3: 198, p. 234, n. 1).
7. كَفَرْنَا kaffarnâ = we effaced, obliterated, covered, hid, pardoned (v. i. pl. past from kaffara, form II of kafara [kufr], to cover. See la-'ukaffiranna at 5:12, p. 334, n. 5).
8. لَدَخَلْنَا la-'udkhalanna = I certainly make enter, admit, put in (v. i. s. emphatic impfct. in form IV of dakhala [dukhûl], to enter. See at 5:12, p. 334, n. 7).
9. نَعِيمِ na'im = bliss, felicity, comfort, happiness, delight.
10. i. e., if they abided by and acted according to. أَقَامُوا 'aqâmû = they performed, straightened, made rise, set up (v. ii. m. pl. past in form IV of qâma [qawmah/qiyâm], to get up, stand up. See 'aqamtu at 5:12, p. 10, n. 2).
11. i. e., of specific injunctions and prohibitions. أُنزِلَ 'anzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzûl], to come down, get down. See at 4:162, p. 317, n. 2).

وَمِنْ تَحْتِ أَرْجُلِهِمْ and from under their feet.¹

مِنْهُمْ أُمَّةٌ Among them is a group

مُقْتَصِدَةٌ well poised;²

وَكَثِيرٌ مِنْهُمْ but many of them,

سَاءَ مَا يَحْكُمُونَ foul³ is what they do.

Section (Rukū') 10

يَا أَيُّهَا الرَّسُولُ 67. O you the Messenger,

بَلِّغْ communicate⁴

مَا أُنْزِلَ what has been sent down

إِلَيْكَ مِنْ رَبِّكَ to you from your Lord;

وَأِنْ لَمْ تَفْعَلْ and if you did not do,

فَأَنْتَ you would not have

بَلَّغْتَ رِسَالَتَهُ conveyed⁵ His Message.⁶

وَاللَّهُ يَعْصِمُكَ Allah protects⁷ you

مِنَ النَّاسِ from men.

إِنَّ اللَّهَ لَا يَهْدِي الْقَوْمَ الْكَافِرِينَ Allah does not give guidance

٦٧ to the unbelieving people.

قُلْ 68. Say:

يَا أَهْلَ الْكِتَابِ "O People of the Book,

لَسْتُمْ عَلَى شَيْءٍ you are not on anything⁸

حَتَّى تُقِيمُوا unless you set up⁹

1. i. e., they would have received provisions and favours from Allah in all forms and manners. *أرجل* *arjul* (pl.; s. *رجل* *rijl*) = legs, feet.

2. i. e., people like 'Ahd Allah ibn Sallām and other right-minded Jews who believed in the Prophethood of Muḥammad, peace and blessings of Allah be on him, and embraced Islam. *مقتصد* *muqtaṣṭā* = well poised, balanced, on an even keel, frugal. (Active participle from *iqṭaṣada*, form VIII of *qaṣada* [*qaṣd*], to go straight-away, to go to see, to seek).

3. *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 4:38, p. 258, n. 6).

4. *بلغ* *balligh* = convey, communicate, inform, notify (v. ii. m. s. imperative from *ballagha*, form II of *balagha* [*bulāgh*], to reach. See *balligh* at 4:63, p. 269, n. 1).

5. *بلغت* *ballaghta* = you conveyed, communicated, notified (v. iii. m. s. past from *ballagha*, form II of *balagha*. See n. 4 above).

6. *رسالة* *risālah* (s.; pl. *risālāt/ṛasā'il*) = message, mission, consignment.

7. This is an assurance to the Prophet and encouragement to him to deliver all that he received from Allah without fear of any harm being done to him by men. *يعصم* *ya'ṣimu* = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from *'aṣama* [عصم *'aṣm*], to protect, to restrain. See *i'taṣamū* at 4:174, p. 313, n. 7).

8. i. e., you are not on the truth nor on any valid ideological basis to stand upon unless you carry out the instructions and directives contained in the *Tawrah* and the *Injil*, including the directive to believe in the final Prophet Muḥammad, peace and blessings of Allah be on him, and the Qur'ān sent down to him by Allah.

9. i. e., you believe in, practise and give effect to. *تقيموا* *tuqimū(na)* = you (all) set up, straighten out, perform correctly and properly (v. ii. m. pl. impfct. from *'aṣama*, form IV of *qāma* [*qiyām/qawmah*], to get up, to stand up, to be erect. The terminal *nān* is dropped because of an implied 'an in *ḥattā* coming before the verb. See *yūqimūna* at 5:55, p. 358, n. 1).

التَّوْرَةَ وَالْإِنْجِيلَ the *Tawrâh* and the *Injîl* and
 وَمَا أُنزِلَ what has been sent down¹
 إِلَيْكُمْ مِنْ رَبِّكُمْ to you from your Lord;²
 وَلَئِنْ يَرْجُ but there indeed increases³
 كَثِيرًا مِنْهُمْ many of them that
 مَا أُنزِلَ which has been sent down
 إِلَيْكَ مِنْ رَبِّكَ to you from your Lord
 طُغْيَانًا وَكُفْرًا in⁴ excesses and unbelief.
 فَلَا تَأْسَ عَلَى So do not be sad⁵ over
 الْقَوْمِ الْكَافِرِينَ the unbelieving people.



إِنَّ الَّذِينَ ءَامَنُوا 69. Those who believe
 وَالَّذِينَ هَادُوا and those who are Jews and
 وَالنَّصَارَى the Sâbians⁶ and Christians,
 مَنْ ءَامَنَ بِاللَّهِ whoever believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day
 وَعَمِلُوا الصَّالِحَاتِ and do good deeds
 فَلَا خَوْفٌ عَلَيْهِمْ will have no fear on them
 وَلَا هُمْ يَحْزَنُونَ nor will they grieve.⁷

لَقَدْ أَخَذْنَا 70. We indeed had taken⁸
 مِنْكُمْ the covenant⁹ of
 بَنِي إِسْرَءِيلَ the Children of Isrâ'îl

1. أُنزِلَ 'unzila = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzâl] of nazala [nuzâl], to come down, get down. See at 4:162, p. 317, n. 2).
2. i. e., the Qur'ân.
3. لِيَزِدَنَّ la-yazîdanna = he or it certainly increases, augments (v. iii. m. s. impfct. emphatic from zâda [zayd/ziâdah], to increase. See yazîdu at 4:173, p. 322, n. 8).
4. طُغْيَانٍ tughyân = transgression, exceeding the limits, excesses in unbelief and ingratitude, oppression, deluge. See at 5:64, p. 361, n. 10.
5. لَا تَأْسَ lâ ta'sa = do not be sad, do not grieve (v. ii. m. s. imperative [prohibition] from ya'sa [ya's/ya'âsa], to give up hope. See at 5:25, p. 341, n. 8).
6. The Sâbians were a religious group who were neither Jews nor Christians, but they believed in Allah and used to perform prayers and keep fast. For this reason the Makkan unbelievers sometimes called the Prophet and the Muslims Sâbians (Ibn Kathîr, I, 149. See at 2:62, p. 30, n. 3).
7. يَحْزَنُونَ yahzanûna = they grieve, become sad (v. iii. m. pl. impfct. from hazana [huzn/hazan], to grieve. See at 3:170, p. 222, n. 14).
8. أَخَذْنَا 'akhadhna = we took, received, (v. i. pl. past from 'akhadha [akhadh], to take. See at 2:63, p. 30, n. 7).
9. i. e., to worship Allah Alone and to believe and obey the Prophets, including the final Prophet to be sent. مِيثَاقٌ mîthâq (pl. مَوَاقِيتُ mawâthiq) = covenant, pact, treaty. See at 5:13, p. 335, n. 11).

وَأَرْسَلْنَا إِلَيْهِمُ

رُسُلًا Messengers.

كُلَّمَا جَاءَهُمْ

رَسُولٌ إِلَيْهِمُ

لَا تَهْوِي أَنْفُسُهُمْ

فَرِيقًا كَذَّبُوا

وَفَرِيقًا يَقْتُلُونَ

وَحَسِبُوا 71. And they supposed³ that

أَلَّا تَكُونَ فِتْنَةً

فَعَمُوا

وَصَمُّوا

ثُمَّ تَابَ اللَّهُ عَلَيْهِمْ

ثُمَّ عَمُوا

وَصَمُّوا

كَثِيرٌ مِنْهُمْ

وَاللَّهُ بَصِيرٌ

بِمَا يَعْمَلُونَ

﴿٧١﴾

لَقَدْ كَفَرَ 72. Infidels indeed are⁹

الَّذِينَ قَالُوا

إِنَّ اللَّهَ هُوَ

الْمَسِيحُ ابْنُ مَرْيَمَ

1. i. e., *'arsalnā* = we sent out, despatched (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 4:79, p. 276, n. 7).

2. i. e., *tahwā* = she or it desires, fancies (v. iii. f. s. impfct from *hawīya* [*hawān*], to desire. See at 2:87, p. 41, n. 9).

3. i. e., a group of the Messengers. فريق *farīq* (pl. فُرُوق *furūq*, اَفْرِيقَة *afriqah*) = section, group, faction, party, band. See at 3:78, p. 186, n. 1).

4. كَذَّبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 5:10, p. 333, n. 1).

5. *ḥasibū* = thought, deemed, supposed (v. iii. m. pl. past from *ḥasiba* [*ḥisbān* /*maḥsabah* /*maḥsibah*], to consider, to deem. See *taḥsabū* at 3:78, p. 186, n. 4).

6. i. e., any taking to task by Allah and punishment for misdeeds. فِتْنَة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord. See at 4:91, p. 282, n. 6).

7. i. e., they closed their eyes to the truth and refused to benefit by the light of guidance given to the. عَمُوا *'amū* = they became blind, lost sight (v. iii. m. pl. past from *'amiya* [عَمِيَ *'aman*], to be blind).

8. i. e., they refused to hear the truth and messages of guidance. صَمُّوا *ṣammū* = they became deaf, closed their ears (v. iii. m. pl. past from *ṣamma* [صَمِمَ *ṣamm* /*ṣamam*], to become deaf).

9. This *'āyah* very categorically says that those who attribute divinity to 'Isā, peace be on him, commit *kufr* (unbelief, infidelity) and *shirk* (the sin of setting partners with Allah). The concluding part of the *'āyah* implies that such persons are transgressors (*ẓālimīn*).

وَقَالَ الْمَسِيحُ while the Messiah said:
يَبْنِي إِسْرَءِيلَ "O Children of Isrâ'îl,
اعْبُدُوا اللَّهَ worship¹ Allah,
رَبِّي وَرَبَّكُمْ my Lord and your Lord.
إِنَّهُ مَنْ يُشْرِكْ Verily whoever sets partners²
بِاللَّهِ with Allah,
فَقَدْ حَرَّمَ اللَّهُ عَلَيْهِ Allāh does prohibit³ for him
الْجَنَّةَ the garden [paradise]
وَمَأْوَاهُ النَّارُ and his abode⁴ will be fire;
وَمَّا لِلظَّالِمِينَ and the transgressors⁵ will
مِنْ أَنْصَارٍ not have any helper."⁵

لَقَدْ كَفَرَ 73. Infidels indeed are⁶
الَّذِينَ قَالُوا those who say:
إِنَّ اللَّهَ ثَالِثُ "Verily Allah is the Third
ثَلَاثَةٍ of Three."
وَمَا مِنْ إِلَهٍ And there is no [other] god
إِلَّا إِلَهُ وَاحِدٌ except One God;
وَإِنْ لَمْ يَنْتَهُوا and if they do not refrain⁷
عَمَّا يُعْمَلُونَ from what they say,
لَيَسِّرَ اللَّهُ لِيَسِّرَ there will surely afflict⁸ those
كَفَرُوا مِنْهُمْ who disbelieve of them
عَذَابٌ أَلِيمٌ a punishment most painful.⁹

1. اَعْبُدُوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibâdah / 'ubâdah / 'ubûdîyah], to worship, to serve. See at 3:51, p. 176, n. 2). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

2. يَشْرِكُ *yushrik(u)* = he gives share, sets partners (v. iii. m. s. impfct. from 'ashraka, form IV of *sharika* [shirk/sharikah], to share. See *lâ tushrikû* at 4:26, p. 256, n. 10).

3. حَرَّمَ *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 3:93, p. 192, n. 7).

4. مَأْوَى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from 'awâ ['awîy], to seek shelter. See at 4:121, p. 297, n. 10).

5. ظَالِمِينَ *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons. Active participle of *zâlama* [zûlm], to transgress, do wrong. See at 5:29, p. 343, n. 1).

6. In continuation of the preceding 'âyah, this 'âyah rejects the doctrine of the Trinity and says that those who believe in this doctrine also commit *kuf'r* (infidelity) and *shirk*. See 4:171, p. 321.

7. يَنْتَهُوا *yantahû(na)* = they refrain, desist, terminate (v. iii. m. pl. impfct. from *intahâ*, form VIII of *nahû* [nahy/nahw], to forbid, prohibit. The terminal *nûn* is dropped because of the particle *lam* coming before the verb. See *intahû* at 4:171, p. 321, n. 6).

8. لَيَسِّرَ *la-yamassanna* = he or it will surely afflict, touch, hit (v. iii. m. s. emphatic impfct. from *massa* [mass /masîs], to touch. See *yamassas* at 3:140, p. 209, n. 13).

9. أَلِيمٌ *'alim* = agonizing, anguishing, excruciating, most painful. See at 5:36, p. 346, n. 7.

أَفَلَا يَتُوبُونَ 74. Will they not then turn in
إِلَى اللَّهِ repentance¹ to Allah

وَيَسْتَغْفِرُونَ² and ask His forgiveness?

وَاللَّهُ غَفُورٌ
رَحِيمٌ And Allah is Most Forgiving,
Most Merciful.

مَا الْمَسِيحُ 75. The Messiah, son of

ابْنِ مَرْيَمَ Maryam, was naught

إِلَّا رَسُولٌ but a Messenger.

فَدَخَلَتْ There had passed away³

مِنْ قَبْلِهِ الرُّسُلُ before him Messengers; and

وَأُمُّهُ صِدِّيقَةٌ his mother was righteous.⁴

كَانَا يَأْكُلَانِ The two used to eat⁵

الطَّعَامَ food.

أَنْظُرْ كَيْفَ بَيَّنَّا⁶ See, how We make clear⁶

لَهُمُ الْآيَاتِ to them the revelations;⁷

ثُمَّ أَنْظُرْ then see

أَنَّهُمْ يُؤْفَكُونَ how beguiled they are!⁸

(v8)

قُلْ أَعْبُدُوا 76. Say: "Do you worship

مِنْ دُونِ اللَّهِ in lieu of Allah

مَا لَا يَمْلِكُ لَكُمْ that which cannot do to you

ضَرًّا وَلَا نَفْعًا any harm⁹ nor any benefit?¹⁰

1. يَتُوبُونَ *yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb*, *tawbah* / *maîtabh*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tâba* at 5:39, p. 347, n. 7).

2. يَسْتَغْفِرُونَ *yastaghfirûna* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See *yastaghfir* at 4:110, p. 293, n. 4).

3. خَلَتْ *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalâ* [*khalûl* / *khalâl*]). See at 3:144, p. 211, n. 1).

4. صِدِّيقَةٌ *ṣiddīqah* (f.; m. *ṣiddīq*) = strictly veracious, upright, righteous. See *ṣiddīqin* at 4:69, p. 271, n. 6.

5. This fact is mentioned to show that they were human and created beings and like all created beings used to take food for sustaining themselves. So nothing could be more unreasonable than to ascribe divinity to either or both of them. يَأْكُلَانِ *ya'kulāni* = they (two) eat, consume (v. iii. m. dual impfct. from '*akala* ['*akl* / *ma'kal*], to eat. See *lâ ta'kulû* at 4:29, p. 253, n. 3 and '*akkâlûn*).

6. بَيَّنَّا *nubayyinu* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bâna* [*bayân*], to be clear. See *yubayyinu* at 5:18, p. 338, n. 6).

7. آيَاتٍ *'āyât* (sing. '*āyah*) = signs, miracles, revelations, evidences. See at 5:44, p. 351, n. 7.

8. يُؤْفَكُونَ *yu'fakûna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from '*afaka* ['*ifk* / *afk* / *afak* / *ufuk*], to lie, to deceive).

9. ضَرٌّ *ḍarr* = harm, damage, injury. See *yaḍurrû* at 5:42, p. 349, n. 13.

10. نَفْعٌ *naʿf* = benefit, use, usefulness, profit. See at 2:219, p. 107, n. 6.

وَاللَّهُ and Allah,

هُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ the All-Knowing.

قُلْ 77. Say:

يَا أَهْلَ الْكِتَابِ "O people of the Book,

لَا تَمْتَلُوا do not overstep¹

فِي دِينِكُمْ in the matter of your religion

غَيْرَ الْحَقِّ going beyond the truth,²

وَلَا تَتَّبِعُوا nor follow³

أَهْوَاءَ قَوْمٍ قَدْ the whims⁴ of a people that

ضَلُّوا مِنْ قَبْلُ had gone astray⁵ before

وَأَضَلُّوا كَثِيرًا and had led astray⁶ many;

وَضَلُّوا عَنْ and they strayed from

سَوَاءِ السَّبِيلِ the right way.⁷



Section (Rukû') 11

لُعِنَ 78. Cursed⁸ were

الَّذِينَ كَفَرُوا those who disbelieved

مِنْ بَنِي إِسْرَءِيلَ of the Children of Isrâ'îl

عَلَى لِسَانٍ by the tongue of

دَاوُدَ وَعِيسَى Dâ'ûd⁹ and 'Îsâ,¹⁰

ابْنِ مَرْيَمَ son of Maryam.

1. *lâ taghlû* = do not overstep, cross the limit, exceed the bounds, overdo (v. ii. m. pl. imperative {prohibition} from *ghalâ* [ghulâw], to exceed the bounds. See at 4:171, p. 320, n. 7).

2. i.e., ascribing divine qualities to 'Îsâ, peace be on him or, as the Jews did, considering him as an illegitimate child or assuming his mother as more than a devout and righteous lady.

3. *lâ tatabi'û* = you (all) do not follow (v. ii. m. pl. imperative {prohibition} from *ittaba'û*, form VIII of *tabi'û* [taba'/tabâ'ah], to follow. See at 2:208, p. 100, n. 8).

4. *'ahwâ'* (sing. *hawâ'*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. *qallû* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *qalla* [qalâl/qalâlah], to loose one's way. See *qalla* at 5:12, p. 334, n. 9).

6. *'aqallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aqalla*, form IV of *qalla*. See note 5 above; and *'aqalla* at 4:88, p. 280, n. 8).

7. i. e., the true religion. *sabîl* (pl. *subul/asbîlah*) = way, path, road, means, course. See at 4:150, p. 311, n. 8.

8. *lu'înû* = they were cursed, banished from mercy, condemned, damned (v. iii. m. pl. past passive from *la'ana* [la'n], to curse. See *la'ana* at 5:61, p. 360, n. 1).

9. i. e., in the *Zabûr* (Psalms). See for instance Psalms cix :17-18, lxxviii:21-22.

10. i. e., in the *Injîl* (Gospel). See for instance Matt.:34, xxiii:33.

ذَٰلِكَ بِمَا
عَصَا
وَكَاؤُا يَعْتَدُونَ That was so because
they disobeyed¹
and went on transgressing.²

﴿٧٨﴾

كَانُوا لَا
يَنْتَاهَوْنَ
عَنْ مُنْكَرٍ
فَعَلُوهُ 79. They had not
been forbidding³ one another
from any abomination⁴
they did.

لَيْسَ مَا
كَانُوا يَعْمَلُونَ Bad indeed was
what they had been doing.

﴿٧٩﴾

كَرَرَىٰ كَثِيرًا
يَنْهَضُ بِتَوَلَّوْنَ 80. You see many of them
taking as friends⁵
those who disbelieve.

لَيْسَ مَا
قَدَّمَتْ لَهُمْ
أَنْفُسُهُمْ Bad indeed is what
there advances⁶ for them
their selves

أَن سَخِطَ اللَّهُ
عَلَيْهِمْ in that Allah is angry⁷
against them,

وَفِي الْعَذَابِ
هُمْ خَالِدُونَ and in the punishment
they will abide for ever.⁸

وَلَوْ كَانُوا 81. Had they been

1. عَصَا *'aṣaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aṣā* [*'iṣyān/ma'ṣiyah*], to rebel, to oppose, to disobey, to defy. See at 4:44, p. 259, n. 3; 3:112, p. 200, n. 4).

2. يَتَعَدُونَ *ya'tadūna* = they transgress, cross the limits, overstep (v. iii. m. pl. impfct. from *i'taddā*, form VIII *'adā* [*'adw*], to run, dash. See at 3:112, p. 200, n. 5).

3. It is the duty of the leaders and men of understanding of the society to forbid their fellow-beings from doing the unlawful and disapproved things. يَتَانَهُونَ *yatanāhawna* = they forbid one another, desist, give up (v. iii. m. pl. impfct. from *tanāhā*, form VI of *nahā* [*nahy/nahw*], to forbid. See *yantahū* at 5:73, p. 366, n. 7).

4. مُنْكَرٍ *munkar* (pl. مَنكَرَاتٍ *munkarāt*) = detested, disapproved, abominable, abomination. See at 3:114, p. 200, n. 14.

5. يَتَوَلَّوْنَ *yatawallawna* = they take as friends, they turn away, desist, refrain (v. iii. m. pl. impfct. from *tawallā*, form V of *waliya*, to come near. See *yatawallā* at 5:43, p. 350, n. 5 and *yatawallā* at 5:51, p. 355, n. 10).

6. قَدَّمَتْ *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama/ qadima* [*qadm /qudūm /qidmān /maqdam*] to precede, to arrive. See at 4:162, p. 268, n. 8).

7. سَخِطَ *sakhita* = he was angry, displeased, indignant, he resented (v. iii. m. s. past from *sakhā*, to be angry).

8. خَالِدُونَ *khālīdūn* (sing. *khālīd*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [*khulūd*], to live or remain for ever. See at 3:115, p. 201, n. 9).

يُؤْمِنُونَ بِاللَّهِ believing in Allah
وَالنَّبِيِّ وَمَا أُنْزِلَ إِلَيْهِ and the Prophet and in what
has been sent down¹ to him
مَا اتَّخَذُوا مِنْهُمْ أَوْلِيَاءَ they would not have taken²
them as friends;³

وَلَكِنَّ كَثِيرًا مِنْهُمْ فَسِقُونَ insolently sinful.⁴



لَتَجِدَنَّ 82. You will surely find⁵
أَشَدَّ النَّاسِ the fiercest⁶ of men
عَدَاوَةً in hostility⁷

لِلَّذِينَ آمَنُوا to those who believe
أَلْيَهُودَ are the Jews
وَالَّذِينَ أَشْرَكُوا and those who set partners;⁸
وَلَتَجِدَنَّ and you will surely find
أَقْرَبَهُم the closest⁹ of them
مَوَدَّةً in friendship¹⁰

لِلَّذِينَ آمَنُوا for those who believe
أَلَّذِينَ قَالُوا are those who say:
"إِنَّا نَصْرِيَّةُ" "We are Christians."

ذَٰلِكَ بِأَنَّ That is so because
مِنْهُمْ قَسِيسِينَ among them are priests¹¹
وَرُهَبَانًا and monks¹²

1. i. e., the Qur'ān. أَنْزَلَ 'anzala = he or it was sent down, descended, brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzāl] of nazala [nuzāl], to come down, get down. See at 5:68, p. 364, n. 1).

2. اتَّخَذُوا ittakhadhū = they took up, took, took to themselves, assumed (v. iii. m. pl. past from ittakhadha, form VIII of akhadha [akhdh], to take. See at 5:58, p. 359, n. 3).

3. أَوْلِيَاءَ 'awliyā' (pl.; sing. waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 4:144, p. 309, n. 5.

4. فَاسِقُونَ fāsiqūn (pl.; sing. fāsiq) = disobedient, defiant, wantonly sinful, (active participle from fasaqa [fisq], to stray from the right course, to renounce obedience. See at 5:59, p. 359, n. 8).

5. لَتَجِدَنَّ la-tajidanna = you surely find, you shall find, (v. ii. m. s. emphatic impfct. from wajada [wujūd], to find, to get, to meet with. See at 2:96, p. 45, n. 8).

6. أَشَدَّ ashadd = more/most intense, more/most intensive, stronger/strongest, severest, fiercest, hardest (relative of shadīd). See at 4:77, p. 274, n. 12.

7. عَدَاوَةً 'adāwah = enmity, hostility, animosity, antagonism. See at 5:13, p. 335, n. 13.

8. i. e., with Allah, the polytheists. أَشْرَكُوا 'ashrakū = they set partners, (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 3:186, p. 229, n. 5).

9. أَقْرَبَ 'aqrab = closer, closest, nearer, nearest, more/most likely (relative of qarīb. See at 5:8, p. 332, n. 9).

10. مَوَدَّةً mawaddah = love, affection, friendship. See at 4:73, p. 272, n. 9.

11. قَسِيسِينَ qissīn (pl.; aac./gen. of qissīn, s. qissī) = priests, clergymen.

12. رُهَبَانًا ruhban (pl.; s. rāhib) = monks.

وَأَنَّهُمْ and because they
لَا يَسْتَكْبِرُونَ do not turn arrogant.¹



Part (Juz') VII

وَإِذَا سَمِعُوا 83. When they hear²

مَا أُنْزِلَ what has been sent down

إِلَى الرَّسُولِ to the Messenger

رَأَوْا أَعْيُنُهُمْ you see their eyes

تَفِيضٌ مِّنَ الدَّمْعِ overflow³ with tears⁴

وَمَا عَرَفُوا because of what they realize⁵

مِنَ الْحَقِّ of the truth.⁶

يَقُولُونَ They say:

رَبَّنَا آمَنَّا "Our Lord, we believe;

فَاكْتُبْنَا so register⁷ us

مَعَ الشَّاهِدِينَ with the bearers of witness.⁸

وَمَا نَا 84. " And why should we

لَا نُؤْمِنُ بِاللَّهِ not believe in Allah

وَمَا جَاءَنَا and in what has come to us

مِنَ الْحَقِّ of the truth,

وَنَطْمَعُ أَن and hope for⁹ that

يُدْخِلَنَا our Lord will include¹⁰ us

مَعَ الْقَوْمِ الصَّالِحِينَ in the righteous people?¹¹



1. i. e., turn arrogant and thus reject the truth.
يَسْتَكْبِرُونَ *yastakbirûna* = they turn arrogant,

proud, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See *yastakbir* at 4:172, p. 322, n. 3).

2. The immediate reference is to the Negus of Abyssinia and his courtiers who wept on listening to the recitation of the Qur'ân, but it applies to all true believers. سَمِعُوا *sami'û* = they heard, listened, paid attention (v. iii. m. pl. past from *sami'a* [*sam/ 'samâ/ samâ'ah/ masma'*], to hear. See *sami'û* at 5:7, p. 332, n. 1).

3. تَفِيضٌ *tafiḍu* = she overflows, is flooded (v. iii. f. s. impfct. from *fāḍu* [*fayḍ/ fayḍûn*], to overflow. See *'afidû* at 2:199, p. 97, n. 1).

4. دَمْعٌ *dam'* (s.; pl. دُمُوع *dumû'*) = tears.

5. عَرَفُوا *'arafû* = they realized, recognized, knew, were aware of, were acquainted with (v. iii. m. pl. past from *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See at 2:89, p. 42, n. 5).

6. i. e., the truth of the Qur'ân being the word of Allah and of Muhammad, peace and blessings of Allah be on him, being the Messenger of Allah.

7. اَكْتُبْ *uktub* = register, write down (v. ii. m. s. imperative from *kataba* [*katb/ kitbah kitâbah*], to write. See at 3:53, p. 176, n. 12).

8. i. e., with the 'ummah of Muhammad, peace and blessings of Allah be on him, who will bear witness against all the other peoples on the Day of Judgement. شَاهِدِينَ *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [*shuhûd*], to witness. See *yashhadu* at 4: 166, p. 319, n. 1).

9. نَطْمَعُ *naṭma'u* = we crave, desire, covet, hope for, aspire, yearn (v. i. pl. impfct. from *tama'u* [*tam'*], to covet, desire).

10. يَدْخُلْ *yudkhila* = he admits, makes enter, enters, puts in, includes (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [*dukhûl*], to enter, to go in. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *yudkhilu* at 4:175, p. 323, n. 9).

11. الصَّالِحِينَ *ṣâliḥîn* (acc./gen. of *ṣâliḥûn*, sing. *ṣâliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*salâh/ sulûh/ maṣlahah*], to be good, right, proper. See at 4:69, p. 271, n. 8).

فَأَنبَهُمُ اللَّهُ 85. So Allah rewarded¹ them
 بِمَا قَالُوا for what they said²
 جَنَّاتٍ with gardens
 تَجْرِي مِنْ تَحْتِهَا flowing³ below them
 الْأَنْهَارُ the rivers,
 خَالِدِينَ فِيهَا abiding for ever⁴ therein.
 وَذَٰلِكَ جَزَاءُ And this is the reward
 الْمُحْسِنِينَ of the righteous.⁵

وَالَّذِينَ 86. And those who
 كَفَرُوا disbelieve
 وَكَذَّبُوا and cry lies⁶
 بِآيَاتِنَا to Our revelations,
 أُولَٰئِكَ such people will be
 أَصْحَابُ النَّارِ the inmates⁷ of hellfire.⁸

Section (Rukū') 12

يَا أَيُّهَا الَّذِينَ آمَنُوا 87. O you who believe,
 لَا تَحْزَمُوا do not taboo⁹
 طَيِّبَاتِ مَا the good things¹⁰ of what
 أَحَلَّ اللَّهُ Allah has made lawful¹¹
 لَكُمْ for you
 وَلَا تَعْتَدُوا nor cross the limits.¹³

1. أثاب *'athāba* = he requited, rewarded, repaid, (v. iii. m. s. past. in form IV of *thāba* [thawb], to come back. See at 3:153, p. 215, n. 2).
2. i. e., for their recognition of the truth and their acknowledgement of it.
3. تجري *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 5:12, p. 544, n. 8).
4. خالدین *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [khalūd], to live for ever. See at 4:169, p. 320, n. 1).
5. محسنین *muḥsinīn* = (acc./gen. of *muḥsinūn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *aḥsana*, form IV of *ḥasana* [ḥusn], to be good. See at 3:147, p. 212, n. 15).
6. كذبوا *kadhhabū* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 5:70, p. 365, n. 4).
7. أصحاب *aṣḥāb* (pl.; sing. صاحب *sāḥib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:10, p. 333, n. 3).
8. جهنم *jahīm* = hellfire, hell.
9. لا تحرموا *lā tuḥarrimū* = do not make unlawful, prohibit, proscribe, prohibit, declare sacred, taboo (v. ii. pl. imperative {prohibition} in form II of *ḥaruma* / *ḥarima*, to be prohibited. See *ḥarammā* at 4:160, p. 316, n. 4).
10. طيبات *ṭayyibāt* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:4, p. 328, n. 10.
11. أحل *aḥalla* = he made lawful, allowed (v. iii. m. s. past in form IV of *ḥalla* [ḥall/ḥill], to be allowed. See *lā taḥillū* at 5:1, p. 325, n. 9).
12. i. e., do not overdo and cross the limits of what Allah has made lawful or unlawful. لا تعتدوا *lā ta'tadū* = you (all) do not transgress, go beyond the limits, overstep, surpass, act outrageously (v. ii. m. pl. imperative {prohibition} from *i'tadā*, form VIII of *'adā* ['adw], to speed, to race. See at 4:154, p. 313, n. 12).

إِنَّ اللَّهَ Verily Allah does not like

لَا يُحِبُّ الْمُعْتَدِينَ the transgressors.¹



وَكُلُوا مِنَّا 88. And eat of what

رَزَقَكُمُ اللَّهُ Allah has provided² for you

حَلَالًا طَيِّبًا as lawful and good;

وَاتَّقُوا اللَّهَ and beware³ of Allah

الَّذِينَ آمَنُوا in Whom you are

مُؤْمِنُونَ believers.

لَا يُؤَاخِذُكُمُ اللَّهُ 89. Allah will not blame⁴ you

بِاللَّغْوِ for the loose talk⁵

فِي أَيْمَانِكُمْ in your oaths⁶

وَلَكِنْ يُؤَاخِذُكُمْ

بِمَا عَقَدْتُمْ for what you undertake⁷

الْأَيْمَانَ of the oath.

فَكَفِّرْهُ So the expiation⁹ for it is

إِطْعَامُ feeding¹⁰

عَشْرَةِ مَسْكِينٍ ten poor people¹¹

مِنْ أَوْسَطٍ on the average¹² of

مَا تُطْعَمُونَ أَهْلِيكُمْ what you feed¹³ your families

أَوْ كِسْوَتَهُمْ or clothing¹⁴ them

أَوْ تَحْرِيرَ رَقَبَةٍ or setting free¹⁵ a slave.

1. متعدين *mu'tadīn* (pl.; acc./gen. of *mu'tadīn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of '*adā* ['*adw*], to speed, to run. See *ya'tadūna* at 5:78, p. 369, n. 2).

2. رزق *razaqa* = he provided the means of subsistence, provided, gave, bestowed (v. iii. m. s. past from *rizq*, to give the means of subsistence. See at 4:39, p. 258, n. 4).

3. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:57, p. 359, n. 1).

4. يؤاخذ *yu'ākhidhu* = he blames, censures, takes to task (v. iii. m. s. impfct. from '*akhadha*, form III of '*akhadha* ['*akhdh*], to take, to get. See at 2:225, 110, n. 14).

5. لغو *laghw* = loose talk, thoughtless utterance. See at 2:225, p. 110, n. 15.

6. أيمان *'aymān* (pl.; s. يمين *yamīn*) = right hands, oaths. See at 5:53, p. 356, n. 11; 4:33, p. 255, n. 1.

7. عَقَدْتُمْ '*aqadum* = you (all) concluded, contracted, convened, fastened with a knot, undertook (v. ii. m. pl. past from '*aqadu* ['*aqd*], to tie, to contract. See '*aqadut* at 4:33, p. 255, n. 2).

8. i. e., expiation for non-fulfilment of an oath.

9. كفارة *kaffārah* = expiation, expiatory gifts, atonement. See at 5:45, p. 352, n. 4.

10. اطعم *'iṭ'ām* = to feed, feeding, to give food (verbal noun in form IV of *ṭa'ima* [*ṭa'm*], to eat, to taste. See *yaṭ'amu* at 2:249, p. 126, n. 10).

11. مساكين *masākīn* (sing. *miskīn* = poor, humble, miserable. See at 2:177, p. 83, n. 8).

12. أوسط *'awsaṭ* (s.; pl. '*awāsīt*) = middle, central, mean, average.

13. تطعمون *tuṭ'imūna* = you (all) feed, give food (v. ii. m. pl. impfct. from '*aṭ'ama*, form IV of *ṭa'ima*. See '*iṭ'ām* at n. 10 above).

14. كسوة *kiswah* (pl. *kusan/kisan/kisāwin*) = clothing, clothes, apparel, attire, dress, raiment, uniform, garment. See at 2:253, p. 116, n. 12.

15. تحرير *tahrīr* = to set free, to liberate, to manumit (verbal noun in form II of *ḥarra* [*ḥarar/ḥararah*], to be hot. See at 4:92, p. 283, n. 1).

مَن لَّمْ يَجِدْ But if anyone does not find¹
 فَصِيَامٌ ثَلَاثَةَ أَيَّامٍ then to fast for three days.
 ذَلِكَ كَفَّارَةٌ That is the expiation
 آمِنَتِكُمْ for your oaths
 إِذَا حَلَفْتُمْ when you have sworn;²
 وَاحْفَظُوا آمِنَتَكُمْ and keep your oaths.
 كَذَلِكَ يبينُ اللهُ Thus does Allah make clear³
 لَكُمْ آيَاتِهِ for you His revelations
 لَعَلَّكُمْ that you may
 تَشْكُرُوا express gratitude.⁴

يَا أَيُّهَا الَّذِينَ آمَنُوا 90. O you who believe,
 إِنَّمَا الْخَمْرُ وَالْيَمِيرُ verily wine⁵ and gambling⁶
 وَالْأَنْصَابُ and images⁷
 وَالْأَزْلَامُ and divining arrows⁸
 رِجْسٌ مِّنْ deed of Satan.
 عَمَلِ الشَّيْطَانِ
 فَاجْتَنِبُوا So shun¹⁰ it
 لَعَلَّكُمْ تَفْلَحُونَ that you may succeed.¹¹

إِنَّمَا يُرِيدُ الشَّيْطَانُ 91. Satan but intends¹²
 أَنْ يُوقِعَ بَيْنَكُمُ to project¹³ between you
 الْعَدَاوَةَ وَالْبَغْضَاءَ enmity¹⁴ and hatred¹⁵

1. i. e., does not find any of the means mentioned.
2. *ḥalaftum* = you (all) swore, made an oath (v. ii. m. pl. past from *ḥalafa* [*ḥalf/hilf*], to swear. See *yaḥlifūna* at 4:62, p. 268, n. 10).
3. *yubayyinu* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See at 5:18, p. 338, n. 6).
4. *tashkurūna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrān*], to thank, express gratitude. See at 5: 6, p. 331, n. 11).
5. *khamr* (pl. *khumār*) = wine, intoxicating liquor, intoxicant. See at 2:219, p. 107, n. 1.
6. *maysir* = gambling, game of chance. See at 2:219, p. 107, n. 2.
7. i. e., worshipping of images and idols. *'anṣāb* (pl.; s. *nuṣb/nuṣub*) = images, idols, statues, altars. See *nuṣub* at 5:3, p. 327, n. 11.
8. *'azlām* (pl.; s. *zalam*) = divining arrows (arrows without heads and feathers used by pagan Arabs for divination).
9. *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act.
10. *ijtanibū* = you (all) shun, avoid, keep away, refrain, abstain (v. ii. m. pl. imperative from *ijtanaba*, form VIII of *janaba* [*janb*], to avert. See *tajtanibū* = at 4:30, p. 253, n. 11).
11. *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*falh*], to split. See at 5:35, p. 346, n. 3).
12. *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arāda*, form IV from *rāda* [*rawd*], to walk about. See at 5:49, p. 355, n. 1).
13. *yūqi'a* (u) = he lets drop, plunges, projects (v. iii. m. s. impfct. from *'awqa'a*, form IV of *waqa'a* [*wuqū'*], to fall. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *waqa'a* at 4:100, p. 288, n. 5).
14. *'adāwah* = enmity, hostility, animosity, antagonism. See at 5:82, p. 370, n. 7.
15. *bagḥdā'* = extreme hatred, detestation, animosity, antipathy, aversion. See at 3:118, p. 202, n. 13.

فَالْخَمْرِ وَالْمَيْسِرِ through wine and gambling

وَيَصَدِّكُمْ and to deter¹ you

عَنْ ذِكْرِ اللَّهِ from remembering Allah

وَعَنِ الصَّلَاةِ and from the prayer.

فَهَلْ أَنْتُمْ So will you be

مُنْهَوْنَ² desisting?

وَأَطِيعُوا اللَّهَ 92. And obey³ Allah

وَأَطِيعُوا الرَّسُولَ and obey the Messenger

وَاذْكُرُوا and be cautious.⁴

فَإِنْ تَوَلَّيْتُمْ But if you turn back⁵

فَاعْلَمُوا أَنَّكُمْ then know that it is but

عَلَى رَسُولِنَا on Our Messenger

أَلْبَلَّغُ الْبَيِّنَاتِ⁶ to proclaim⁶ in clear terms.⁷

لَيْسَ عَلَى الَّذِينَ 93. It is not on those who

آمَنُوا believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds⁸

جُنَاحٌ any sin

فِيمَا طَعِمُوا in what they ate⁹

إِذَا مَا اتَّقَوْا وَآمَنُوا if they fear¹⁰ and believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds,

ثُمَّ اتَّقَوْا وَآمَنُوا then they fear and believe,¹¹

1. *yasudda* (u) = he deters, hinders, bars, diverts (v. iii. m. s. impfct. from *ṣadda* [*ṣadd/ṣudūd*], to turn away. The last letter takes *fathah* because this verb is conjunctive to the previous verb, *yūqī'a*, which is preceded by the particle 'an. See *yaṣuddūna* at 4:61, p. 268, n. 4).

2. *muntahūn* (pl.; s. *muntahin*) = those who give up, desist, refrain. (Active participle from *intahā*, form VIII of *nahā* [*nahy/nahw*], to forbid, prohibit. See *intahū* at 4:171, p. 321, n. 6).

3. *afī'ū* = you (all) obey, be obedient (v. ii. m. pl. imperative from *atā'a*, form IV of *tā'a* [*taw*], to obey. See at 4:159, p. 266, n. 12).

4. i. e., be cautious against disobeying Allah and His Messenger and against committing sins.

iḥdharū = you (all) beware, be on the alert, be cautious (v. ii. m. pl. imperative from *ḥadhira* [*ḥidhr/ḥadhar*], to be cautious. See at 5:49, p. 354, n. 9).

5. *tawallaytum* = you (all) turned away/back (also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 2:83, p. 39, n. 5).

6. *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification. See at 3:20, p. 162, n. 12.

7. *mubīn* = all too clear, glaringly obvious, manifest, patent, explicit. See at 4:174, p. 323, n. 6.

8. *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 4:173, p. 322, n. 5.

9. i. e., ate before prohibition. *ta'imū* = they ate, tasted (v. iii. m. pl. past from *ta'ima* [*ta'm*], to eat, to taste. See *ya't'amu* at 2:249, p. 126, n. 10).

10. *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqā*, form VIII of *waqā* [*waqy/wiqāyah*], to guard, to preserve. See at 5: 65, p. 362, n. 6).

11. i. e., after the prohibition.

ثُمَّ اتَّقُوا وَأَحْسِنُوا then they fear¹ and be good,²

وَاللَّهُ يُحِبُّ for Allah likes

الْمُحْسِنِينَ the righteous.³

Section (Rukû') 13

يَا أَيُّهَا الَّذِينَ آمَنُوا 94. O you who believe,

يَسَبُّوكُمُ اللَّهُ Allah will surely try⁴ you

بِشَيْءٍ مِنْ الصَّدِيدِ with something of a game⁵

تَنَازِلُهُ that your hands may reach⁶

وَرِمَاحُكُمْ and your lances,⁷

لِيَعْلَمَ اللَّهُ that Allah may know⁸

مَنْ يُخَافُهُ بِالْغَيْبِ who fears Him in the unseen.

فَمَنْ أَتَعَدَّى So whoever transgresses⁹

بَعْدَ ذَلِكَ فَلَهُ after that will have

عَذَابٌ أَلِيمٌ a punishment most painful.

يَا أَيُّهَا الَّذِينَ آمَنُوا 95. O you who believe,

لَا تَقْتُلُوا الصَّيْدَ do not kill the game while

وَأَنْتُمْ حُرُمٌ you are in the pilgrim garb.¹⁰

وَمَنْ قَتَلَهُ مِنْكُمْ And whoever of you kills it

مُتَعَمِّدًا wilfully,¹¹

فَجَزَاءُ the recompense¹² is

بِشَيْءٍ مِثْلَ مَا قَتَلَ an equal of what he killed

1. The repetition is for emphasis and for the need to become steadfast in the faith and practice.

2. أَحْسَنُوا 'aḥsanû = they did good, performed well (v. iii. m. pl. past from 'aḥsana, form IV of ḥasuna [ḥusn], to be good, handsome. See at 2:195, p. 93, n. 15).

3. مُحْسِنِينَ muḥsinîn = (acc. /gen. of muḥsinûn, sing. muḥsin) = those who do right things, righteous, charitable (active participle from 'aḥsana, form IV of ḥasuna [ḥusn], to be good. See at 5:85, p. 372, n. 5).

4. لَيُطَوِّنَنَّ la-yablūwannā = he will certainly try, put to test (v. iii. m. s. impfct. from balā [balw / balā], to test, to try. See yabluwā at 5:48, p. 354, n. 2).

5. صَيْدٍ ṣayd = haunt, hunting, prey, game.

6. تَنَازِلُ tanālu = she reaches, attains, gets hold of, affects (v. iii. f. s. impfct. from nāla [nayl/manāl], to reach, attain. See yanālu at 2:124, p. 59, n. 5).

7. رِمَاحٍ rimāḥ (pl.; s. رُمْحٌ rumḥ) = lances, spears.

8. i. e., Allah may make known, for Allah knows everything, open or secret.

9. اعْتَدَى i'tadā = he committed aggression, did a hostile act, overstepped, transgressed (v. iii. m. s. past in form VIII of 'adā ('adw), to run, to speed. See at 2:194, p. 93, n. 7).

10. i. e., wearing 'ihrām for hajj or 'umrah. حُرُمٌ ḥurum (pl.; s. ḥarām) = in the pilgrim garb, consecrated, sacred, forbidden, unlawful. See at 5:1, p. 325, n. 8.

11. مُتَعَمِّدًا muta'ammid = deliberate, wilful, premeditated, intentional, purposeful (act. participle from ta'ammada, form V of 'amada ['amd], to intend, to support. See at 4:93, p. 284, n. 1).

12. جَزَاءُ jazā' = requital, recompense, reward, return, punishment, penalty. See at 5:38, p. 347, n. 3.

- مِنَ الْغَنَمِ from grazing livestock,¹
 يَحْكُمُ بِهِ there judging² it
 ذَوَا عَدْلٍ مِنْكُمْ two just persons of you,
 هَدْيًا بَلِغٌ as a sacrifice³ to reach⁴
 الْكَافَّةِ the Ka'bah,
 أَوْ كَفَّارَةٌ or expiation –
 طَعَامٌ مَسْكِينٍ food for poor persons
 أَوْ عَدْلٌ ذَلِكِ or the equivalent⁵ of that
 صِيَامًا in fasting⁶ –
 لِيَذُقَ that he may taste⁷
 وَبِالْأَمْرِ the consequence⁸ of his deed.
 عَفَا اللَّهُ عَنْهُ Allah forgave what is past;⁹
 وَمَنْ عَادَ but whoever relapses,¹⁰
 فَيَنْقُصِ اللَّهُ فَيَنْقُصِ اللَّهُ Allah will take revenge¹¹
 مِنْهُ on him.
 وَاللَّهُ عَزِيزٌ Allah is All-Mighty,
 ذُو الْإِنْفَادِ Master of Retribution.¹²
96. لِحَالٍ لَكُمْ 96. Lawful is made for you
 صَيْدِ الْبَحْرِ game of the sea
 وَطَعَامُهُ and the food¹³ of it,
 مَتَاعًا لَكُمْ as provision¹⁴ for you
 وَلِلسَّائِرَةِ and for travellers.¹⁵

1. *na'am* (s.; pl. *'an'am*) = grazing livestock (sheep, camels, goats and cattle. See *'an'am* at 5:1, p. 325, n.5).

2. *yahkumu* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *hakama* [*hukm*], to pass judgement. See at 3:23, p. 164, n. 1).

3. *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:2, p. 326, n. 3.

4. *baligh* = he who attains, reaches, major, intense (active participle from *balagh* [*buligh*], to reach. See *balligh* at 5:67, p. 363, n. 4).

5. *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 4:58, p. 266, n. 9).

6. *siyam* = fast, fasting, abstention.

7. *yadhûka(u)* = he tastes, (v. iii. m. s. impfct. from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. The final letter takes *fathah* for a hidden *'un* in *li* (*lâm* of motivation) coming before the verb. See *yadhûqû* at 4:56, p. 265, n. 9).

8. *wabâl* = evil consequence, evil, unhealthiness (of climate or air).

9. *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 4:22, p. 248, n. 7).

10. i. e., into the sin. *'ada* = he reverted, returned, relapsed (v. iii. m. s. past from *'awd*/*'awdah*, to return. See at 2:275, p. 144, n. 13).

11. i. e., will duly punish. *yantaqimu* = he takes revenge, avenges himself (v. iii. m. s. impfct. from *intaqama*, form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See *tanqimûna* at 5:59, p. 359, n. 7).

12. *intiqâm* = revenge, retribution, vengeance. Verbal noun in form VIII of *naqama/naqima* [*naqm/naqam*], to take revenge. See at 3:4, p. 155, n. 5; and n. 11 above.

13. i. e., its use as food. *ta'am* (pl. *at'imah*) = food, diet. See at 5:5, p. 329, n. 6.

14. *matâ'* (pl. *'amti'ah*) = enjoyment, pleasure, useful article, gear, provision. See at 4:76, p. 275, n. 5.

15. *sayyârah* (f.; m. *sayyâr*) = travellers, itinerants.

وَحَرَّمَ عَلَيْهِمْ and unlawful is made on you

صَيْدَ الْبَرِّ hunting on the land¹

مَا دُمْتُمْ as long as you remain

حَرَمًا in the pilgrim garb.²

وَاتَّقُوا اللَّهَ And beware³ of Allah

الَّذِي إِلَيْهِ to Whom

١٦ تَحْشُرُونَ you will be assembled.⁴

جَعَلَ اللَّهُ 97. Allah has made

الْكَعْبَةَ the Ka'bah,

أَبْنَيْتَ الْحَرَامَ the Sacred House,

قِيَمًا لِلنَّاسِ as a prop⁵ for mankind,

وَالشَّهْرَ الْحَرَامَ and the sacred month⁶

وَالْهَدْيَ and the sacrificial animal⁷

وَالْقُلُوبَ and the necklaces.⁸

ذَٰلِكَ لِيَسْلَمُوا That is so that you may know

أَنَّ اللَّهَ يَعْلَمُ that Allah knows⁹

مَا فِي السَّمَوَاتِ all that is in the heavens

وَمَا فِي الْأَرْضِ and all that is in the earth,

وَأَنَّ اللَّهَ and that Allah is

يَكُلِّ of everything

١٧ شَيْءٍ عَلَيْهِ All-Knowing.

1. *barr* = land, open country.

2. i. e., for *hajj* or '*umrah*.

3. i. e., in the matter of abiding by His commands and refraining from what He prohibits. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqâ*, form VIII of *waqâ* (*waqy/wiqâyah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

4. i. e., on the Day of Judgement. تَحْشُرُونَ *tuhsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 3:58, p. 218, n. 3).

5. *qiyâm* = standing, support, that by which something is made to stand, prop, setting out, carrying out. The Ka'bah is called the prop because it is the pivot of religious rites and duties like *hajj* and '*umrah* and because its precincts are made a place of safety and security wherein hostilities and violence are prohibited.

6. i. e., the institution of the sacred months, namely, Dhû al-Qa'dah, Dhû al-Hijjah, Muharram and Rajab, during which period killing and carrying out hostilities are prohibited.

7. i. e., the sacrificial animal taken with him by the pilgrim to the Ka'bah. هَدَى *hady* = what is offered as sacrifice, sacrifice, sacrificial animal. See at 5:95, p. 377, n. 3.

8. i. e., the distinctive necklaces put on the sacrificial animals to mark them out as such. These are made inviolate for the safety of the pilgrims and for facilitating the performance of the rites in peace and security. قُلَادِ *qalâ'id* (pl.; s. *qilâdah*) = necklaces. See at 5:2, p. 326, n. 4.

9. i. e., Allah knows what is good and necessary for the protection of all that is in the heavens and the earth.

98. Know that Allah is

شَدِيدُ الْعِقَابِ severe¹ in punishing²

وَأَنَّ اللَّهَ and that Allah is

عَفُورٌ Most Forgiving,

رَحِيمٌ Most Merciful.³

99. It is not on the Messenger

إِلَّا الْبَلَّغُ except to convey,⁴

وَاللَّهُ يَعْلَمُ while Allah knows

مَا تُدُونُ what you disclose⁵

وَمَا تَكْتُمُونَ and what you conceal.⁶

100. Say: "Equal cannot be⁷

الْخَيْرُ وَالطَّيِّبُ the bad⁸ and the good, even

وَلَوْ أَغْبَجَكَ though there impresses⁹ you

كَثْرَةُ الْخَيْرِ the plenitude¹⁰ of the bad.

فَاتَّقُوا اللَّهَ So beware¹¹ of Allah,

يَا أُولِي الْأَلْبَابِ O you who have acumen,¹²

لَعَلَّكُمْ تَفْلِحُونَ so that you may succeed."¹³



Section (Rukū') 14

يَا أَيُّهَا الَّذِينَ

آمَنُوا 101. O you who believe,

لَا تَسْتَلُوا do not ask

1. شديد *Shadīd* (pl. أشد *'ashiddā'* شداد *shidād*) = severe, stern, rigorous, hard, harsh, strong. See at 3:4, p. 155, n. 4).

2. i. e., those who defy and disobey Him. عِقَاب *'iqāb* = infliction of punishment, penalty. See at 3:11, p. 158, n. 5.

3. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

4. بلاغ *balāgh* (pl. *balāghāt*) = communication, proclamation, announcement, communiqué, information, notification, to convey. See at 5:92, p. 375, n. 6.

5. تبون *tubdūna* = you (all) disclose, express, declare, reveal, make known (v. ii. m. pl. impfct. from *'abdā*, form IV of *badā* [*budūww/badā*] to appear, to come to light. See at 2:33, p. 18, n. 1).

6. i. e., of your deeds or intentions. تَكْتُمُونَ *taktumūna* = you (all) conceal, keep secret, hide (v. ii. m. pl. impfct. from *katama* [*kam / kitmān*], to hide, conceal. See at 3:71, p. 183, n. 1).

7. يستوي *yastawī* = he becomes equal, becomes even, straight, regular, upright (v. iii. m. s. impfct. from *istawā*, form VIII of *sawīya* [*sīwan*], to be equal. See at 4:95, p. 285, n. 3).

8. i. e. of everything and person. خَبِيثٌ *khābiṭh* (pl. *khubuth*) = bad, evil, vicious, noxious, malignant. See at 3:179, p. 225, n. 9.

9. أغعبك *'a'jabā* = he impressed, pleased, delighted (v. iii. m. s. past in form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. See at 2:221, p. 108, n. 9).

10. كثرة *kathrah* = large quantity, great number abundance, plenitude.

11. i. e., in the matter of abiding by His commands and refraining from what He prohibits.

12. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqayah*), to guard, safeguard. See at 5:88, p. 373, n. 9).

13. آلباب *'albab* (sing. لب *lubb*) = heart, mind, acumen, understanding. See at 3:190, p. 231, n. 4).

13. تفلحون *tufliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'afalaḥa*, form IV of *falaḥa* [*falḥ*], to split. See at 5:90, p. 374, n. 11).

عَنْ أَشْيَاءَ about things
 إِنْ بُدِّلَكُمْ if disclosed¹ to you
 تَسُوِّمُ will distress² you.
 وَإِنْ تَسْأَلُوا عَنْهُمْ And if you ask about them
 حِينَ يُنْزَلُ when the Qur'ân is being
 الْفَرءَانُ sent down,³
 بُدِّلَكُمْ they will be clarified to you.
 عَفَا اللَّهُ عَنْهَا Allah has excused these;
 وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,
 حَلِيمٌ Most Forbearing.⁴

قَدْ سَأَلَهَا 102. There did ask of them
 قَوْمٌ مِنْ قَبْلِكُمْ a people before you,
 ثُمَّ أَصْبَحُوا then they became⁵
 يَكْفِرِينَ unbelievers therein.

مَا جَعَلَ اللَّهُ 103. Allah has not made
 مِنْ شَيْءٍ anything of a *bahîrah*⁶
 وَلَا سَائِبَةٍ nor a *sâ'ibah*⁷
 وَلَا وَصِيلَةٍ nor a *wasîlah*⁸
 وَلَا حَامٍ nor a *hâmi*;⁹
 وَلَكِنَّ الَّذِينَ كَفَرُوا but those who disbelieve
 يَفْتَرُونَ عَلَى اللَّهِ do fabricate¹⁰ against Allah

1. The 'āyah discourages asking the Prophet about unnecessary things or matters as the followers of the previous Prophets sometimes did and then disobeyed the injunctions made about such subjects. تَبْدُ *tubda(ā)* = she is disclosed,

uncovered, made to appear, clarified (v. iii. f. s. impfct. passive from 'abdā, form IV of *badā* [*budāww/badā'*] to appear, to come to light. The last 'alif is vowelless and hence dropped because the verb is in a conditional clause (preceded by 'in). See *tubdūna* at 5:99, p. 379, n. 5).

2. نَسَوُ *tasu'(u)* = she grieves, saddens, distresses, hurts (v. iii. f. s. impfct. from *sā'a* [*saw/sā'/masā'ah*], to be bad). The final letter is vowelless for the verb is the conclusion of a conditional clause. See at 3:120, p. 203, n. 10).

3. يَنْزِلُ *yunazzalu* = he or it is sent down, brought down (v. iii. m. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzūl*], to come down. See *yunazzala* at 2:105, p. 50, n. 2).

4. حَلِيمٌ *ḥalīm* = Most Forbearing, Most Clement. See at 4:12, p. 244, n. 3).

5. أَصْبَحُوا *'aṣbahū* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*], to be in the morning. See *'aṣbahū* at 5:30, p. 343, n. 3).

6. The 'āyah refers to some of the superstitious and polytheistic practices of the pre-Islamic Arabs. بَحِيرَةٌ *bahîrah* = An eleventh female calf born to a she camel after she had given birth consecutively to ten female calves without the intervention of a male calf was tabooed and called *bahîrah*. She was not to be used for riding or carrying any load, her hair was not to be trimmed and her milk was not to be drunk except by a guest.

7. سَائِبَةٌ *sâ'ibah* = mother of *bahîrah*, i. e., a she camel consecutively giving birth to ten female calves was called *sâ'ibah* and was tabooed.

8. وَصِيلَةٌ *waṣîlah* = A she-goat similarly giving birth consecutively to ten females in five conceptions was tabooed and called *waṣîlah*.

9. حَامٍ *hâmin* = a bull fathering consecutively ten female calves was also tabooed and called *hâmin*.

10. يَفْتَرُونَ *yafṣarūna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise, to fabricate. See at 4:49, p. 263, n. 5).

أَلْكَذِبَ the lie;

وَأَكْثَرَهُمْ and most of them

لَا يَعْقِلُونَ do not realize.¹

وَإِذَا قِيلَ لَهُمْ 104. And if it is said to them:

"Come² to

مَا أُنْزِلَ اللَّهُ what Allah has sent down³

وَالِى الرَّسُولِ and to the Messenger,"

قَالُوا حَسْبُنَا they say: "It suffices⁴ us

مَا وَجَدْنَا what we found⁵

عَلَيْنَا آبَاءَنَا our fathers on."⁶

أَوَلَوْ كُنَّا Is it so even though

آبَاؤُهُمْ their fathers had not had

لَا يَعْلَمُونَ شَيْئًا knowledge⁷ of anything

وَلَا هُمْ كَانُوا nor had received guidance?⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا 105. O you who believe,

عَلَيْكُمْ أَنْفُسُكُمْ take care of yourselves.⁹

لَا يَضُرُّكُمْ There cannot harm¹⁰ you

مَنْ ضَلَّ those who go astray¹¹

إِذَا أَهْتَدَيْتُمْ if you receive guidance.¹²

إِلَى اللَّهِ مَرْجِعُكُمْ To Allah is the return¹³ of

جَمِيعًا you all;

1. يعقلون *ya'qilūna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to be reasonable, to have intelligence. See at 5:58, p. 359, n. 6).

2. اتعالوا *ta'ālāw* = you all come, come on, (v. ii. m. pl. imperative from *ta'ālā*, form VI of *'alā* [*'uluww*], to be high. See at 4:61, p. 268, n. 1).

3. i. e., to the Qur'ān and its teachings. أنزل *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzāl*] of *nazala* [*nuzāl*], to come down, get down. See at 5:44, p. 351, n. 9).

4. حسب *hasb* = reckoning, sufficiency, enough. *hasbunā* = enough or sufficient for us. See at 3:173, p. 223, n. 10).

5. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wujūd*], to find. See *wajada* at 3:37, p. 170, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

6. i. e., the way of beliefs and practices we found our fathers following.

7. i. e., any knowledge of the *dīn* through a revealed scripture. يعلمون *ya'lamlūna* = they know (v. iii. m. pl. ipfct. from *'alima*, to know, be aware of. See at 2:113, p. 54, n. 4).

8. يهتدون *yahtadūna* = they receive guidance (v. iii. m. pl. impfct. from *ihtadā*, form VIII of *hadā* [*hady*/*hudan*/*hidāyah*], to guide, to show the way. See at 4:98, p. 287, n. 6).

9. i. e., take care of the good of yourselves in this world and in the hereafter by embracing Islam and abiding by the Qur'ān and the *sunnah* disregarding whether others do so or not.

10. يضر *yadurru* = he harms, damages, hurts, adversely affects (v. iii. m. s. impfct. from *ḍarra* [*ḍarr*], to harm. See *yadurra* at 3:144, p. 211, n. 5).

11. ضل *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. See at 5:12, p. 334, n. 9).

12. اهتديتم *ihtadaytum* = you (all) received guidance (v. ii. m. pl. past from *ihtadā*. See n. 8 above).

13. i. e., after resurrection. مرجع *marji'* (s.; pl. ارجع *marāji'*) = return, place of return, resort, authority to which reference is made (verb): noun/adverb of place from *raja'a*. See at 5:48, p. 354, n. 5).

فَيُنَبِّئُكُمْ then He will apprise¹ you
بِمَا كُنْتُمْ of what you have been
تَعْمَلُونَ doing.

يَا أَيُّهَا الَّذِينَ آمَنُوا 106. O you who believe,
تَتَّخِذُوا [you are] to take testimony²

بَيْنَكُمْ among you,
إِذَا حَضَرَ أَحَدُكُمْ if there attends³ one of you
الْمَوْتُ death

حِينَ الْوَصِيَّةِ while making a bequest,⁴

أَنْتَئِذَا دَوَّأَ عَدْلِي of two persons of equity⁵
مِنْكُمْ from among you

أَوْ آخَرَانِ مِنْ غَيْرِكُمْ or two others not of you
إِنْ أَنْتُمْ ضَرَبْتُمْ if you are on travel⁶

فِي الْأَرْضِ in the land

فَأَصَابَتْكُمْ and there befalls⁷ you
مُصِيبَةُ الْمَوْتِ the calamity⁸ of death.

تَحْبِسُونَهُمَا You will detain⁹ the two
مِنْ بَعْدِ الصَّلَاةِ after the prayer and

فَيُقْسِمَانِ بِاللَّهِ they will swear¹⁰ by Allah

إِنْ أَرَبْتُمْ if you be in doubt¹¹ [saying]:

لَا نَشْتَرِي بِهِ "We do not buy¹² therewith
شَيْئًا any value,¹³

1. يَنْبِئُ *yunabbi'u* = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubû*], to be prominent. See at 5:48, p. 3354, n. 6).

2. شَهَادَةٌ *shahâdah* = testimony, evidence, witness. See at 2:140, p. 66, n. 5.

3. حَاضَرَ *ḥaḍara* = he appeared, attended, was present (v. iii. m. s. past from *ḥuḍûr*. See at 4:18, p. 246, n. 6).

4. وَصِيَّةٌ *waṣīyyah* (pl. *waṣāyā*) = will, bequest, testamentary disposition, directive. See at 2:240, p. 121, n. 5.

5. عَدْلٌ *'adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:95, p. 377, n. 5).

6. ضَرَبْتُمْ *ḍarabtum* = you (all) struck, beat, hit, went out, set out (on travel or on a mission) (v. ii. m. pl. past from *ḍaraba* [*ḍarb*], to strike. *ḍarb fi al-'ard* is an idiom meaning to set out on travel. See at 4:101, p. 288, n. 6).

7. أَصَابَتْ *'aṣābat* = she struck, hit, afflicted, befell (v. iii. f. s. past from *'aṣāba*, form IV of *ʿāba* [*ʿawb ʿaybūbah*], to hit the mark, to be right. See at 4:62, p. 268, n. 6).

8. مُصِيبَةٌ *muṣībah* (pl. *muṣā'ib*) = calamity, disaster, misfortune, affliction. See at 4:72, p. 272, n. 5.

9. تَحْبِسُونَ *taḥbisūna* = you (all) detain, hold, arrest, confine, check, block (v. ii. m. pl. impfct. from *ḥabasa* [*ḥabs*], to confine, to hold).

10. يُقْسِمَانِ *yuqsimāni* = they (two) swear, take oath (v. iii. m. dual impfct. from *'aqsama* form IV of *qasama* [*qasam*], to divide, to apportion. See *aqsamū* at 5:53, p. 356, n. 10).

11. أَرَبْتُمْ *irtabtum* = you (all) doubted, were in doubt, suspected, had misgivings (v. ii. m. pl. past from *irtāba* (رَبَّ) [*iriyāb*], form IV of *rāba* (*rayb*), to doubt, to suspect. See *tartābū* at 2:282, p. 149, n. 4).

12. نَشْتَرِي *nashtarī* = we buy, purchase (v. i. pl. impfct. from *ishtarā*, form VIII of *sharā* [*shiran/shirā*], to buy, to sell. See *yashtarūna* at 4:44, p. 260, n. 11).

13. i. e., we do not make any gain out of giving this testimony. ثَمَنٌ *thaman* (pl. *athmān* أَثْمَانٌ *athminah*) = price, value.

أَوْ يَخَافُونَ¹ or they will fear¹ that
 تُرَدُّ أَبْنُ² oaths² in reply will be put³
 بَعْدَ أَيْمَانِهِمْ⁴ after their oaths.
 وَأَتَّقُوا اللَّهَ⁴ And beware⁴ of Allah
 وَأَسْمَعُوا⁵ and listen;⁵ for
 وَاللَّهُ لَا يَهْدِي الْقَوْمَ الْفَاسِقِينَ⁶ Allah does not show the way
 to the people that disobey.⁶

Section (Rukû') 15

يَوْمَ 109. The day when
 يَجْمَعُ اللَّهُ⁷ Allah will bring together⁷
 الرُّسُلَ يَقُولُ⁸ the Messengers and say:
 مَاذَا⁹ "What was the
 أُجِبْتُمْ⁹ response made⁸ to you?"
 قَالُوا They will say:
 لَا عِلْمَ لَنَا⁹ "No knowledge we have;⁹
 إِنَّكَ أَنْتَ⁹ You indeed are
 عَلَّمُ⁹ the Supremely Aware⁹
 الْغُيُوبِ⁹ of all secrets.¹⁰

إِذْ قَالَ اللَّهُ 110. When Allah will say:
 يٰعِيسَى ابْنَ مَرْيَمَ¹¹ "O 'Isâ, son of Maryam,
 اذْكُرْ نِعْمَتِي¹¹ recall My grace
 عَلَيْكَ¹¹ upon you

1. يخافوا *yakhâfû* (na) = they fear, are afraid of (v. iii. m. pl., impfct form *khâfu* [khawf], to fear. The terminal *nûn* is dropped because the verb is conjunctive to a previous verb governed by the particle 'an. See *yakhâfûna* at 5:23, p. 340, n. 7).
2. أيمن *'aymân* (pl.; s. يمين *yamin*) = right hands, oaths. See at 5:89, p. 373, n. 6.
3. ترد *turadda* (u) = she is put in reply, returned, sent back, refuted, rebutted (v. iii. f. s. impct. passive from *radda* [radd], to send back. The final letter takes *fathah* because of the particle 'an coming before the verb. See *yartadda* at 5:54, p. 357, n. 3).
4. اتقوا *ittaqû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 5:96, p. 378, n. 3).
5. i. e., pay heed to and obey. اسمعوا *isma'û* = you (all) listen, give ear, pay attention (v. ii. m. pl. imperative from *sami'a* [sam/'samâ/'masma'], to hear. See at 2:104, p. 49, n. 9).
6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 2:26, p. 14, n. 7).
7. i. e., on the Day of Judgement. يجمع *yajma'u* = he brings together, gathers, collects, assembles, amasses (v. iii. m. s. impfct. from *jama'a* [jam'], to gather. See *jama'nâ* at 3:25, p. 164, n. 7).
8. Allah will ask that question by way of reproach on the opponenets of the Messengers (*Al-Bahr*, IV, 403). أُجِبْتُمْ *'ujibtum* = you (all) were responded, given reply (v. ii. m. pl. past passive from *'ajâba*, form IV of *jâba* [jawb], to travel, to explore. See *istajâba* at 3:195, p. 232, n. 13).
9. They will say so by way of emphasizing that their knowledge of the facts was nothing in relation to the knowledge of Allah and also because they would not know what their followers did after their disappearance from the scene (*Al-Bahr*, IV, 403).
10. علام *'allâm* = Supremely Aware, thoroughly knowing, completely familiar.
11. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, invisible, hidden.

وَعَلَىٰ وَلَدَيْكَ and on your mother¹

إِذْ أَيْدَيْتَكَ when I strengthened² you

بِرُوحِ الْقُدُسِ with *Ruh al-Qudus*,³

تُكَلِّمُ النَّاسَ you speaking to men

فِي الْمَهْدِ in the cradle⁴

وَكَهْلًا and in maturity;⁵

وَإِذْ عَلَّمْتُكَ and when I taught you

الْكِتَابَ وَالْحِكْمَةَ the Book and the wisdom

وَالْتَّوْرَةَ وَالْإِنْجِيلَ and the *Torah* and the *Injil*;

وَإِذْ خَلَقُ and when you created⁶

مِنَ الطِّينِ from the clay⁷

كَهَيْئَةِ الطَّيْرِ like the shape⁸ of a bird

بِإِذْنِي with My leave,

فَنَفَخُ فِيهَا then you blowed⁹ into it

فَتَكُونُ طَيْرًا so it became a bird

بِإِذْنِي by My leave;

وَتُبْرِئُ and you cured¹⁰

الْأَكْمَةَ the blind since birth¹¹

وَالْأَبْرَصَ بِإِذْنِي and the leper¹² by My leave;

وَإِذْ تُخْرِجُ and when you brought out¹³

الْمَوْتِ بِإِذْنِي the dead by My leave;

وَإِذْ كَفَفْتُ and when I restrained¹⁴ the

بَنِي إِسْرَءِيلَ عَنْكَ Children of Isrâ'îl from you

1. This 'ayah is in continuation of the description of what will take place on the Day of Judgement and it stresses that it was Allah Who caused the miracles to happen through 'Isâ, peace be on him, and that he was no more than a Messenger of Allah whom Allah saved from his enemies.

2. أَيْدَيْتَ 'ayyadtu = I aided, assisted, helped, strengthened (v. i. s. past from 'ayyada, form II of 'âda ['ayd], to be strong. See yu'ayyaidu at 3:13, p. 159, n. 6).

3. It is a title of the angel Jibrîl (meaning literally 'the spirit of holiness').

4. مَهْد mahd (pl. مِهْد muhûd) = cradle. See at 3:46, p. 173, n. 9.

5. i. e., delivering the message of tawhid on receipt of wahy. كَهْل kahl (pl. kuhâl/ kihâl/ kuhûl/ kuhlân) = man of mature age, full manhood. See at 3: 46, p. 173, n. 10. The reference to his childhood and growth into full manhood is an indirect refutation of the claim of divinity for him (Safwat al-Bayân, 81).

6. تَخْلُق takhluqu = you create, make (v. ii. m. s. impfct. from khalaqa [khalq], to create. See yakhluqu at 5:17, p. 337, n. 8).

7. طِين tîn = clay, soil. See at 3:49, p. 174, n. 7.

8. هَيْئَة hay'ah (pl. هَيَآت hay'ât) = shape, form, body, committee, board, skeleton organization. See at 3:49, p. 174, n. 8.

9. تَنْفِخ tanfukhu = you blow, breathe, inflate, fill with air (v. ii. m. s. impfct. from nafakha [nafkh], to blow. See 'anfukhu at 3:49, p. 174, n. 10).

10. تُبْرِئُ tubri'u = you heal, cure, cause to recover (v. ii. m. s. impfct. from 'abru'a, form IV of bari'a [barâ'ah], to be free, to recover. See natabarra' at 2:167, p. 79, n. 2).

11. أَكْمَة 'akamah (pl. كُمَه kumh) = blind since birth, born blind. See at 3: 49, p. 175, n. 3.

12. أَبْرَص 'abraṣ = leper, leprous. See at 3:49, p. 175, n. 4.

13. i. e., from graves into life (see 3:49). تَخْرِج tukhriju = you bring out, produce (v. ii. m. s. impfct. from 'akhraja, form IV of kharaja [khurâj], to go out. See at 3:27, p. 165, n. 7).

14. كَفَفْتُ kafaftu = I restrained, desisted, refrained, prevented, checked, held back (v. i. s. past from kaff, to desist. See kaffu at 5: 11, p. 333, n. 8).

إِذْ جِئْتَهُمْ when you came to them

بِالْبَيِّنَاتِ with the evidences,¹

فَقَالَ الَّذِينَ and there said those who

كَفَرُوا بِهِمْ disbelieved of them:

"إِنَّ هَذَا إِلَّا سِحْرٌ" "This is naught but sorcery²

مُبِينٌ all too obvious."³

وَإِذَا أَوْحَيْتُ 111. "And when I conveyed⁴

إِلَى الْحَوَارِثِ to the disciples⁵

أَنْ آمِنُوا بِمِي that you believe in Me

وَرَسُولِي and in My Messenger,

قَالُوا آمَنَّا they said: 'We believe

وَأَشْهَدُ and You bear witness⁶

بِأَنَّا مُسْلِمُونَ that we are Muslims.⁷

إِذْ قَالَ 112. And when

الْحَوَارِثُ the disciples said:

"يَعِيسَى ابْنُ مَرْيَمَ "O 'Isâ, son of Maryam,

هَلْ يَسْتَطِيعُ رَبُّكَ does your Lord have power⁸

أَنْ يُرْزَلَ عَلَيْنَا to send down⁹ on us

مَائِدَةً مِنَ السَّمَاءِ a table¹⁰ from the heaven?"

قَالَ اتَّقُوا اللَّهَ He said: "Beware¹¹ of Allah,

إِنْ كُنْتُمْ if you are believers."

مُؤْمِنِينَ

1. بَيِّنَات bayyinat (pl.; sing. bayyinah) = clear signs, indisputable evidences. see at 5:132, p. 344, n. 4).

2. سِحْر sihr (pl. ashâr) = sorcery, magic, witchcraft, , enchantment. See at 2:102, p. 48, n. 5.

3. مُبِين mubîn = all too clear, glaringly obvious, manifest, patent, explicit. See at 5:92, p. 375, n. 7.

4. أَوْحَيْتُ 'awhaytu = I communicated, conveyed, (v. i. pl. past. from 'awhâ, form IV of waha [wahy], to communicate. See 'awhaynâ at 4:163, p. 317, n. 6) The word wahy bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also Bukhârî, nos. 2-4.

5. حَوَارِث hawâriyyîn (pl. acc./gen of hawâriyyûn; sing. hawâriyy) = disciples, believing and sincere followers of 'Isâ (p.b.h.). See hawâriyyûn at 3:52, p. 176, n. 8.

6. اشْهَد ish-had = bear witness, attest, confirm (v. ii. m. imperative from shahida [shuhûd], to witness. See at 2:53, p. 176, n. 9).

7. i. e., completely submitting to Allah and accepting 'Isâ, peace be on him, as His Messenger.

8. يَسْتَطِيع yastafî'u = he has power, he is capable (v. iii. m. s. impfct. from ista'at'a, form X of ta'a [taw'], to obey. See lâ yastafî'ûna at 4:98, p. 287, n. 4).

9. يُرْزَل yurazzila(u) = he sends down, causes to descend (v. iii. m. s. impfct. from nazzala, form II of nazala [nuzûl], to come down. The final letter takes fathah because of the particle 'an coming before the verb. See at 2:90, p. 43, n. 2).

10. i. e. table with meals. مَائِدَة mâ'idah (s.; pl. nuwâ'id) = table.

113. They said: "We desire¹
 أَن نَّأْكُلَ مِنْهَا that we eat of it
 وَنَطْمِئَن قُلُوبُنَا and our hearts be at ease²
 وَنَعْلَمَ أَن and we know that you
 قَدْ صَدَقْتَنَا have spoken the truth³ to us
 وَنَكُونَ عَلَيْنَا and we become over these
 مِنَ الشَّاهِدِينَ among the witnesses."⁴

114. 'Isâ, son of Maryam
 اللَّهُمَّ رَبَّنَا said: "O Allah, our Lord,
 أَنْزِلْ عَلَيْنَا مَائِدَةً send down⁵ on us a table
 مِنَ السَّمَاءِ from the heaven
 تَكُونُ لَنَا عِيدًا to be for us a fesitival,⁶
 لِأَوَّلِنَا وَآخِرِنَا for the first and last of us,⁷
 وَمَآيَةٍ مِنْكَ and a sign⁸ from You;
 وَارْزُقْنَا and give us provision,⁹
 وَأَنْتَ خَيْرُ for You are the Best of
 الْارْزُقِينَ Providers."¹⁰

115. Allah said: "I am going
 مِّنْهَا عَلَيْكُمْ to send it down¹¹ onto you.
 فَمَنْ So whoever
 يَكْفُرْ بَعْدُ disbelieves afterwards

1. نريد *nuridu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from râda [rawd], to walk about. See *yuridu* at 5:91, p. 374, n. 12).

2. تطمئن *taṭma'innu* = she is reassured, gets rest, is at ease (v. iii. f. s. impfct. from *iṭma'anna* See *taṭma'inna* at 3:126, p. 205, n. 12).

3. صدقت *ṣadaqta* = you spoke the truth (v. ii. m. s. past from *ṣaduqa* [ṣadq/ṣidq], to speak the truth. See *muṣaddiq* at 5:48, p. 353, n. 5).

4. شاهدين *shâhidîn* (pl.; acc./gen. of *shâhidûn*, s. *shâhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhûd], to witness. See *yushhadu* at 5: 83, p. 371, n. 8).

5. أنزل *'anzil* = send down (v. ii. m. s. imperative from 'anzala, form IV of *nazala* [nuzûl], to come down. See 'anzala at 5:104, p. 381, n. 3).

6. عيد *'id* (s.; pl. أعياد *'a'yâd*) = festival, feast, feast day, holiday.

7. i. e., for the present and subsequent generations – for all time to come.

8. آية *'āyah* (pl. آيات *'āyât*) = sign, revelation, evidence, miracle. See at 3:13, p. 159, n. 1.

9. ارزق *urzuq* = give provision, provide, give the means of subsistence (v. ii. m. s. imperative from *razaqu* [rizq], to provide. See *urzuqû* at 4:8, p. 240, n. 4).

10. رازقين *râziqîn* (pl. acc./gen. of *râziqûn*; s. *râziq*) = providers, givers of means of subsistence. Active participle from *razaqu*. See n. 9 above).

11. منزل *munazzil* = one who sends down. Active participle from *nazzala*, form II of *nazala* [nuzûl], to come down. See n. 5 above).

مِنْكُمْ from among you,
 فَإِنِّي أُعَذِّبُهُ I will punish¹ him
 عَذَابًا with a punishment
 لَا أُعَذِّبُهُ أَحَدًا I shall not award anyone else
 مِنَ الْعَالَمِينَ of all the beings."²

Section (Rukû') 16

وَإِذْ قَالَ اللَّهُ 116. When Allah will say:³
 يٰعِيسَى ابْنَ مَرْيَمَ "O 'Îsâ, son of Maryam,
 مَا أَنتَ قُلْتُ لِلنَّاسِ did you say to men,
 اتَّخِذُونِي وَأُمِّي as two gods⁴
 إِلَهَيْنِ as two gods⁵
 مِن دُونِ اللَّهِ in lieu of Allah?"
 قَالَ He said:
 سُبْحَانَكَ "Sacrosanct⁶ are You,
 مَا يَكُونُ لِي أَنْ أَقُولَ it was not for me to say
 مَا لَيْسَ لِي بِحَقٍّ what I had no right to.
 إِنْ كُنْتُ قُلْتُهُ If I had had said it,
 فَقَدْ عَلِمْتُمْ You would have known⁷ it;
 تَعْلَمُ You know
 مَا فِي نَفْسِي what is within myself⁸
 وَلَا أَعْلَمُ but I do not know
 مَا فِي نَفْسِكَ what is within Yourself.

1. أَعَذَّبَ 'u'adhhabu = I chastise, punish (v. i. s. impfct. from II of 'adhaba ['adhb], to obstruct.

2. 'الْعَالَمِينَ 'ālamīn (acc./gen. of 'ālamūn; sing. 'ālam, i.e., any being or object that points to its Creator. sing. 'ālam) = all beings, creatures. See at 5:28, p. 342, n. 10).

3. i. e. on the Day of Judgement.

4. اتَّخَذُوا itakhidhū = you (all) take up, take for yourselves, adopt (v. ii. m. pl. imperative from ittakhadha, form VIII of 'akhadha ['akhdh], to take. See at 2:125, p. 388, n. 3).

5. This 'āyah is a further emphasis on the fact that 'Îsâ, peace be on him, was only a Messenger of Allah, who was commanded to deliver the message of monotheism (tawhîd) and ask all to worship Allah Anone to the exclusion of all other objects and beings, and that he never asked his followers to worship him and his mother as gods. 'الْإِلَهِينِ 'ilāhayn (acc./gen. of 'ilāhān; s. 'ilāh) = to gods, two beings worthy to be worshipped. See 'ilāh at 4:87, p. 279, n. 11.

6. The word سبحان Subhān is derived from sabaha, form II of sabaha [sabh/sibāhah], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 4:171, p. 321, n. 7.

7. تَعْلَمُ ta'lamu = you know, are aware of, have the knowledge (v. ii. m. s. impfct. from 'alima ['ilm], to know. See ta'lam at 2:106, p. 50, n. 8).

8. نَفْسِي nafs (s.; pl. nufūs/'anfus) = living being, person, individual, nature, self. See 'anfus at 5:32, p. 344, n. 1.

إِنَّكَ أَنْتَ You indeed are
عَلَّمَ the Supremely Aware¹

﴿١٧١﴾ الْغُيُوبِ of all secrets."²

مَا قُلْتُ 117. "Naught did I say

لَهُمْ إِلَّا مَا to them except what

أَمَرْتَنِي بِهِ You commanded³ me to –

أَنْ أَعْبُدُوا اللَّهَ that you all worship⁴ Allah,

رَبِّي وَرَبَّكُمْ my Lord and your Lord;

وَكُنْتُ عَلَيْهِمْ and I had been over them

شَهِيدًا a witness⁵

مَا دُمْتُ as long as I continued to be⁶

بَيْنَهُمْ among them.

فَلَمَّا تَوَفَّيْتَنِي Then when You took me⁷

كُنْتَ أَنْتَ You were the

الْقَرِيبُ عَلَيْهِمْ Ever-Watchful⁸ over them,

وَأَنْتَ عَلَى كُلِّ شَيْءٍ and You are over everything

﴿١٧٢﴾ شَهِيدٌ All-Witnessing.

إِنْ تَعَذَّبْهُمْ 118. "If You punish⁹ them,

فَإِنَّهُمْ عِبَادُكَ they are Your serfs;¹⁰

وَأِنْ تَغْفِرْ لَهُمْ and if You forgive them,

فَإِنَّكَ أَنْتَ You indeed are

1. *'allâm* = Supremely Aware, thoroughly knowing, completely familiar. See at 5:109, p. 384, n. 10.

2. *ghuyûb* (pl.; s. *ghayb*) = secrets, unseen, invisible, hidden. See at 5:109, p. 384, n. 11.

3. *'amarta* = you commanded, ordered, bid (v. ii. m. s. past from *'amara* ['*amr*], to command. See *'amara* at 4:114, p. 295, n. 2).

4. *'u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* ['*ibâdah* / '*ubûdah* / '*ubûdiyah*], to worship, to serve. See at 5:72, p. 366, n. 1). Like all other Prophets of Allah, 'Isâ (p.b.h.) called upon his followers to worship Allah Alone and never claimed divinity for himself.

5. i. e., to what they said and did. *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhûd*], to see, to witness. See at 4:159, p. 316, n. 1).

6. *mâ dumtu* = I did not cease, I continued to be, I remained (v. i. s. past from *mâ dûma*, an idiomatic expression from *dûma* [*dawm*], to last, to continue. See *mâ dumtu* at 3:75, p. 184, n. 9).

7. i. e. took up and saved him from his enemies. *tawaffayta* = you took in full, caused to die, let die (v. ii. m. s. past *tawaffâ*, form V of *wafâ* [*wafû* / '*wafy*], to be perfect, to fulfil. See *tawaffâ* at 4:97, p. 286, n. 3).

8. i. e., seeing and knowing whatever they believed and did openly or secretly. *raqîb* = Ever-Watchful, vigilant, overseer, supervisor. Active participle in the scale of *fa'il* from *raqaba* [*ruqûb* / '*raqûbah*], to watch, to control. See at 4:1, p. 237, n. 1).

9. *tu'adhhib(u)* = you punish, chastise (v. ii. m. s. impfct. from *'adhhaba*, form II of *'adhba* ['*adhb*], to obstruct. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See '*u'adhhibu* at 5:115, p. 388, n. 1).

10. *'ibâd* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 3:79, p. 186, n. 10).

الْعَزِيزُ the All-Mighty,
الْكَلِيمُ the All-Wise.

قَالَ اللَّهُ 119. Allah will say:

هَذَا يَوْمٌ "This is a day

يَنْفَعُ الصَّادِقِينَ there will avail¹ the truthful²

صِدْقُهُمْ their truthfulness.³

لَهُمْ جَنَّاتٌ Theirs are gardens

تَجْرَى مِنْ تَحْتِهَا flowing⁴ below them

الْأَنْهَارُ the rivers,⁵

خَالِدِينَ فِيهَا أَبَدًا abiding⁶ therein for ever.

رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased⁷ with them

وَرَضُوا and they are pleased⁸

عَنْهُ with Him.

ذَٰلِكَ الْفَوْزُ This is the success⁹

الْعَظِيمُ most splendid.¹⁰

لِلَّهِ 120. To Allah belongs

مُلْكُ the dominion¹¹ of the

السَّمَوَاتِ وَالْأَرْضِ heavens and the earth

وَمَا فِيهِنَّ and all that is in them;

وَهُوَ عَلَى كُلِّ شَيْءٍ and He is over everything

قَدِيرٌ Omnipotent.¹²

1. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, bc of use. See at 2:102, p. 48, n. 14).

2. صادقين *ṣādiqīn* (acc./gen. of *ṣādiqūn*, pl. of *ṣādiq*) = truthful (active participle from *ṣadaqa* [ṣadq/ ṣidq], to speak the truth. See at 3:183, p. 228, n. 4).

3. صدق *ṣidq* = truth, truthfulness, veracity.

4. تجري *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 5:85, p. 372, n. 3).

5. أنهار *'anhār* (sing. *nahr*) = rivers, streams. See at 3:136, p. 208, n. 12.

6. خالدین *khālīdīn* (acc./gen. of *khālīdūn*, pl. of *khālīd*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [khalūd], to live for ever. See at 5:85, p. 372, n. 4).

7. راڊيا *raḍīya* = he was pleased, became satisfied/happy (v. iii. m. s. past [from *riḍan/ riḍwān/ mardāh*, to be satisfied]. See *yardā* at 4:108, p. 292, n. 8).

8. راڊوا *raḍū* = they were pleased, became satisfied/happy (v. iii. m. pl. past from *raḍīya*. See n 7 above).

9. فوز *fawz* = success, triumph, victory, achievement. See at 4:13, p. 244, n. 9.

10. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 4:162, p. 317, n. 5).

11. ملك *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 5:17, p. 337, n. 7.

12. قدير *qadīr* = Omnipotent, All-Powerful. See at 5:19, p. 339, n. 3.

6. SŪRAT AL-'AN'ĀM (The Cattle)

Makkan: 165 'āyahs

This is one of the long Makkan *sūrah*s. According to Ibn 'Abbās (r.a.) it was revealed in one instalment. It is called *Al-'An'ām* or The Cattle after the mention in its 'āyahs 136-138 of some of the polytheistic practices of the pre-Islamic Arabs that developed around the cattle.

In fact this title is only symbolical of the folly and falsehood of polytheism, a denunciation of which is the main theme of the *sūrah*. Like most other Makkan *sūrah*s, this *sūrah* also concentrates on the fundamentals of the faith, more specifically on monotheism, especially in respect of worship (*tawhīd al-'ulūhiyyah*), *waḥy*, Messengership (*risālah*), resurrection after death, judgement and reward. These themes are brought home by drawing attention to the creation and aspects of nature and with reference to the peculiar views, objections and demands of the unbelievers. Attention is also drawn to the struggles of the previous Prophets and Messengers of Allah to preach and establish the same truth and the opposition and enmity they faced for this. Towards the end of the *sūrah* ('āyahs 151-152) emphasis is laid on the ten commandments that constitute the essence of Islamic morality and that which the previous Prophets and scriptures equally inculcated.

1. This and the succeeding two 'āyahs enunciate monotheism (*tawhīd*) emphasizing that Allah Alone is the

Creator, Sustainer and Nourisher all created beings. Hence He Alone is worthy to be worshipped and invoked for help. حمد *ḥamd* = praise with reverence and love. In a way *ḥamd* for Allah, i. e., praising Him by a creature means expressing gratitude to Him and worshipping Him. In practice *ḥamd* is used generally in respect of Allah. See at 1:2, p. 1, n. 2.

2. خلق *khalqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 4:1, p. 236, n. 3).

3. سموات *samāwāt* (sing. *samā'*) = skies, heavens. Note the expression in the plural which occurs many times in the Qur'ān and which is very significant. The extent and limits of the skies are not yet known to man. The word *samā'* is derived from *sumūw*, height, altitude, highness, eminence. See at 2:29, p. 16, n. 1.

4. ظلمات *ḡulumāt* (pl.; s. *ḡulumah*) = darkness. Darkness may be of many types, both natural and spiritual.

5. This part of the 'āyah stresses that both darkness and light are created by Allah and they do not at all deserve to be worshipped or revered.

6. يعدلون *ya'dilūna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from 'adala ['adl/'adālah], to be just/equal. See 'adl at 5:106, p. 382, n. 5.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. All the praise¹ is for Allah

الَّذِي خَلَقَ Who created²

السَّمَوَاتِ وَالْأَرْضِ the heavens³ and the earth

وَجَعَلَ الظُّلُمَاتِ and made darkness⁴

وَالنُّورَ and light.⁵

ثُمَّ الَّذِينَ Even then, those who

كَفَرُوا disbelieve

يَرَبِّهِمْ يَتَّعِلُونَ set equals⁶ with their Lord.



2. He it is Who

خَلَقَكُمْ created you

مِنْ طِينٍ from clay,

ثُمَّ قَضَىٰ أَجَلًا then He decreed¹ a term;²

وَأَجَلَ and there is a term

مُسَمًّى عِنْدَهُ designated³ unto Him.⁴

يُرَائِي Yet you

تَمَرُّونَ harbour doubts.⁵

وَهُوَ اللَّهُ 3. And He is Allah⁶

فِي السَّمَوَاتِ in the heavens

وَفِي الْأَرْضِ and in the earth.

يَعْلَمُ سِرَّكُمْ He knows your secret⁷

وَجَهْرَكُمْ and your open things;⁸

وَيَعْلَمُ and knows what

مَا تَكْسِبُونَ you acquire.⁹

وَمَا تَأْتِيهِمْ 4. Never does there come

مِّنْ آيَةٍ to them any sign¹⁰

مِّنْ آيَاتِ رَبِّهِمْ of the signs of their Lord

إِلَّا كَانُوا but that they use to

عَنَاءَ مُعْرِضِينَ turn away from it.¹¹

فَقَدْ كَذَّبُوا 5. So they cried lies¹²

بِالْحَقِّ to the truth

لَمَّا جَاءَهُمْ when it came to them.

1. قضى *qaḍā* = he decreed, adjudicated, decided, judged, settled, concluded, executed (v. iii. m. s. past from *qaḍā*), to conclude. See at 3:47, p. 174, n. 3).

2. i. e., the life in this world till death. أجل *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 4:76, p. 275, n. 3.

3.سمى *musamman* (pl. *musammayāt*) = specified, stipulated, named, designated, defined. (Passive participle {m. s.} from *sammā* {to name}), form II of *samā* [*sumuww/samā*'], to be high. See at 2:282, p. 147, n. 5).

4. i. e., resurrection and life in the hereafter.

5. تَمَرُّونَ *tamtarūna* = you (all) harbour / entertain doubts, be sceptical (v. ii. m. pl. impfct from *imtirā*'), form VIII from *miryah/ muryah*, doubt, dispute. See *muntarīn* at 2:147, p. 70, n. 5).

6. i. e., He is the Only Lord and the One worthy to be worshipped.

7. سِرٍّ *sirr* (s.; pl. أسرار *'asrār*) = secret, hidden thing.

8. جَهْرٍ *jahr* = that which is open, publicity, notoriety. See at 4:148, p. 310, n. 9.

9. i. e., of merits and demerits by doing good or bad deeds, openly or secretly. تَكْسِبُونَ *taksibūna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*]), to earn, acquire. See *kasabā* at 5:38, p. 347, n. 4).

10. The immediate reference is to the attitude of the Makkan unbelievers to the Prophet, peace and blessings of Allah be on him, when he gave out to them what he had received of the Qur'ān; but the description applies to the unbelievers of all times and places. آيَةٍ *'āyah* (pl. آيَات *'āyāt*) = sign, revelation, evidence, miracle. See at 5:114, p. 387, n. 8.

11. مُعْرِضِينَ *mu'riḍīn* (acc./gen. of *mu'riḍūn*; sing. *mu'riḍ*) = those turning away, averting, falling back (active participle from *'a'raḍa*, form IV of *'arada* [*arḍ*]), to be broad, wide, to appear. See *mu'riḍūn* at 2:83, p. 39, n. 6).

12. كَذَّبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* / *kadhīb* / *kadhbah* / *kidhbul*]), to lie. See at 5:86, p. 372, n. 6).

فَسَوْفَ يَأْتِيهِمْ So shortly there will come to
 أَنْبَأُكُمْ مَا كَانُوا them the news¹ of what
 بِهِ يَسْتَهْزِئُونَ they have been scoffing² at.
 أَلَمْ يَرَوْا 6. Do they not see
 كَمْ أَهْلَكْنَا how many We destroyed³
 مِنْ قَبْلِهِمْ before them
 مِنْ قَرْنٍ of a generation⁴ whom
 مَكَّنَّاهُمْ We had put in a position⁵
 فِي الْأَرْضِ in the earth
 مِثْلَ مَا نَحْنُ such as We have not
 نَصِّنُكُمْ positioned⁶ you;
 وَأَرْسَلْنَا and We had discharged⁷
 أَسْمَاءَ عَلَيْهِمُ the sky⁸ on them
 مُدْرَرًا showering in profusion⁹
 وَجَعَلْنَا الْأَنْهَارَ and made the rivers
 تَجْرِي مِنْ تَحْتِهِمْ flow¹⁰ from below them.
 فَاهْلَكْنَاهُمْ Then We destroyed them
 بِذُنُوبِهِمْ for their sins
 وَأَنْشَأْنَا مِنْ بَعْدِهِمْ and produced¹¹ after them
 قَرْنًا آخَرِينَ a generation of others.
 وَلَوْ نَزَّلْنَا 7. And even if We had sent¹²

1 i. e., they will see the consequences of their
 deriding at the truth (*Tafsir al-Jalālayn*).
 أَنْبَاءُ 'anbā' (pl.; s. نَبَأٌ naba') = news, tidings,
 intelligence. See *naba'* at 5:27, p. 342, n. 1.

2. The *yastahzi'ūna* = they scoff, deride,
 mock, ridicule (v. iii. m. pl. impfct. from
istahza'a, from X of *haza'a* [haz'/ huz'/ huzu'/
huzā'/mahzu'ah], to mock., to make fun. See
yastahzi'u at 2:15, p. 9, n. 1).

3. The *'āyah* reminds the unbelievers that peoples
 greater in power and prosperity before them were
 destroyed by Allah because of their sins and
 disobedience of the Prophets sent to them (See
 also 29:40). أَهْلَكْنَا 'ahlaknā = we destroyed,
 annihilated, exterminated (v. i. pl. past from
'ahlaka, form IV of *halaka* [halak/ hulak/ halāk
/tahlukah], to perish. See *yuhlika* at 5:17, p. 337,
 n. 5).

4. قرن *qarn* (s.; pl. قُرُون qurūn) = generation,
 century, horn.

5. مَكَّنَّا *makkannā* = we put in a position,
 established firmly, strengthened (v. i. pl. past in
 form II of *makana* [makinah], to be strong).

6. نَكَّنْ numakkin(u) = we put in a position,
 establish firmly, strengthen (v. i. pl. impfct. The
 final letter is vowelless because of the particle *lan*
 coming before the verb. See n. 5 above).

7. أَرْسَلْنَا 'arsalnā = we sent out, despatched,
 discharged (v. i. pl. past from 'arsala, form IV of
rasala [rasal], to be long and flowing. See at
 5:70, p. 365, n. 1).

8. i. e., rains/clouds. Note the idiomatic use of
 "sky" in the sense of rain or cloud.

9. مُدْرَرًا *midrār* = showering in profusion/
 abundantly, welling out. Verbal noun from *darra*
 [darr], to flow profusely.

10. تَجْرِي *tajrī* = she runs, flows, streams (v. iii. f.
 s. impfct. from *jarā* [jary], to flow. See at 5:119,
 p. 380, n. 4).

11. أَنْشَأْنَا 'ansha'nā = we produced, brought into
 being, caused to rise, instituted, created (v. i. pl.
 past from 'ansha'a. form IV of *nasha'a* [nash'/
nashū'/nash'ah], to rise, to emerge).

12. نَزَّلْنَا *nazzalnā* = We sent down (v. i. pl. from
nazzala, form II of *nazala*.

عَلَيْكَ كِتَابٌ down on you a book

فِي قُرْطَاسٍ in parchment¹

فَلَمَّسُوهُ and they touched² it

بِأَيْدِيهِمْ with their hands

لَقَالْ there would have said

الَّذِينَ كَفَرُوا those who disbelieve:³

إِنَّ هَذَا إِلَّا سِحْرٌ "This is naught but

سِحْرٌ مُبِينٌ a sorcery⁴ all too clear."⁵

وَقَالُوا 8. And they say:

لَوْلَا نُزِّلَ 'Why is there not sent down⁶

عَلَيْهِ مَلَكٌ to him an angel?"

وَلَوْ أَنزَلْنَا مَكَّا Had We sent down an angel,

لَفُضِيَ decreed⁷ would have been

الْأَمْرُ the matter;⁸ and then no

لَا يُعْطَرُونَ time would be given them.⁹

وَلَوْ جَعَلْنَاهُ 9. And had We made him

مَلَكًا an angel

لَجَعَلْنَاهُ We would have set him

رَجُلًا as a man

وَلَلْبَسْنَا and would have obscured¹⁰

عَلَيْهِمْ مَا يَلْبِسُونَ to them what they confound.



1. The 'āyah refers to the demand of the unbelievers for a scripture written on parchment to be sent down to them, and gives reply to that demand. قُرْطَاسٌ *qurtās* (s; pl. قُرْطَاسَاتٌ *qurātīs*) = paper, parchment.

2. لَمَّسُوا *lamasū* = they touched, handled, perceived (v. iii. m. pl. past from *lamasa* [*lamsa*], to touch. See *luastum* at 4:43, p. 260, n. 2).

3. كَفَرُوا *kafarū* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [*kafra*], to cover. See at 4:55, p. 265, n. 3).

4. سِحْرٌ *sihr* (pl. *ashūr*) = sorcery, magic, witchcraft, enchantment. See at 5:110, p. 386, n. 2.

5. مُبِينٌ *mubīn* = all too clear, glaringly obvious, manifest, patent. See at 5:110, p. 386, n. 3.

6. This 'āyah gives reply to another demand of the unbelievers who asked why an angel was not sent down to the Prophet, peace and blessings of Allah be on him, to vouchsafe for his messengership and the scripture he was given. نُزِّلَ 'unzila = he or it was sent down, descended.

brought down (v. iii. m. s. past passive from 'anzala, form IV ['inzāl] of *nazala* [*nazāl*], to come down, get down. See at 5:81, p. 370, n. 1).

7. فُضِيَ *quḍiya* = it is settled, adjudicated, decreed (v. iii. m. s. past passive from *quḍā* [*quḍā*'], to settle, to decide. See at 2:210, p. 101, n. 3).

8. i. e., the matter of their destruction, for they would even then have disbelieved (see *Al-Baḥr*, IV, 442).

9. يُعْطَرُونَ *yunẓarūna* = they are reprieved, given time/respite, deferred, looked at, glanced at (v. iii. m. pl. impfct. from *naẓara* [*naẓhar/naẓar*], to see, view, look at. See at 2:162, p. 76, n. 4).

10. The matter would have been obscured to them because if an angel was sent in the form of a man they would have dismissed him as a stranger and human being; and if sent in his original form they would neither have been able to bear his presence nor to recognize him because of their peculiar notion about an angel (See *Al-Baḥr*, IV, 443-444; *Safwat al-Bayān*, 170) لَبَسْنَا *labasna* = we mixed up, confused, obscured (v. i. pl. past from *labasa* [*labs*], to mix up. See *talbisūna* at 3:71, p. 182, n. 12).

وَلَقَدْ آسَفْنَاهُ 10. And mocked¹ indeed
رُسُلًا were Messengers
مِّن قَبْلِكَ before you,
فَحَاقَ بِالَّذِينَ but there encircled² those
سَخَرُوا مِنْهُمْ who jeered³ of them
مَا كَانُوا that which they had been
يُؤَسَّفُونَ mocking⁴ at.

Section (Rukû') 2

قُلْ سِيرُوا 11. Say: "Go about"⁵
فِي الْأَرْضِ in the world
ثُمَّ انظُرُوا then see⁶
كَيْفَ كَانَ how was
عَذَابُ الْمُكَذِّبِينَ the end⁷ of the unbelievers.⁸

قُلْ لِمَن 12. Say: "To Whom belongs
مَا فِي السَّمَوَاتِ all that is in the heavens
وَالْأَرْضِ and the earth?"
قُلْ لِلَّهِ Say: "To Allah."
كَتَبَ عَلَى نَفْسِهِ He has ordained⁹ on Himself
الرَّحْمَةَ mercy.
لَيَجْمَعَنَّ He will surely muster¹⁰ you
إِلَى يَوْمِ الْقِيَمَةِ to the Day of Judgement.

1. The 'ayah is in continuation of the description of the unbelievers' attitude to the Prophet, peace and blessings of Allah be on him. Their disbelief of his mission and the scripture sent down on him was nothing new. Previous Prophets had been similarly disbelieved and mocked at. *استهزى* 'ustahzi'a = he was mocked, scoffed at, ridiculed, derided at (v. iii. m. s. past passive from *istahza'a*, form X of *haza'a* [haz'/huz'/huzu'/huzū'/nahza'ah], to mock., to make fun. See *yastahzi'āna* at 6:5, p. 393, n.2).

2. *حاق* *hāqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *hawqa*, to surround).

3. *سَخَرُوا* *sakhirū* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [sukhr/maskhar], to ridicule, deride. See *yashkarūna* at 2:212, p. 101, n. 14).

4. i. e., the punishment which the unbelievers laughed at did befall them. *يَسْتَهْزِئُونَ* *yastahzi'āna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a*. See n. 1 above).

5. *سِيرُوا* *sīrū* = you (all) travel, go about, journey (v. ii. m. pl. imperative from *sāra* [sayr/sayrūrah/masīr/nasīrah/asyār] to move, to travel. See at 3:137, p. 209, n. 2).

6. *انظُرُوا* *unzurū* = you (all) see, look at, observe (v. ii. m. pl. imperative from *nazara* [nazar/mauzar], to see. See at 3:137, p. 209, n. 3).

7. *عاقبة* *āqibah* (s.; pl. عَوَاقِبُ 'awāqib) = end, outcome, upshot, consequence, effect, result. See at 3:137, p. 209, n. 4.

8. *مُكَذِّبِينَ* *mukadhdhibīn* (acc./gen. of *mukadhdhibūn*, sing. *mukadhdhib*) = those who cry lies (to), unbelievers (active participle from *kadhdhaba*, form II of *kadhibu* [kidhb /kadhib /kadhbah /kidhbah], to lie. See *kadhdhabū* at 3:137, p. 209, n. 5).

9. *كَتَبَ* *kataba* = he wrote, ordained, made obligatory, imposed (v. iii. m. s. past from *katb* /kitābah, to write. See at 5:21, p. 340, n. 1).

10. *لَيَجْمَعَنَّ* *la-yajma'anna* = he will surely collect, gather, muster (v. iii. m. s. emphatic impfct. from *jama'a* [jamu'], to gather, to collect. See *yajma'u* at 5:109, p. 384, n. 7).

لَا رَيْبَ فِيهِ No doubt¹ is there in it.

الَّذِينَ خَسِرُوا أنفسهم فهم themselves, they are the ones

لَا يُؤْمِنُونَ that do not believe.

وَلَهُ 13. To Him belongs

مَا سَكَنَ فِي اللَّيْلِ

وَالنَّهَارِ and the day;⁴

وَهُوَ السَّمِيعُ and He is the All-Hearing,⁵

الْعَلِيمُ All-Knowing.⁶

قُلْ 14. Say:

أَعْرَضَ اللَّهُ "Is one other than Allah

أَتَّخِذُ رِيًّا I shall take?⁷ as Lord-Protector

فَاطِرُ السَّمَوَاتِ – Creator⁸ of the heavens

وَالْأَرْضِ and the earth,

وَهُوَ يُطِمْ and He it is Who feeds⁹

وَلَا يَصْعَدُ but is not fed?"¹⁰

قُلْ إِنِّي أُمِرْتُ Say: "I indeed am bidden¹¹

أَنْ أَكُونَ أَوَّلَ that I be the first

مَنْ أَسْلَمَ who surrenders,¹²

وَلَا تَكُونَنَّ and that you must not be

مِنَ الْمُشْرِكِينَ of the polytheists."

1. رَيْبٌ *rayb* = doubt, suspicion, misgivings. See at 2:22 p. 12, n.6.

2. i.e., those who set partners with Allah ruin themselves. خَسِرُوا *khasirû* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr* /*khusâr*/ *khusârah*/ *khusârân*], to lose. See *khasira* at 4:119, p. 297, n. 6)

3. سَكَنَ *sakana* = he or it became still, reposed, rested, lived (v. iii. m. s. past from *sakana*, to be still. See *istakânû* at 3:146, p. 212, n. 6)

4. i. e., all that exists at all times and places are Allah's creation and subject to His will and dispensation.

5. i. e., of all that you say openly or secretly.

6. i. e., of all your deeds and intentions, open or secret.

7. اَتَّخَذَ *'attakhidhu* = I take, take for myself, adopt, assume (v. i. s. impfct. from *ittakhadha*, form VIII of *'akhadha* [*akhdh*], to take. See *ittakhadhu* at 5:81, p. 370, n. 2).

8. فَاطِرُ *Fâfir* = Creator, Maker, Originator, Initiator, one who splits, one who brings into being. Active participle from *fatara* [*fâir*], to split, to create.

9. يَطْعَمُ *yut'imu* = he feeds, gives food, provides sustenance (v. iii. m. s. impfct. from *'at'ama*, form IV of *ta'ima* [*ta'im*], to eat, to taste. See *ta'imû* at 5:93, p. 375, n. 19).

10. يَطْعَمُ *yut'amû* = he is fed, given food, provided sustenance (v. iii. m. s. impfct. passive from *'at'ama*, form IV of *ta'ima*. See n.9 above.

11. أُمِرْتُ *'umirtu* = I was bidden, commanded, ordered, instructed (v. i. s. past passive from *'amara* [*'amr*], to command. See *'umarta* at 5:117, p. 389, n. 3).

12. i. e., surrenders completely to Allah, thus becoming a Muslim. أَسْلَمَ *'aslama* = he surrendered, submitted, committed himself, resigned himself (v. iii. m. s. past in from IV of *sahma* [*salâmah/salâm*], to be safe, secure. See at 4:125, p. 299, n. 7).

قُلْ إِنِّي أَخَافُ 15. Say: " I indeed dread,¹

إِنْ عَصَيْتُ رَبِّي if I disobey² my Lord,

عَذَابَ يَوْمٍ the punishment of a day

عَظِيمٍ very grave."³

مَنْ يُضَرِّفْ 16. From whoever it is kept

عَنْهُ يَوْمَئِذٍ away⁴ that day,

فَقَدْ رَجَعْتُ him He will have graced;⁵

وَذَلِكَ الْفَوْزُ and that will be the success⁶

أَلَمِيقَاتٍ most obvious.⁷

وَأِنْ يَسْخَسَكَ اللَّهُ 17. And if Allah touches⁸ you

بِضَرٍّ with a harm,⁹

فَلَا كَاشِفَ لَهُٗ no remover¹⁰ is there for it

إِلَّا هُوَ except He;

وَأِنْ يَمَسَّكَ and if He touches you

بِخَيْرٍ with a blessing,

فَهُوَ عَلَى كُلِّ شَيْءٍ He is over everything

قَدِيرٌ All-Capable.¹¹

وَهُوَ الْغَافِرُ 18. He is the Irresistible¹²

فَوْقَ عِبَادِهِ over His servants;

وَهُوَ الْحَكِيمُ and He is the All-Wise,¹³

الْحَلِيمُ All-Aware.¹⁴

1. أخاف 'akhâfu = I fear, am afraid, dread (v. i. s. impfct. from khâfa [khawf], to fear. See yakhâfu at 5:108, p. 384, n. 1).

2. عصيت 'asaytu = I disobeyed, rebelled, defied (v. i. s. past from 'aṣā ['iṣyân/ ma'ṣiyah], to rebel, to disobey, to defy. See 'asaw at 5:78, p. 369, n. 1).

3. عظيم 'aẓīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 5:119, p. 390, n. 10).

4. i. e., from whoever the punishment of that day is diverted. يضرّف yuṣraf(u) = he or it is kept away, diverted, turned away, averted, disbursed (v. iii. m. s. impfct. passive from ṣarafa [ṣarf], to turn away. The final letter is vowelless because the verb is in a conditional clause preceded by man. See ṣarafa at 3:152, p. 214, n. 5).

5. رحم rahīma = he graced, had mercy on, spared, let off (v. iii. m. s. from raḥmah/marḥamah. See turḥamāna at 3:132, p. 207, n. 7).

6. فوز fawz = success, triumph, victory, achievement. See at 5:119, p. 390, n. 9.

7. مبين mubīn = all too clear, most obvious, manifest, patent. See at 6:7, p. 394, n. 5.

8. يمسّ yamsas (yamassu from yamsasu) = he touches, feels (v. iii. m. s. impfct. from massa [mass/masîṣ], to feel, to touch. The final letter is vowelless because the verb is in a conditional clause preceded by 'in. See at 3:174, p. 224, n. 2).

9. ضر ḍurr = harm, damage, detriment. See ḍurr at 5:76, p. 367, n. 9.

10. كاشف kāshif (s.; pl. kāshifūn/ kashafah) = remover, discoverer, investigator. Active participle from kashafa [kashf], to remove, to throw open).

11. i. e., none can interfere with or prevent His will being effective.

12. قاهر qāhir = overpowering, vanquisher, irresistible. Active participle from qahara [qahr], to subjugate, overpower.

13. i. e., All-Wise in His decrees and dispensation.

14. i. e., All-Aware of what is good and bad for His creatures and of their deeds and intentions, open or secret.

19. Say : "What thing is
 أَكْبَرُ شَهَادَةٍ the greatest as a testimony?"¹
 قُلْ إِنَّ اللَّهَ شَهِيدٌ Say: "Allah is the Witness"²
 بَيْنِي وَبَيْنَكُمْ between you and me;
 وَأَوْصَى إِلَيْنِ and communicated³ to me
 هَذَا الْقُرْآنُ has been this Qur'ān
 لِأَذِّنْكُمْ بِهِ that I may warn⁴ you by it
 وَمَنْ يَلْعَلْ and anyone it reaches.⁵
 أَبَيْتُمْ أَنْ تَشْهَدُوا Do you really bear witness⁶
 أَنْتُمْ مَعَ اللَّهِ that there are with Allah
 إِلَهَاتُ أُخْرَى other gods?"
 قُلْ لَا أَشْهَدُ Say: "I do not bear witness."⁷
 قُلْ إِنَّنِيَ هُوَ إِلَهُ وَاحِدٌ Say: "He is but One God.
 وَإِنِّي بَرِيءٌ And I indeed am innocent⁸
 مِمَّا تُشْرِكُونَ of what you associate."⁹

20. Those whom
 آتَيْنَاهُمُ الْكِتَابَ We have given the Book
 يَعْرِفُونَهُ know¹⁰ him
 كَمَا يَعْرِفُونَ as they know
 أَبْنَاءَهُمْ their sons;
 الَّذِينَ those who
 خَسِرُوا أَنْفُسَهُمْ have lost¹¹ themselves,

1. شهادة *shahādah* = testimony, evidence, witness. See at 5:106, p. 66, n. 2.

2. شهيد *shahid* (s.; pl. *shuhadā'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [*shuhūd*], to see, to witness. See at 5:117, p. 389, n. 5).

3. أَوْصَى *'āhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhā*, form IV of *wahā* [*wahy*], to communicate. See *'awhaytu* at 5:111, p. 382, n. 4). The word *wahy* technically means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos 2-4).

4. أذَّنْ *'undhira(u)* = I warn, I caution (v. i. s. impfct. from *'undhara*, form IV of *nadhara* [*nadhīr*, *nudhār*], to dedicate, to make a vow. The final letter takes *fathah* because of a hidden *'an* in *li* {*kām* of motivation} coming before the verb. See *'undharta* at 2:6, p. 6, n. 2).

5. بَلَغَ *balagha* = he or it reached, came to, attained (v. iii. m. s. past from *bulāgh*, to reach. See at 3:40, p. 171, n. 10).

6. تَشْهَدُونَ *tash-hadūna* = you (all) bear witness, see with your own eyes (v. ii. m. pl. impfct. from *shahida* [*shuhūd/shahādah*], to witness, to testify. See at 3:70, p. 182, n. 11).

7. i. e., I do not bear witness to that effect. أَشْهَد *'ash-hadu* = I bear witness, testify (v. i. s. impfct. from *shahida*. See n. 6 above).

8. بَرِيءٌ *barī'* (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt. See at 4:112, p. 294, n. 2.

9. i. e., associate with Allah. تَشْرِكُونَ *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. in form IV of *sharika* [*shirk/ sharikah*], to share. See *'ashrakū* at 5:82, p. 370, n. 8).

10. i. e., they know that Muhammad, peace and blessings of Allah be on him, was Allah's Messenger. يَعْرِفُونَ *ya'rifūna* = they know,

recognize, are aware of (v. iii. m. pl. impfct. from *'arafa* [*ma'rifah/ 'irfān*], to know, to recognize. See *'arafū* at 5:83, p. 371, n. 5).

11. خَسِرُوا *khasirū* = they lost, suffered damage (v. iii. m. pl. past from *khasira* [*khusr/ khasār/ khasārah/ khusrān*], to lose. See at 6:12, p. 396, n. 2).

فَهُمْ they are the ones

لَا يُؤْمِنُونَ that do not believe.

Section (Rukū') 3

وَمَنْ أَظْلَمُ 21. And who is viler¹

مِمَّنْ أَفْتَرَى than the one who fabricates²

عَلَى اللَّهِ كِبًا أَوْ against Allah a lie³ or

كَذَّبَ بِآيَاتِهِ cries lies⁴ to His revelations?

إِنَّهُ لَا يَفْلَحُ Successful⁵ sure will not be

الظَّالِمُونَ the transgressors.⁶

وَيَوْمَ 22. And the day

نَحْشُرُهُمْ جَمِيعًا We shall muster⁷ them all,

ثُمَّ نَقُولُ لِلَّذِينَ then shall say to those

أَشْرَكُوا who set partners:⁸

أَيْنَ شُرَكَاءُكُمْ "Where are your partners

الَّذِينَ كُنْتُمْ whom you used to

تَزْعُمُونَ presume?"⁹

ثُمَّ لَوْ كُنْ فَتَنَّهُمْ 23. Then their plea¹⁰ shall not

إِلَّا أَنْ قَالُوا be save that they will

وَاللَّهُ رَبَّنَا say: "By Allah, our Lord,

مَا كُنَّا مُشْرِكِينَ We were not polytheists."

أَنْظُرْ كَيْفَ كَذَبُوا 24. Look, how they lie¹¹

1. أَظْلَمُ 'aẓlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of ẓālim. See at 2:140, p. 66, n. 3).

2. أَفْتَرَى iftarā = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of ʔarā [ʔury], to cut lengthwise, to fabricate. See at 4:48, p. 192, n. 12).

3. i. e., such as saying that He has partners or that He has taken a son unto Himself.

4. كَذَبَ kadhdhaba = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past. in form II of kadhaba [kidhb /kadhib /kadhibah / kidhbah], to lie. See kadhdhabū at 6:5, p. 392, n. 12).

5. يَفْلَحُ yufliḥu = he succeeds, prospers (v. iii. m. s. impct. from 'aflaḥa, form IV of ʔalaha [ʔalḥ], to split. See tufliḥūna at 5:100, p. 379, n. 13).

6. Note that those who set partners with Allah are called the worst wrong-doers or transgressors. الظالمون ẓālimūn (sing. ẓālim) = transgressors, wrong-doers, unjust persons. Active participle from ẓalama [ẓaluz/ẓulm], to do wrong. See at 5:45, p. 352, n. 5).

7. This and the following two 'āyahs describe the condition of the polytheists on the Day of Judgement. نَحْشُرُهُمْ nahshuru = we muster, gather, collect, assemble, herd (v. i. pl. impct. from ḥashara [hashr], to gather. See tuḥsharūna at 5:96, p. 378, n. 4).

8. i. e., set partners with Allah. أَشْرَكُوا 'ashrakū = they set partners, associated (v. iii. m. pl. past. from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 5:82, p. 370, n. 8).

9. تَزْعُمُونَ taz'umūna = you (all) claim, maintain, presume (v. ii. m. pl. impct. from za'ama [za'm], to claim, to pretend. See yuz'amūna at 4:60, p. 267, n. 7).

10. فَتْنَةٌ fitnah (pl. fitan) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 5:71, p. 365, n. 6.

11. كَذَبُوا kadhabū = they lied, made false statement (v. iii. m. pl. past. from kadhaba. See n. 4 above).

عَلَىٰ أَنْفُسِهِمْ وَمَلَ against themselves; and gone

عَنْهُمْ astray¹ from them will be

مَا كَانُوا يَفْقَهُونَ what they use to fabricate.²

وَمِنْهُمْ 25. There are of them some

مَنْ يَسْتَمِعُ إِلَيْكَ وَ who lend ear³ to you; but

جَعَلْنَا عَلَىٰ قُلُوبِهِمْ We have put⁴ on their hearts

أَكِنَّةٌ coverings⁵

أَنْ يَفْقَهُوهُ lest they should grasp⁶ it;

وَفِي أَعْيُنِهِمْ and in their ears

وَقَرًا deafness⁷ –

وَأَنْ يَرَوْا and even if they see

كُلَّ آيَةٍ every sign⁸

لَا يُؤْمِنُوا بِهَا they will not believe in it –

حَتَّىٰ إِذَا so much so that when

جَاءُوكَ they come to you

يُحَادِّثُونَكَ they dispute⁹ with you,

يَقُولُ الَّذِينَ there saying those who

كَفَرُوا disbelieve:

إِنْ هَٰذَا إِلَّا "This is naught but

أَسَاطِيرُ الْأَوَّلِينَ the legends¹⁰ of the ancients."

وَهُمْ 26. And they

1. ضل *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalāl/dalālah*, to loose one's way. {*dalla* 'anhum' = he or it went astray from them, i. e., it was lost to them.} See at 5:105, p. 381, n. 11).

2. i. e., their supposed gods and deities will be of no avail to them on that day. يفترون *yafstarūna* = they fabricate, make up, invent falsely, trump up, slander, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 5:102, p. 380, n. 10).

3. يستمع *yastami'u* = he listens, hears, lends ear (v. iii. m. s. impfct. from *istama'a*, form VIII of *sami'a* [[*sam'* /*samā'* /*samā'ah* /*masma'*], to hear. See *sami'u* at 5:83, p. 371, n. 2).

4. جعلنا *ja'alnā* = we set, made, put, placed, appointed (v. i. pl. past from *ja'ala* [ja'ʾl], to make, to put. See at 4:33, p. 254, n. 11).

5. i. e. Allah has made them incapable of understanding His revelations. اكِنَّة *'akinnah* (pl.; s. *kunn/kinn*) = covers, coverings, shelters, nests. See *'aknānūtum* at 2:235, p. 118, n. 7.

6. يفقهوا *yafqahū(na)* = they grasp, they understand, comprehend (v. iii. m. pl. impfct. from *faqihā* [fiqh], to understand. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See *yafqahūna* at 4:78, p. 276, n. 2).

7. وقرا *waqr* = deafness, heaviness, hollowness.

8. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, evidence, miracle. See at 6:4, p. 392, n. 8.

9. يحادلون *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [jadl], to tighten. See *tujādilū* at 4:107, p. 292, n. 1).

10. أساطير *'asāfir* (pl.; s. *'ustūrah*) = legends, myths, fables, tales.

يَنْهَوْنَ عَنْهُ prevent¹ from it
وَيَنْتَوُونَ عَنْهُ and remain aloof² from it;
وَأِنْ يَهْلِكُوا but they ruin³ not
إِلَّا أَنْفُسَهُمْ except themselves,
وَمَا يَشْعُرُونَ وَمَا يَشْعُرُونَ while they do not realize.⁴

وَلَوْ تَرَى 27. Were you to see
إِذْ يُوقَفُونَ when they will be positioned⁵
عَلَى النَّارِ over the fire
فَقَالُوا بَلَيْتْنَا and they will say: "Would that
مُرُدُّ be we were sent back,⁶
وَلَا نَكْذِبُ then we would not cry lies⁷ to
بَيِّنَاتِ رَبِّنَا the revelations⁸ of our Lord
وَنَكُونُ and we would be
مِنَ الْمُؤْمِنِينَ of the believing ones."

بَلْ يَدَاهُم 28. Nay, bare⁹ to them will be
مَا كَانُوا يُخْفُونَ what they used to conceal¹⁰
مِنْ قَبْلُ afore;
وَلَوْ رُدُّوا and were they returned¹¹
لَعَادُوا لِمَا they would relapse¹² into what
نُهِوا عَنْهُ they were prohibited¹³ from;
وَلَا يَتَمَنَّوْنَ and indeed they are liars.

1. i. e., they prevent others. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahā*, [nahw/nahy], to forbid. See at 3:114, p. 200, n. 13).

2. يَنْتَوُونَ *yan'awna* = they remain aloof, keep away (v. iii. m. pl. impfct. from *na'a* [na'y], to keep away).

3. يَهْلِكُونَ *yuhlikūna* = they ruin, destroy (v. iii. m. pl. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/ halāk /ahlukah], to perish. See *'ahlaknā* at 6:6, p. 393, n. 3).

4. يَشْعُرُونَ *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [shu'ār], to realize, to know. See at 3:69, p. 182, n.8).

5. يُوقَفُونَ *wuqifū* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [wuqūf], to stand still).

6. مُرَدُّ *nuraddu* = we are returned, sent back (v. i. pl. impfct. passive from *radda* [radd], to send back. See *turadda* at 5:108, p. 384, n. 3).

7. نَكْذِبُ *nukadhdhiba(u)* = we cry lies, disbelieve (v. i. pl. impfct. from *kadhdhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah / kidhbah], to lie. See *kadhdhaba* at 6:21, p. 399, n. 4).

8. بَيِّنَاتٍ *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 5:75, p. 367, n. 7.

9. بَدَأَ *badā* = he or it came to view, appeared clear, came to light, became bare (v. iii. m. s. past from *budāww/ badā'*, to appear, to come to light. See *tubda* at 5:101, p. 380, n. 1).

10. يُخْفُونَ *yukhfūna* = they hide, conceal, secrete (v. iii. m. pl. impfct. from *'akhfā*, form IV of *khafiya* [khafā /khifāh/khufyah], to be hidden. See at 3:154, p. 215, n. 13).

11. رُدُّوا *ruddū* = they were returned, sent back, reverted (v. iii. m. pl. past passive from *radda*. See n. 6 above).

12. عَادُوا *'ādū* = they returned, came back, relapsed (v. iii. m. pl. past from *'āda* ['awd/ 'awdah/ma'ād], to return. See *'āda* at 5:95, p. 377, n. 9).

13. نُهِيَوا *nuhū* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahā* [nahw/nahy], to forbid. See at 4:161, p. 316, n. 9).

وَقَالُوا 29. And they say:

إِنْ هِيَ إِلَّا "There is naught but

حَيَاتُنَا الدُّنْيَا this worldly life of ours;

وَمَا نَحْنُ and we shall not

بِمَبْعُوثِينَ ﴿٢٩﴾ be resurrected."¹

وَلَوْ تَرَى 30. But if you could see²

إِذْ يُوقَفُوا when they will be placed³

عَلَىٰ رَبِّهِمْ before their Lord!

قَالَ الْكَافِرُ هَذَا He will say: "Is not this

بِالْحَقِّ the truth?"

قَالُوا بَلَىٰ They will say: "O yes,

وَرَبَّنَا by our Lord."

قَالَ قَدُوفُوا He will say: "Then taste⁴

الْعَذَابِ مَا the punishment for that

كُنتُمْ تَكْفُرُونَ ﴿٣٠﴾ you used to disbelieve."

Section (Rukû') 4

فَدَحِصِرَ 31. Loss there indeed incur⁵

الَّذِينَ كَذَّبُوا those who disbelieve

يَلْقَاءُ اللَّهَ in the meeting⁶ with Allah,

حَتَّىٰ إِذَا so that when

جَاءَهُمُ السَّاعَةُ the Hour⁷ will come to them

بَغْتَةً all of a sudden⁸

1. i. e., resurrected after death. مَبْعُوثِينَ *mab'ûthin* (pl.; acc./gen. of *mab'ûthin*; s. *mab'ûth*) = those resurrected, raised, raised up. Passive participle from *ba'atha* [*ba'th*], to send, to raise. See *ba'atha* at 5:30, p. 343, n. 5).

2. تَرَى *tarâ* = you see, notice, observe (v. ii. m. s. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *yurâ'ûna* at 4:142, p. 308, n. 8).

3. وَقَفُوا *wuqifû* = they were positioned, stopped, placed (v. iii. m. pl. past passive, from *waqafa* [*wuqûf*], to stand still. See at 6:27, p. 401, n. 5).

4. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/madhâq*], to taste. See at 3:181, p. 227, n. 5).

5. خَسِرَ *khasira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khasâr* /*khasârah* /*khusrân*. See at 4:119, p. 297, n. 6).

6. لِقَاءَ *liqâ'* = meeting, encounter. See *'alqaynâ* at 5:64, p. 361, n. 11.

7. سَاعَةً *sâ'ah* (s.; pl. *sâ'ât*) = hour, Hour of Resurrection.

8. بَغْتَةً *baghtatan* = all of a sudden, suddenly, surprisingly.

قَالُوا إِنَحْسَرْنَا they will say: "Alas for us

عَلَى مَا قَرَّطْنَا فِيهَا for that we neglected¹ it;

وَهُمْ يَحْمِلُونَ and they will be carrying²

أَوْزَارَهُمْ their heavy loads³

عَلَى ظُهُورِهِمْ on their backs.

أَلَا سَاءَ O how evil is

مَا يَرْزُونَ ﴿١٦﴾ the heavy load they carry!⁴

وَمَا الْحَيَاةُ الدُّنْيَا 32. This worldly life is not

إِلَّا لَعِبٌ وَلَهْوٌ but a game⁵ and a fun;⁶

وَلِلْآخِرَةِ and the abode in the hereaf-

خَيْرٌ لِلَّذِينَ ter is the best for those who

يَتَّقُونَ fear Allah.⁷

أَفَلَا تَعْقِلُونَ ﴿١٧﴾ So will you not understand?⁸

قَدْ نَعْلَمُ 33. We indeed know⁹

إِنَّهُ لَيَحْزَنُكَ that it saddens¹⁰ you

الَّذِي يَقُولُونَ what they say.

فَإِنَّهُمْ They in reality

لَا يَكْذِبُونَكَ do not cry lies¹¹ to you –

وَلَكِنَّ الظَّالِمِينَ but the transgressors¹² do

بَيِّنَاتٍ مِنَ اللَّهِ at the revelations of Allah

يَجْحَدُونَ ﴿١٨﴾ hurl rejection.¹³

1. *farraṭnā* = we neglected, became remiss, forsook, abandoned (v. i. pl. past from *farraṭa*, form II of *farata* [*fart/furāt*], to rush, to escape).

2. *yahmilūna* = they carry, bear, take the load of (v. iii. m. pl. impfct. from *hamala* [*haml*], to carry. See *iḥtamala* at 4:112, p. 294, n. 3).

3. i. e., of sins. *'awzār* (pl.; s., *zarr* *wizr*) = heavy loads, burdens, sins, crimes, encumbrances.

4. *yazīrūna* = they carry heavy loads, bear the burden (v. iii. m. pl. impfct. from *wazara* [*wizr*], to carry a burden. See n. 3 above).

5. *la'ib* (s.; pl. *'al'āb*) = play, game, sport, fun, joke, jest. See at 5:58, p. 359, n. 5.

6. *lahw* = fun, play, diversion, distraction, pleasure, amusement.

7. *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 2:187, p. 90, n. 7).

8. *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* [*'uql*], to be endowed with reason. See at 3:65, p. 181, n. 3).

9. *na'lamu* = we know, are aware of, have the knowledge (v. i. pl. impfct. from *'alima* [*'ilm*], to know. See *ta'lamu* at 5:116, p. 50, n. 7).

10. *yahzunu* = he or it saddens, grieves (v. iii. m. s. impfct. from *hazana* [*huzn*], to make sad. See *yahzun* at 3:176, p. 224, n. 9). Note that with *kasrah* under the middle letter (*hazina/yahzunu*) the verb gives an intransitive sense, meaning he became sad, he grieves.

11. *yukadhhibūna* = they cry lies, disbelieve, think as false (v. iii. m. pl. impfct. from *kadhhaba*, form II of *kadhba* [*kidhb* / *kudhib* / *kadhbah* / *kidhbah*], to lie. See *nukadhhibu* at 6:27, p. 401, n. 7).

12. i. e., the polytheists. *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 5:107, p. 383, n. 10).

13. *yajhdūna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [*jahd/juhād*], to reject, to deny).

وَلَقَدْ كُذِّبَتْ 34. Disbelieved¹ indeed were
 رُسُلٌ مِنْ قَبْلِكَ Messengers before you,
 فَصَبَرُوا but they bore with patience²
 عَلَى مَا كُذِّبُوا that they were disbelieved;
 وَأُذِّبُوا and they were persecuted³
 حَتَّىٰ آتَيْنَاهُمْ نَصْرًا till Our help⁴ came to them;
 وَلَا مَبْدَلَ and there is none to alter⁵
 لِكَلِمَاتِ اللَّهِ Allah's Words;⁶
 وَلَقَدْ جَاءَكَ and there already has come
 مِنْ نَبَأٍ to you some news⁷ of
 الْمُرْسَلِينَ the Messengers.⁸

وَلِنْ كَانَ كَبُرَ 35. And if heavy has become⁹
 عَلَيْكَ إِعْرَاضُهُمْ on you their turning away,¹⁰
 فَإِنْ اسْتَطَعْتَ then if you have power¹¹ to
 أَنْ تَنْبَغِيَ نَقْعًا seek¹² a tunnel in the earth
 فِي الْأَرْضِ or a ladder into the sky
 أَوْ سُلَّمًا فِي السَّمَاءِ and thus bring to them
 فَتَأْتِيَهُمْ a sign (miracle) –
 بِآيَةٍ but were Allah to will
 لَجَمْعُهُمْ He would have brought
 عَلَى الْهَدْيِ them together on guidance.
 فَلَا تَكُونَنَّ So you must not be
 مِنَ الْجَاهِلِينَ of the ignorant.

1. *kudhdhibat* = she or it was disbelieved, cried lies to (v. iii. f. s. past passive from *kudhdhiba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See *yukadhdhibûna* at 6:33, p. 403, n. 11).

2. *sabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient, to bind. See *taṣbirû* at 4:25, p. 252, n. 1).

3. *ûdû* = they were persecuted, made to suffer, hurt, molested, (v. iii. m. pl. past passive from *'adhâ*, form IV of *'adhiya* [*'adhan*], to be harmed. See at 3:195, p. 233, n. 5).

4. *naṣr* = help, support, victory, triumph.

5. *mubaddil* = one who alters, makes changes, modifier (active participle from *baddala*, form II of *badala* [*badl*], to replace. See *baddalnâ* at 4:56, p. 265, n.).

6. i. e., Allah's promises of help to His Messengers. This is an assurance to the Prophet Muhammad, peace and blessings of Allah be on him, that Allah's help would ultimately give him success. *kalimât* (pl.; s. *kalimah*) = words, utterances, sayings, speeches (fig. promises). See *kalimah* at 3:64, p. 180, n. 3.

7. i. e., some accounts of how Allah helped the previous Messengers. *naba'* (s.; pl. *'anbâ'*) = news, tidings. See at 5:27, p. 342, n. 1.

8. *mursalin* (accusative /genitive of *mursalîn*, sing. *mursal*) = messengers, those sent out. See at 2:252, p. 128, n. 12.

9. *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kubr*/*kibâr*/*kubârah*, to be big. See *yastakbirûna* at 5:82, p. 371, n. 1).

10. *'irâd* = avoidance, turning away, shunning. Verbal noun in form IV from *'arada* [*'ard*], to be wide, to be visible. See at 4:128, p. 301, n. 2.

11. *istata'a* = you were able, had the power (v. ii. m. s. past from *istatâ'a*, form X of *tâ'a* [*taw'*], to obey. See *yusta'û'u* at 5:112, p. 386, n. 8).

12. *tabtaghiya* = you seek, desire, strive for (v. ii. m. s. impfct. from *ibtaghâ*, form VIII of *baghâ* [*bughâ*], to seek. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *tabtaghûna* at 4:94, p. 284, n. 10).

إِنَّمَا يَسْتَجِيبُ 36. There but respond¹

الَّذِينَ يَسْمَعُونَ those who listen;²

وَالْمَوْتَى and as to the dead,³

يَعْلَمُهُمُ اللَّهُ Allah will raise them up;⁴

ثُمَّ إِلَيْهِ then to Him

يُرْجَعُونَ they will be returned.⁵

وَقَالُوا 37. And they say:

لَوْلَا نُزِّلَ عَلَيْهِ "Why is not sent down⁶ on

مَا يَشَاءُ مِنْ رَبِّهِ him a sign⁷ from his Lord?"

قُلْ إِنَّ اللَّهَ قَادِرٌ Say: "Verily Allah is Capable

عَلَى أَنْ يَنْزِلَ مَا يَشَاءُ of sending down a sign;

وَلَكِنْ أَكْثَرُهُمْ but most of them

لَا يَعْلَمُونَ do not know."⁸

وَمَا مِنْ دَابَّةٍ 38. And none of an animal⁹

فِي الْأَرْضِ is there in the earth

وَلَا طَائِرٌ يَطِيرُ nor any bird¹⁰ flying¹¹

بِجَنَاحَيْهِ by its two wings¹²

إِلَّا أُمَّةٌ but are communities¹³

أَنْتَ لَكُمْ like yours.¹⁴

مَا فَرَّغْنَا We have not neglected¹⁵

فِي الْكِتَابِ مِنْ شَيْءٍ in the Book anything.

1. يستجيب *yastajibu* = he responds, answers complies with, accedes to, listens to (v. iii. m. s. impfct. from *istajāba*, from X of *jāba* [jawb]), to travel, to explore. See *istajābū* at 3:172, p. 223, n. 2).

2. i. e., listen with the intention of understanding. يستمعون *yastami'ūna* = they listen, hear, give ear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [sam' /samā' /samā'ah /masma'], to hear. See *yastami'u* at 6:25, p. 400, n. 3).

3. i. e., whose hearts are dead, the unbelievers; also the physically dead.

4. يبعث *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'tha* [ba'th]), to send out, to raise. See *mab'ūthīn* at 6:29, p. 402, n. 1).

5. يرجعون *yurja'āna* = they (all) are returned, taken back, sent back (v. iii. m. pl. impfct. passive from *raja'a* [rujū'], to return. See at 3:83, p. 188, n. 5).

6. نزل *nuzzila* = he or it is sent down, descended (v. iii. m. s. past passive from *nazzala*, form II of *nazala* [nuzāl], to come down. See *nazzalnā* at 6:7, p. 393, n. 3).

7. i. e., a miracle. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, miracle. See at 6:25, p. 400, n. 8.

8. i. e., the consequences of disobedience even after the sending down of the suggested miracle (Ibn Kathīr, III, 248).

9. دابة *dābbah* (pl. *dawābb*) = animal, riding beast, crawling creature. See at 2: 164, p. 77, n. 7.

10. طائر *ṭā'ir* = flier, bird. See *ṭayr* at 3:49, p. 174, n. 10.

11. يطير *yatīru* = he or it flies, hastens (v. iii. m. s. impfct. from *ṭara* [ṭayr/ṭayrān]), to fly.

12. جناحي *janāhay(n)*, (acc./gen. of *junāḥān*; s. *junāḥ*; pl. *'ajniḥah/'ajnuḥ*) = two wings.

13. أمة *'umam* (pl.; s. أمة *'ummaḥ*) = communities, nations, peoples, generation. See *'ummaḥ* at 5:48, p. 354, n. 1.

14. i. e., in the matter of creation, life, death, physical needs, dependence on Allah etc. (*Tafsīr al-Jalālayn*).

15. فرغنا *farraṭnā* = we neglected, forsook (v. i. pl. past from *farraṭa*, form II of *faraṭa* [farī/furūt]), to rush, to escape. See at 6:31, p. 403, n. 1).

ثُمَّ إِلَىٰ رَبِّهِمْ
يُحْشَرُونَ Then to their Lord
they will be assembled.¹

وَالَّذِينَ كَذَبُوا 39. Those who cry lies²

إِلَىٰ بَيِّنَاتٍ to Our revelations

صُمٌّ وَبُكْمٌ are deaf³ and dumb⁴

فِي الظُّلُمَاتِ in the darkness.⁵

مَنْ يَشَاءُ اللَّهُ Whomsoever Allah wills

يَضِلُّهُ He lets him go astray,⁶

وَمَنْ يَشَاءُ and whomsoever He wills

يَجْعَلُهُ عَلَىٰ صِرَاطٍ He sets⁷ him on a path.⁸

مُسْتَقِيمٍ straight and proper.⁹

قُلْ أَرَأَيْتُمْ 40. Say: "Do you see to you

إِنْ أَتَاكُمْ that if there comes to you

عَذَابُ اللَّهِ Allah's retribution

أَوْ أَتَاكُمْ or there comes to you

السَّاعَةُ the Hour of Resurrection,¹⁰

أَغْيَرَهُ إِلَّا هُوَ is it other than Allah

تَدْعُونَ you will invoke,¹¹

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?"¹²

بَلْ إِلَٰهُكُمْ اللَّهُ 41. Nay, Him you will invoke

1. i. e., on the Day of Judgement. يَحْشَرُونَ *yuḥsharūna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *ḥaṣhara* [*ḥaṣhr*], to gather. See *nahṣhuru* at 6:22, p. 399, n. 7).

2. كَذَبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhabu*, form II of *kadhba* [*kidhb* / *kadhib* / *kadhbih* / *kidhbah* / *kadhbah*], to lie. See at 6:5, p. 392, n. 12).

3. i. e., they are incapable of so hearing the words of guidance as to understand them. صُمٌّ *summ* (sing. *aṣamm*) deaf. See at 2:18, p. 10, n. 1, 2:171, p. 80, n. 13).

4. i. e., they are incapable of speaking out the truth. بُكْمٌ *bukm* (sing. *abkam*) = dumb. See at 2:18, p. 10, n. 2; 2:171, p. 80, n. 14).

5. i. e., the darkness of error and ignorance. ظُلُمَاتٍ *ḡulumât* (pl.; s. *zulmah*) = darkness, gloom.

6. يَضِلُّهُ *yudhīlu* (v. iii. m. s. impfct. from *aḡalla*, form IV of *ḡalla* [*ḡalâl* / *ḡalâlah*], to go astray. The last letter is vowelless for the verb is the conclusion of a conditional clause (preceded by *man*). See at 4:143, p. 309, n. 1).

7. يَجْعَلُ *yaj'al(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'l*] to make, to put. The last letter is vowelless because the verb is the conclusion of a conditional clause (preceded by *man*) See *yaj'ala* at 4:141, p. 308, n. 3).

8. صِرَاطٍ *ṣirât* = way, path, road. See at 5:16, p. 337, n. 1; 4:175, p. 323, n. 12).

9. مُسْتَقِيمٍ *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmah* / *qiyām*], to stand up, to get up. See at 5:16, p. 337, n. 2).

10. سَاعَةٍ *sā'ah* (s.; pl. *sā'ât*) = hour, Hour of Resurrection.

12. i. e., if you are true to your claim that the gods and goddesses you worship have power to do you good or harm. The Arabs believed in Allah but used to set partners with Him and in times of real danger used to invoke Allah. صَادِقِينَ *sādiqīn* (pl.; acc./gen. of *ṣādiqūn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq* / *ṣidq*], to speak the truth. See at 5:119, p. 390, n. 2).

فَيَكْشِفُ مَا and He will remove¹ what

تَدْعُونَ إِلَيْهِ you make the call² to

إِنْ شَاءَ if He wills,

وَتَنْسَوْنَ and you will forget³

مَا تُشْرِكُونَ what you set as partners.⁴

Section (Rukū') 5

وَلَقَدْ أَرْسَلْنَا 42. We had indeed sent out⁵

إِلَىٰ أُمَمٍ مِّن قَبْلِكَ to peoples before you;

فَاَخَذْنَاهُمْ and had then seized⁶ them

بِالْأَسَاوِ وَالْفُرُوعِ with adversity⁷ and affliction⁸

لَعَلَّهُمْ that they might

يَتَضَرَّعُونَ be humble.⁹

فَلَوْلَا إِذْ 43. Then why not, when

جَاءَهُمْ there came upon them

بِأَسْنَانٍ Our retribution,¹⁰

تَضَرَّعُوا they humbled themselves!¹¹

وَلَكِن قَسَتْ But stiff became¹²

قُلُوبُهُمْ their hearts

وَزَيَّنَّ لَهُمْ and charming made to them¹³

الشَّيْطَانُ مَا كَانُوا Satan what they used

يَعْمَلُونَ to do.

1. يَكْشِفُ *yakshifu* = he removes, lifts, discloses, uncovers, exposes (v. iii. m. s. impfct. from *kashafa* [kashf], to remove. See *kāshif* at 6:17, p. 397, n. 10).

2. تَدْعُونَ *tad'ūna* = you (all) make call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'ā* [du'ā], to call, to summon. See *yad'ūna* at 4:117, p. 296, n. 5).

3. تَنْسَوْنَ *tansawna* = you (all) forget (v. ii. m. pl. impfct. from *nasiya* [nasy/nisyān], to forget. See at 2:44, p. 22, n. 7).

4. i. e., with Allah. تُشْرِكُونَ *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See *'ashrakū* at 6:19, p. 398, n. 9).

5. i. e., Messengers and messages. أَرْسَلْنَا *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [rasal], to be long and flowing. See at 6:6, p. 393, n. 7).

6. أَخَذْنَاهُمْ *'akhadhnā* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [akhah], to take. See *'attakhidhu* at 6:14, p. 396, n. 7).

7. بِالْأَسَاوِ *ba'sā'* = adversity, distress, difficulty, poverty. See at 2:214, p. 103, n. 5.

8. وَالْفُرُوعِ *ḡarrā'* = affliction, suffering, illness, distress. See at 3:134, p. 207, n. 12.

9. يَتَضَرَّعُونَ *yataḡarra'ūna* = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *tadarra'u*, from V of *ḡara'u/dari'u* [ḡarā'ah/darā'], to be humble).

10. بِأَسْنَانٍ *ba's* = the thick of fighting, extreme torment, retribution. See at 2:177, p. 84, n. 4.]

11. تَضَرَّعُوا *tadarra'ū* = they humbled themselves, became submissive (v. iii. m. pl. past from *tadarra'u*. See n. 9 above).

12. قَسَتْ *qasat* = she or it became harsh, hard, stern, stiff (v. iii. f. s. past from *qasā* [qaswah/qasāwah], to be hard. See at 2:74, p. 35, n. 1).

13. زَيَّنَّ *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [zayn], to decorate, adorn. See *zuyyina* at 2:212, p. 101, n. 12).

43. So when they forgot¹ فَلَمَّا نَسُوا
 مَا ذُكِّرُوا بِهِ what they were reminded² of,
 فَفَتَحْنَا عَلَيْهِم We opened³ on them
 أَبْوَابَ كُلِّ شَيْءٍ the gates of everything⁴
 حَتَّىٰ إِذَا فَرِحُوا till when they were elated⁵
 بِمَا أُوتُوا with what they were given
 أَخَذْنَاهُمْ We took⁶ them
 بَغْتَةً by surprise.⁷
 فَإِذَا هُمْ And lo, they were
 مُبْهِتُونَ dumbfounded.⁸

45. So cut off⁹ were فَقَطَّعَ
 دَابِرَ الْقَوْمِ the roots¹⁰ of the people
 الَّذِينَ ظَلَمُوا who did wrong;¹¹
 وَالْحَمْدُ لِلَّهِ and all praise is for Allah,
 رَبِّ الْعَالَمِينَ the Lord of all beings.¹²

46. Say: "Do you see,¹³ قُلْ أَرَأَيْتُمْ
 إِنْ أَخَذَ اللَّهُ if Allah had taken away
 سَمْعَكُمْ وَأَبْصَارَكُمْ your hearing¹⁴ and your sight
 وَحَمَلَ عَلَىٰ قُلُوبِكُمْ and sealed off your hearts,
 مَنْ إِلَهٌ غَيْرُ مَنْ إِلَهٍ غَيْرُ who is the deity other than
 اللَّهِ يَأْتِيكُمْ بِهِ Allah to bring it to you?

1. *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy/nisyân*], to forget. See 5:13, p. 335, n. 4).
2. i. e., of the consequences of unbelief and punishments for disobedience and sins. ذُكِّرُوا *dhuḥkirû* = they were reminded (v. iii. m. pl. past passive from *dhakara* [*dhikr/tadhkâr*], to remember. See at *udhkurû* at 5:4, p. 329, n. 2).
3. *fatahnâ* = we opened, disclosed, granted victory (v. i. pl. past from *fataha* [*fath*], to open. See *fataha* at 2:76, p. 36, n. 4).
4. i. e., of graces and worldly amenities.
5. *farihû* = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from *fariha* [*farh*], to be glad. See *yafrahûna* 3:188, p. 230, n. 4).
6. i. e., inflicted on them the due punishment. أَخَذْنَا *'akhadhnâ* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:42, p. 407, n. 6).
7. *baghtatan* (*baghtah* surprise) = all of a sudden, surprisingly, by surprise.
8. *mublisûn* = those made speechless in confusion or grief or despair, dumbfounded. Active participle from *'ablasa*, to be speechless in confusion or grief.
9. *qatî'a* = he or it was cut, cut off, severed (v. iii. m. s. past passive from *qata'a* [*qat'*], to cut. See *iqta'û* at 5:38, p. 347, n. 2).
10. i. e., they were eradicated and annihilated. دَابِر *dâbir* = root, extremity, past. *qata'a dâbir al-shay* = to destroy the thing. See *'adbâr* at 5:21, p. 350, n. 3).
11. *zalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *zalama* [*zalm/zulm*], to do wrong. See at 4:168, p. 319, n. 9).
12. *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam*, i. e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 5:115, p. 388, n. 2).
13. i. e., do you realize, that all your faculties are given by Allah and by none else. Why should you then worship anyone other than Allah?
14. *sam'* = hearing, sense of hearing, ears. See at 2:7, p. 6, n. 6.

اَنْظُرْ كَيْفَ Look, how

نُصْرِفُ الْاَنْبِيَا۟ We spell out¹ the revelations!

ثُمَّ Even then they

يَصْدِفُوْنَ turn away.²

47. Say: "Do you see,"

اِنْ اَنْتُمْ if there comes to you

عَذَابُ اللّٰهِ Allah's retribution

بَعَثَةً اَوْ جَهْرَةً suddenly⁴ or openly,⁵

هَلْ يَهْلِكُ will there be destroyed⁶ any

اِلَّا الْقَوْمُ except the people

الظّٰلِمُوْنَ transgressing?⁷

48. And We do not despatch⁸

الرّٰسِلِيْنَ the Messengers⁹

اِلَّا مُبَشِّرِيْنَ but as givers of good news¹⁰

وَمُنْذِرِيْنَ and warners.¹¹

فَمَنْ اٰمَنَ So whoever believes

وَاَصْلَحَ and reforms,

فَلَا خَوْفٌ عَلَيْهِمْ no fear will be on them

وَلَا هُمْ يَحْزَنُوْنَ nor will they grieve.¹²

49. And those who cry lies

1. *نُصْرِفُ* *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*sarf*], to turn, to turn away. See *yusraf* at 6:16, p. 397, n. 4).

2. i. e., turn away from Allah and worship others. *يَصْدِفُوْنَ* *yaṣdifūna* = they turn away, avoid, shun (v. iii. m. pl. impfct. from *ṣadafa* [*ṣad/ṣudif*], to turn away, to happen by chance).

3. *رَأَيْتُمْ* *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'ā* [*ra'y/ru'yah*], to see, notice. See *tarā* at 6:30, p. 402, n. 2).

4. *بَعَثَةً* *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 6:43, p. 408, n. 7.

5. i. e., your seeing and knowing it. *جَهْرَةً* *jahratan* = openly, overtly, publicly.

6. *يَهْلِكُ* *yuhliku* = he is destroyed, annihilated, ruined (v. iii. s. impfct. passive from *'alilaka*, form IV of *halaka* [*halik/ hulk/ halāk /tahlukah*], to perish. See *yuhlikūna* at 6:26, p. 401, n. 3).

7. i. e., transgressing by setting partners with Allah.

8. *نُرْسِلُ* *nursilu* = we send, despatch, discharge (v. i. pl. impfct. from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalūna* at 6:42, p. 407, n. 5).

9. *مُرْسِلِينَ* *mursalīn* (accusative /genitive of *mursalūn*, sing. *mursal*) = messengers, those sent out, despatched, delegated (passive participle from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 2:252, p. 128, n. 12).

10. i. e., of rewards and blissful life in the hereafter for the believers and the righteous.

مُبَشِّرِينَ *mubashshirīn* (pl.; accusative/genitive of *mubashshirūn*, s. *mubashshir*) = deliverers of good tidings, harbingers of good news (active participle from *bashshara*, form II of *bashara*/*bashira* [*bishir/bushir*], to rejoice, be happy. See at 2:213, p. 102, n. 7; and *bashshir* at 4:164, p. 318, n. 7).

11. i. e. of Allah's displeasure and of punishment for unbelievers and sinners. *مُنْذِرِينَ* *munthirīn* (pl.; accusative/ gen. of *munthirūn*, sing. *munthir*) = warners, (act. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr/nudhūr*], to dedicate, to make a vow. See at 4:164, p. 318, n. 8).

12. i. e., in the hereafter.

يَأْتِيَنَا to Our revelations,
يَمْسُهُمُ الْعَذَابُ them will touch¹ the torment²
يَمَّا كَانُوا for they go on
يَفْسُقُونَ^(١٥) sinning defiantly.²

قُلْ لَا أَقُولُ لَكُمْ

عِنْدِي I have with me

خَزَائِنَ اللَّهِ the treasures⁴ of Allah
وَلَا أَعْلَمُ الْغَيْبِ nor do I know the unseen

وَلَا أَقُولُ لَكُمْ

إِنِّي مَلَكٌ I am an angel.

إِن أَتَّبِعْ إِلَّا مَا

يُوحَى إِلَيَّ is communicated⁶ to me."

قُلْ هَلْ يَسْتَوِي Say: "Do there be equal⁷ the

الْأَعْمَى وَالْبَصِيرُ blind⁸ and the seeing one?"⁹

أَفَلَا تَتَفَكَّرُونَ Will you not then reflect?"¹⁰

Section (Rukû') 6

وَأَنْذِرْهُ 51. And warn¹¹ therewith¹²

الَّذِينَ يَخَافُونَ those who fear

أَنْ يُخْشَرُوا that they will be rallied

إِلَىٰ رَبِّهِمْ to their Lord.

لَيْسَ لَهُمْ They do not have

مِنْ دُونِهِ وَنِيَ besides Him any Guardian

1. i. e., *yamassu* = he or it touches, feels (v. iii, m. s. impfct. from *massa* [mass/masís], to feel, to touch. See *yamassas* at 6:17, p. 397, n. 8)

2. i. e., in the hereafter.

3. *yafsuqûna* = they sin defiantly, renounce obedience, stray from the right course (v. iii, m. pl. impfct. from *fasaqa* [fisaq/fusiqa], to stray from the right course, to renounce obedience).

4. i. e., the wealth, provisions and all other benefits and graces that He bestows. خَزَائِنَ

khazâ'in (pl.; s. *khizânah*) = treasuries, vaults, coffers. This 'ayah is an explicit statement that the Prophet was no more than a man, who received Allah's wahy.

5. *'attabî'u* = I follow, pursue, obey, succeed (v. i. s. impfct. from *ittaba'a*, form VIII of *tabi'a* [taba'/ahabâ'ah], to follow. See *ittaba'a* at 5:15, p. 336, n. 7).

6. *yûhâ* = it is communicated (v. iii, m. s. impfct. passive from 'awhâ, form IV of *wahâ* [wahy], to communicate. See 'ahîya at 6:19, p. 398, n. 3) The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51 See also *Bukhârî*, nos. 2-4)

7. *yastawî* = he becomes equal, becomes even, straight, regular, upright (v. iii, m. s. impfct. from *istawâ*, form VIII of *sawîya* [siwan], to be equal. See at 5:100, p. 379, n. 7).

8. i. e., blind to Allah's revelations and His guidance communicated through His Messenger.

أَعْمَى 'a'mâ = blind. See 'amî at 5:71, p. 365, n. 7

9. i. e., who sees the light of guidance, believes and acts according to the guidance. بَصِيرٍ *baṣîr* = one who sees, observes. Act. participle in the scale of *fa'il* from *baṣîra/baṣîra* (*baṣar*), to see. See at 3:156, p. 217, n. 8).

10. *tatafakkaru* = you (all) reflect, contemplate, think over, consider, meditate (v. ii, m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See at 2:266, p. 140, n. 3).

11. *'andhir* = warn, caution (v. ii, m. s. imperative from 'andhara, form IV of *nadhara* [nadhir/nidhîr], to dedicate, to make a vow. See *mundhirin* at 6:48, p. 409, n. 11).

12. i. e., with the Qur'ân.

وَلَا يَشْفِعُ nor anyone to intercede.¹

لَعَلَّاهُمْ Maybe that they

يَنْعَمُونَ will be on their guard.²

وَلَا تَنْظُرُوا 52. And do not drive away³

الَّذِينَ يَدْعُونَ رَبَّهُمْ those who pray to their Lord

بِالْعَدُوِّ وَالْعَظِيِّ by morning⁴ and evening⁵

يُرِيدُونَ desiring⁶ His Countenance.

مَا عَلَيْكَ It is not on you

مِنْ حِسَابِهِمْ anything of their account⁷

مِنْ شَيْءٍ whatsoever

وَمَا مِنْ nor is anything

حِسَابِكَ of your account on them

مِنْ شَيْءٍ whatsoever.

فَتَنْظُرُوهُمْ So if you drive them away

فَتَكُونُ you will then be of

مِنَ الظَّالِمِينَ the transgressors.



وَكَذَلِكَ فَتَنَّا 53. And thus did We test⁸

بَعْضَهُمْ بِبَعْضٍ some of them by others⁹

لِيَقُولُوا that they may say:

أَهَؤُلَاءِ "Are these the ones

مَنْ أَلَّهَ عَلَيْهِم Allah has graced¹⁰ on

1. i. e., on the Day of Judgement, against Allah's judgement and retribution. شَفَعَ *shafa'* (s.; pl. *shafa'â'*) = intercessor, advocate. Active participle on the scale of *fa'il* from *shafa'u* (*shaf'*), to double, to attach. See *yashfa'u* at 4:85, p. 179, n. 2).

2. i. e., by carrying out by Allah's injunctions and abiding by His prohibitions. يَتَّقُونَ *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

3. لا تَطْرُد *lâ tatrud* = do not drive away, banish, dismiss, chase away (v. ii. m. s. imperative (prohibition) from *ṭarada* [*ṭard*], to drive away). The directive was revealed in view of the Quraysh leaders' suggestion that if the Prophet banished from his company the Muslims of humble material position like Bilâl, 'Ammâr, Suhayb and Khabbâb (r. a.) they might follow him. (Al-Ṭabarî. VII, 200-201; Ibn Kathîr, III, 204).

4. غَدَوَات *ghadawât* (pl.; s. *ghadwah*) = morning, morning tune.

5. عَشَى *'ashiyy* = evening.

6. يُرِيدُونَ *yurîdûna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from *'arâda*, form IV of *râda* [*rawd*], to walk about. See at 5:37, p. 346, n. 8).

7. حِسَاب *hisâb* (pl. حسابات *hisâbât*) = calculation, reckoning, accounting, account. See at 3:37, p. 170, n. 7.

8. فَتَنَّا *fatannâ* = we tried, put on trial, tested (v. i. pl. past from *fatana* [*fatn/futîn*], to put to trial, to tempt. See *yafṭinû* at 5:49, p. 354, n. 10).

9. i. e., the rich and affluent are tested by means of the poor and indigent, and vice versa.

10. مَنْ *manna* = he bestowed grace, graced, favoured, (v. iii. m. s. past from *mann*, to be kind, gracious. See at :164, p. 220, n. 1). The allusion is to the Quraysh stalwarts' ridiculing and deriding at the poor and humble Muslims by saying : "Are these the ones Allah has graced with guidance to the right path?" The leaders of unbelievers at all times and places exhibit similar attitude to believers who are more often of humble situations in life. See also 11:27, 19:73 and 46:11.

مِنْ بَيْنِنَا from among us?"

أَلَيْسَ اللَّهُ Is not Allah

بِأَعْلَمَ Best Aware

بِالشَّاكِرِينَ of the grateful?¹

وَإِذَا جَاءَكَ 54. And if there come to you

الَّذِينَ يُؤْمِنُونَ those who believe

بِآيَاتِنَا in Our revelations,²

فَقُلْ سَلَامٌ عَلَيْكُمْ say : "Peace be on you."³

كَتَبَ رَبُّكُمْ عَلَى Your Lord has written on

نَفْسِهِ الرَّحْمَةَ Himself mercy³ -

أَنَّهُ مَن عَمِلَ مِنكُمْ

سُوءًا أَجْهَلَكَ⁵ an evil⁵ out of ignorance⁶

ثُمَّ تَابَ and then turns in repentance⁷

مِّن بَعْدِهِ وَأَصْلَحَ after that and reforms⁸ -

فَإِنَّهُ عَفُورٌ then He is Most Forgiving,

رَحِيمٌ Most Merciful.

وَكَذَلِكَ نَقُصِّ 55. Thus do We make clear⁹

الْآيَاتِ the revelations

وَلِتَسْتَبِينَ so that obvious becomes¹⁰

سَبِيلَ الْمُجْرِمِينَ the way¹¹ of the sinners.



1. i. e. Allah knows best who is grateful and thankful to him, be he rich or poor, and thus guides him to the true path in spite of the sarcasm of the unbeliever and the ungrateful. شَاكِرِينَ

shākirin (acc./gen. of shākirīn, sing. shākir) = appreciative, thankful, grateful. Active participle from shakara [shukr /shukrān], to thank See at 3:144, p. 211, n. 7).

2. آيَات 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 6:27, p. 401, n. 8.

3. i. e., return their salutation by saying "Peace be on you".

4. i. e., He has prescribed mercy for Himself This 'āyah assures the believers that Allah's most important attribute is Mercy and that if any person commits a sin in ignorance - and every commission of sin is an act of ignorance - and then turns to Allah in repentance, asks His forgiveness and reforms himself, then Allah will forgive him because He is Most Forgiving, Most Merciful.

5. سُوء sū' (pl. 'aswā') = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 4:148, p. 310, n. 10).

6. جَهْلًا jahālah = ignorance, foolishness, stupidity.

7. تَابَ tāba = he returned, turned to, repented (v.

iii. m. s. past [from tawb, tawbah / matah]) Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

8. i. e., reforms his conduct and deeds. أَصْلَحَ

'aṣlaḥa = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of ṣalaha [ṣalāh/ṣulāh/ waṣlahah], to be good, proper. See at 5:39, p. 86, n. 9).

9. نَفَصِلُ nufaṣṣilu = we elaborate, set forth in detail, make clear (v. i. pl. impfct. from faṣṣala, form II of faṣala [faṣl], to separate, set apart).

10. تَسْتَبِينُ tastabīna = she or it becomes evident, obvious, apparent, clear (v. iii. f. s. impfct. from istabāna, form X of bāna [bayān], to be clear. The last letter takes fathah because of an hidden 'an in li {of motivation} coming before the verb. See nuḥayyinu at 5:76, p. 367, n. 6).

11. سَبِيل sabil (m. & f.: pl. subul/ashbilah) = way, path, road, means. See at 5:35, p. 346, n. 2.

Section (Rukû') 7

قُلْ إِنِّي نُهَيْتُ 56. Say: "Forbidden¹ am I

أَنْ أَعْبُدَ الَّذِينَ to worship those that
تَدْعُونَ مِنْ دُونِ you invoke² in lieu of
اللَّهِ Allah."

قُلْ لَا أَتَّبِعُ Say: "I do not follow³

أَهْوَاءَكُمْ your whims;⁴

فَذَلَلْتُ I shall indeed go astray⁵

إِذَا in that case,

وَمَا أَنَا بِ and I would not be of those

الْمُهْتَدِينَ guided aright.⁶

قُلْ إِنِّي 57. Say: "I am indeed

عَلَىٰ بَيِّنَةٍ on a clear evidence⁷

مِنْ رَبِّي from my Lord

وَكَذَّبْتُمْ and you have cried lies⁸ to it.

مَا عِندِي مَا It does not lie with me what

تَسْعَاجُلُونَ you seek to hasten.⁹

إِنْ أَلْحَمُّ The decree is none's

إِلَّا لِلَّهِ but Allah's.

يَقُصُّ الْحَقُّ He relates¹⁰ the truth;

وَهُوَ and He is

حَكِيمٌ the Best of deciders.¹¹



1. نهيت *nahiytu* = I am forbidden, prohibited, banned, interdicted (v. i. s. past passive from *nahā* [*nahw/nahy*]), to forbid. See *nuhū* at 6:28, p. 401, n. 13). This is a clear statement of montheism.

2. تدعون *tad'ūna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'a* [*du'a*]), to call, to summon. See at 6:41, p. 407, n. 2).

3. أتبع *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'u*, form VIII of *tabi'a* [*taba'/tabā'ah*]), to follow. See at 6:50, p. 410, n. 5).

4. The polytheists' worshipping of a multiplicity of gods is due to their whims and caprice, not to any reason. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, wishes, caprices, whims. See at 5:48, p. 353, n. 9).

5. i. e., go astray from the right path. ضللت *ḍalaltu* = I strayed, went astray, lost the way (v. i. past from *ḍalla* [*ḍalāl/ḍalālah*]), to loose one's way. See *dalla* at 6:24, p. 400, n. 1).

6. مهتدين *muhtadīn* (accu./gen. of *muhtadūn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihtadā*, form VIII of *hadd* [*hidāyah/hudan/hady*]), to lead, to guide. See at 2:16, p. 9, n. 8).

7. i. e., the truth of montheism communicated by Allah through the Qur'ān. بينة *bayyīnah* (pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p. 101, n. 7.

8. كذبتكم *kadhhabtum* = you (all) called lies to, disbelieved (v. ii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb/kadhib*]), to lie. See at 2:87, p. 41, n. 11).

9. This is a reply to the Makkan unbelievers who asked the Prophet to bring on them Allah's punishment if he was truly His Messenger. تسعجلون *tasta'jilūna* = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from *ista'jala*, form X of *'ajila* [*'ajal/ajalah*]), to hasten. See *ta'ajjala* at 2:203, p. 98, n. 6).

10. يقص *yaquṣṣu* = he relates, narrates, tells (v. iii. m. s. impfct. from *qaṣṣa* [*qasas*]), to relate).

11. i. e., between believers and unbelievers. فاصلين *fāṣilīn* (acc./gen. of *fāṣilūn*, s. *fāṣil*) = deciders, dividers. Active participle from *faṣala/fasāḥ*], to separate. See *nufaṣṣilu* at 6:55, p. 412, n. 9.

قُلْ لَّوْأَنَّ عِنْدِي 58. Say: " Were that with me

مَا تَسْتَعْجِلُونَ بِهِ which you seek to hasten,¹

تَقْضَى decreed² surely would have

أَلْأَمْرُ been the matter³

بَيْنِي وَبَيْنَكُمْ between you and me;

وَاللَّهُ أَعْلَمُ but Allah is Best Aware

بِالظَّالِمِينَ of the transgressors."⁴

وَعِنْدَهُ 59. And with Him are

مَفَاتِيحُ الْغَيْبِ the keys⁵ of the unseen.

لَا يَعْلَمُهَا إِلَّا هُوَ None knows them save He;

وَيَعْلَمُ and He knows

مَا فِي الْأَرْضِ what is in the land⁶

وَالْبَحْرِ and the sea;

وَمَا تَسْقُطُ مِنْ وَرَقَةٍ and there falls⁷ not any leaf⁸

إِلَّا يَعْلَمُهَا except He knows it;

وَلَا حَبَّةٌ neither a grain⁹

فِي ظُلُمَاتِ الْأَرْضِ in the gloom¹⁰ of the earth,

وَلَا رَطْبٌ وَلَا يَابِسٌ nor anything fresh¹¹ or dry,¹²

إِلَّا فِي كِتَابٍ except it is in a book

مُبِينٍ all too clear.¹³

وَهُوَ الَّذِي 60. He it is Who

1. This is in continuation of the reply to the unbelievers' demand for immediate punishment for them. It is again pointed out that the power to inflict punishment lies only with Allah, not with any Prophet. *tasta'jilûna* . see n. 9 on the previous page.

2. قَضَى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍā* [*qaḍā'*]), to settle, to decide. See at 6:8, p. 394, n. 7).

3. أَمْر *'amr* (s.; pl. أُمُور *'awāmīr*) 'umūr = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

4. i. e., Allah knows best those who transgress by disobeying His commandments, and setting partners with Him, and He may punish them immediately or may defer the punishment' as He likes.

5. This 'āyah gives a vivid description of Allah's attribute of Knowledge. He Alone knows all that is unseen in the heavens and the earth and all that is to happen and to be, as well as all that is within our sight and senses. Note that the 'āyah starts with a reference to all that lies beyond human knowledge and senses and ends by referring to such minute things as we can see or sense. مَفَاتِيحُ

mafatīḥ (pl.; s. *muftāḥ*) = keys.

6. بَر *barr* = land, open country. See at 5:96, p. 378, n. 1.

7. تَسْقُطُ *tasquṭu* = she or it falls, drops, tumbles, sinks down (v. iii. f. s. impfct. from *saqaṭa* [*suqūṭ/ masqaṭ*]), to fall.

8. وَرَقَةٌ *waraqah* = leaf, petal, piece of paper.

9. حَبَّةٌ *ḥabbah* (s.; pl. حَبَات *ḥaddāt*) = grain, seed, pill, granule. See at 2:261, p. 136, n. 9.

10. i. e., inside the earth. ظُلُمَات *zulumât* (pl.; s. *zulmah*) = darkness, gloom. See at 6:39, p. 416, n. 5.

11. رَطْبٌ *raṭḥ* = fresh, tender, moist, succulent.

12. يَابِسٌ *yābis* = dry, dried out, hard, arid.

13. Whatever happens or occurs, of matters and deeds, however minute or big, within human sight and senses or beyond them, are all recorded in the great record , *al-Lawḥ al-Maḥfūz*. مُبِين *mubīn* = all too clear, most obvious, manifest, patent. See at 6:16, p. 397, n. 7.

يَتَوَفَّكُم takes you off¹

بِالْأَيْل by night² and

وَيَعْلَمُ مَا جَرَحْتُم knows what you earned³

بِالنَّهَارِ ثُمَّ by day; then

يَرْفَعُكُمْ فِيهِ He raises⁴ you up therein

لِيُقَضَّى that there be spent⁵

أَجَلٌ مُّسَمًّى a term⁶ specified.⁷

ثُمَّ إِلَيْهِ Then to Him will be

مَرْجِعُكُمْ your return;⁸

ثُمَّ يَنْبِئُكُمْ then He will apprise⁹ you

بِمَا كُنتُمْ تَعْمَلُونَ of what you used to do.

Section (Rukū') 8

وَهُوَ الْقَاهِرُ 61. And He is Overwhelming

فَوْقَ عِبَادِهِ upon His servants;

وَيُرْسِلُ عَلَيْكُمْ and He sends on you

حَفَظَةً custodians¹⁰

حَتَّىٰ إِذَا جَاءَهُ till when there comes

أَحَدُكُمْ أَلَمُوتٌ death to one of you

تَوَفَّاهُ رُسُلُنَا Our Messengers take him¹²

وَهُمْ لَا يُفَرِّطُونَ and they do not neglect.¹²

ثُمَّ رُدُّوا 62. Then they are returned

1. i. e., *yatawaffū* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [*wafā*/*wafy*], to be perfect, to fulfil. See at 4:15, p. 245, n. 6). See 39:42.

2. i. e., during sleep at night, which is usually the time for sleep.

3. i. e., of merits and demerits. *jaraḥtum* = you acquired, earned, also, wounded (v. ii. m. pl. past from *jaraḥa* [*jarḥ*], to wound, to earn.

4. i. e., makes you wake up. *yab'athu* = he raises, raises up, resurrects, revives, sends out (v. iii. m. s. impfct. from *ba'thu* [*ba'th*], to send out, to raise. See at 6:36, p. 405, n. 4).

5. *yquḍā* = he or it is spent, passed, ended, concluded, decreed (v. iii. m. s. impfct. passive from *quḍā* [*quḍā*], to settle, to decide. See *quḍīya* at 6:58, p. 414, n. 2).

6. *ajal* (pl. *ājāl*) = appointed time, term, date, deadline. See at 6:2, p. 392, n. 2.

7. i. e., the life time of each individual. *مسمى musammān* (pl. *musammayāt*) = specified, stipulated, named, designated, defined. (Passive participle {m. s.} from *sammā* {to name}, form II of *sanā* [*sunuwu/ sumā*], to be high. See at 6:2, p. 392, n. 3).

8. i. e. after resurrection. *مرجع marjī'* (s.; pl. *مراجع marāji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 5:105, p. 381, n. 13).

9. i. e., He will inform you your record of deeds and reward or punish you accordingly. *ينبئ*

yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab*/*nubū*], to be prominent. See at 5:105, p. 382, n. 1).

10. i. e., angels, to guard as well as to keep records of one's deeds. See 13:11, 50:17-18 and 82:10. *حفظه ḥafaḥah* (pl.; s. *ḥāfiḥ*, act. participle from *hafaza* [*hifẓ*], to preserve) = keepers, guards, custodians. See *ḥafiz* at 4:80, p. 276, n. 3.

11. i. e., the angels take his soul so he dies.

12. i. e., they do not fail to do their duties. *يفرطون yufarriṭūna* = they neglect, be remiss, go too far, forsake (v. iii. m. pl. impfct from *farrṭa*, form II of *farṭa* [*fari/furūt*], to rush, to escape. See *farrṭān* at 6:38, p. 405, n. 15).

إِلَى اللَّهِ to Allah
 مَوْلَاهُمُ الْحَقَّ their Lord-Protector in truth.
 أَلَا لَهُ الْحُكْمُ Surely His is the judgement
 وَهُوَ أَسْرَعُ and He is the quickest¹
 الْغَاسِقِينَ in taking account.²

قُلْ مَنْ يُنَجِّيكُمْ 63. Say: "Who saves³ you
 مِنْ ظُلُمَاتٍ from the perils⁴
 أَلْبِئْسَ الْبَرِّ of land and sea
 نَدْعُونَهُ when you call on Him
 نَضْرَعُ وَخُفْيَةً in humility⁵ and secrecy.⁶
 لَنْ نُنَجِّيَنَّ [saying] If He saves⁷ us
 مِنْ هَٰذِهِ from this
 لَنَكُونَنَّ we will surely be of
 الشَّاكِرِينَ the grateful ones?"⁸

قُلْ اللَّهُ يُنَجِّيكُمْ 64. Say: "Allah saves you
 مِنْهَا from it
 وَمِنْ كُلِّ كَرْبٍ and from every distress.⁹
 ثُمَّ أَنْتُمْ تُشْرِكُونَ Even then you set partners.¹⁰

قُلْ هُوَ الْقَادِرُ 65. Say: "He is All-Capable
 عَلَى أَنْ يَبْعَثَ عَلَيْكُمْ of sending on you

1. *أسرع* 'asra' = most prompt, most expeditious, quickest, swiftest, speediest, most rapid. Elative of *sari'* (quick), act. participle from *saru'a* [*sira'/saru/sur'uh*], to be quick. See *sari'* at 5:4, p. 329, n. 5.

2. i. e., on the Day of Judgement. *حاسبين* *hāsibîn* (pl.; acc./gen. of *hāsibûn*, sing. *hāsib*) = those who take account, reckoners, calculators. Active participle from *hasaba* [*hisāb/hisbān/hushbān*], to count, to reckon. See *hasib* at 4:86, p. 279, n. 10.

3. This 'ayyah reminds the polytheists that it is not any of their imaginary gods and goddesses but Allah Alone Who saves them from the dangers on land and sea when they call on Him in all humility to save them from the danger, promising to be grateful to Him by worshipping Him Alone. *ينجي*

yunajjī = he saves, rescues, brings to safety, delivers (v. iii. m. s. impfct. from *najjā*, form II of *najā* [*najw/najā/najāh*], to he saved, to get away. See *najjaynā* at 2:49, p. 23, n. 13).

4. The literal meaning of *zulumāt* is darkness, but it is used here figuratively to mean the perils on land and sea, such as tempests, hurricanes, quakes, etc. (See *Al-Bahr*, IV, 542). *ظلمات* *ḡulumāt* (pl., s. *ḡulmah*) = darkness. See at 6:39, p. 416, n. 5.

5. *نضرع* *ṭaḍarru'* = humility, imploring, begging. Verbal noun in form VII of *ḍara'a* (*ḍara'/ḍarā'ah*), to be humble. See *ṭadurra'ū* at 6:43, p. 407, n. 11.

6. i. e., in their mind and heart. *خفية* *khufyatan* = in secrecy, secretly, covertly.

7. *أنجا* 'anjā = he saved, rescued, brought to safety, delivered (v. iii. m. s. past in form IV of *najā* {see n. 3 above}). See 'anjaynā at 2:50, p. 24, n. 5).

8. i. e., we shall not set partners with Him and shall worship Him Alone. *شاكرين* *shākirîn* (acc./gen. of *shākirân*, sing. *shakir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr/shukrân*], to thank. See at 6:53, p. 412, n. 1).

9. *كرب* *karb* (s.; pl. *kurûb*) = distress, worry, concern, apprehension, anxiety, agony.

10. i. e., with Allah. *تشریکونا* *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from 'ashraka, form IV of *sharika* { *shirk/sharikah* }, to share. See 'at 6:41, p. 3407, n. 4).

عَذَابًا a punishment

مِنْ فَوْقِكُمْ from above you¹ orأَوْ مِنْ تَحْتِ أَرْجُلِكُمْ from under your feet²أَوْ لِيَسْخَبَنَّكُمْ شَيْعًا or to muddle³ you into sects⁴وَيَذِيقَنَّكُمْ بَعْضُكُمْ and make some of you taste⁵بِأَسْبَغِ the vehemence⁶ of the others.نُظَرُكَيْفَ نُصَرِّفُ See, how We spell out⁷

الْآيَاتِ the revelations,

لَعَلَّهُمْ يَفْقَهُونَ that they may understand.⁸

﴿١٥﴾

وَكَذَّبَ بِهِ 66. And there cry lies⁹ to it

قَوْمُكَ your people

وَهُوَ الْحَقُّ while it is the truth.

قُلْ لَسْتُ عَلَيْكُمْ Say: "I am not over you

بِرُكْنٍ an authorized agent."¹⁰

﴿١٦﴾

لِكُلِّ نَبَأٍ 67. Every message

مُسْتَقَرٍّ has an appointed time;¹¹

وَسَوْفَ تَعْلَمُونَ and soon you will know.

وَإِنَّا رَأَيْتَ الَّذِينَ 68. And if you see those who

يَخُوضُونَ engage¹³ in vain talks

فِي آيَاتِنَا about Our revelations

1. Such as thunder-strikes, hurricanes, tornadoes hail-storms, etc.

2. Such as volcanic eruptions, earthquakes, land-slides etc.

3. يَلْبِسُ *yalbisa(u)* = he muddles, confounds, perplexes, puts on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The last letter takes *fathah* because of the particle 'an coming before the previous verb *yab'atha* to which this verb is conjunctive. See *labasna* at 6:9, p. 394, n. 10).4. شَيْعَةٌ *shiya'* (pl.; s. شَيْعَةٌ *shi'ah*) = sects, factions, parties, adherents.5. يَذِيقُ *yadhīqa(u)* = he makes (s.o.) taste, gives to taste (v. iii. m. s. impfct. from *'adhāqa*, form IV of *dhāqa* [*dhawq/dhawāq/madhāq*], to taste. The final letter takes *fathah* for the reason stated at n. 3 above. See *yadhīqa* at 5:95, p. 377, n. 7).6. بِأَسْبَغٍ *ba's* = vehemence, strength, the thick of fighting, retribution. See at 6:43, p. 407, n. 10.7. نَصَرِفُ *nuṣarrifū* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣaraḥa* [*ṣarf*], to turn, to turn away. See at 6:46, p. 409, n. 1).8. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faiḥa* [*fiqh*], to understand. See at 4:78, p. 276, n. 2).9. كَذَّبَ *kadhdhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 6:21, p. 399, n. 4).10. i. e., I am not authorized to coerce you to accept the truth. وَكُلٍ *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl /wukāl*], to entrust. See at 4:171, p. 321, n. 9).11. i. e., to settle and take effect. مُسْتَقَرٍّ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [*qarār*], to settle down, to abide. See at 2:36, p. 19, n. 10).12. يَخُوضُونَ *yakhudūna* = they engage in, wade into, deal with, embark on, rush into, be absorbed in, take up (v. iii. m. pl. impfct. from *khāḍa* [*khawḍ / khiyāḍ*], to rush, dive into. See *yakhudū* at 4:140, p. 307, n. 1).

- فَاعْرِضْ عَنْهُمْ turn away¹ from them
 حَتَّى يَخُوضُوا فِي until they engage in
 حَدِيثٍ غَيْرِهِ a talk other than that.
 وَإِنَّمَا يُغِيثُكَ And if at all Satan
 الشَّيْطَانُ makes you forget,²
 فَلَا تَعُدُّ then do not sit³
 بَعْدَ الذِّكْرِ after recollection⁴ with
 مَعَ الْقَوْمِ الظَّالِمِينَ the transgressing people.
 ﴿٦٨﴾
 وَمَا عَلَى الَّذِينَ 69. And it is not on those
 يَنْفُونَ who fear Allah⁵
 مِنْ حِسَابِهِمْ anything of their account
 مِنْ شَيْءٍ whatsoever;⁶
 وَلَكِنْ ذَكِّرْ but to remind,
 لَعَلَّهُمْ that they may
 ﴿٦٩﴾ يَنْفَعُوا be on their guard.
- وَذَرِ الَّذِينَ 70. And shun⁷ those who
 اتَّخَذُوا دِينَهُمْ take⁸ their religion
 لِبَاطِلٍ for sport⁹ and diversion,¹⁰
 وَغُرْبَةٍ while there deludes¹¹ them
 الْحَيَاةَ الدُّنْيَا the worldly life;
 وَذَكِّرْهُمْ and remind them by it¹²

1. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'radu*, form IV of *'arada* / *'aruda* ['ard], to be wide, to become visible. See at 5: 42, p. 349, n. 12). The *'ayah* was revealed in the context of the unbelievers' practice of gathering to ridicule and disbelieve the Qur'ân and it asks the Muslims to dissociate themselves from such assemblages and discussions. See 4:140 at p. 307.

2. The address is to the Muslims through the Prophet (see Ibn Kathîr, IV, 272). *yunsiyanna* = he makes forget (v. iii. m. s. impfct. emphatic from *nasiya* [*nasy/nisyân*], to forget. See *nasû* at 6:43, p. 408, n. 1).

3. *lâ taq'ud* = do not sit, stay (v. ii. m. s. imperative [prohibition] from *qa'ada* [*qu'ûd*], to sit down. See *lâ taq'udû* at 4:140, p. 306, n. 11).

4. *dhikrâ* = recollection, remembrance, memory.

5. *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqâ*, form VIII of *waqâ* [*waqy/wiqâyah*], to guard, to protect. See at 6:32, p. 403, n. 7).

6. i. e., the believers will not be held responsible for the unbelievers' act of ridiculing and disbelieving the Qur'ân if, in accordance with the instruction of this *'ayah*, their association is given up, but it is a duty to remind them of the impropriety of their act, as mentioned in the next clause of the *'ayah*.

7. *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave).

8. *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. See *ittakhadha* at 4:125, p. 299, n. 12).

9. *la'ib* (s.; pl. *'al'âb*) = play, game, sport, fun, joke, jest. See at 6:32, p. 403, n. 5.

10. *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:32, p. 403, n. 6.

11. *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurâr*], to deceive, delude. See *gharra* at 3:24, p. 164, n. 5).

12. i. e., by the Qur'ân.

أَنْ تُبْسَلَ lest consigned to perdition¹
 نَفْسٌ be any being²
 بِمَا كَسَبَتْ for what it acquired.³
 لَيْسَ لَهَا It does not have,
 مِنْ دُونِ اللَّهِ وَلِيٍّ besides Allah, any protector
 وَلَا شَفِيعٌ nor any intercessor;
 وَإِنْ تَدُلُّ and if it offers in equation⁴
 كُلَّ عَدْلٍ all the equivalence⁵
 لَا يُؤْخَذُ مِنْهَا it will not be taken⁶ from it.
 أُولَئِكَ الَّذِينَ They are those who have
 أُبْسِلُوا been consigned to perdition⁷
 بِمَا كَسَبُوا for what they earned.
 لَهُمْ شَرَابٌ They will have for drink
 مِنْ حَمِيمٍ of boiling water⁸ and
 عَذَابٌ أَلِيمٌ a painful punishment,
 بِمَا كَانُوا because they go on
 يَكْفُرُونَ disbelieving.

Section (Rukû') 9

قُلْ أَدْعُوا 71. Say: "Shall we call on,
 مِنْ دُونِ اللَّهِ مَا in lieu of Allah, that which
 لَا يَنْفَعُنَا can neither benefit⁹ us
 وَلَا يَضُرُّنَا nor harm¹⁰ us,

1. *tubsala* = she or it is consigned to perdition, ruin (v. iii. s. impfct. passive from 'absala, form IV of *basula* [*basâlah*], to be brave. The last letter takes *fathah* because of the particle 'an coming before the verb.

2. *nafs* (s.; pl. *nufûs*/anfus)= living being, person, individual, nature, self. See 'anfus at 5:116, p. 388, n. 8.

3. i. e., of sin and guilt. *kasabat* = she or it earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

4. i. e., as reparation or compensation. *ta'dil* = she or it offers in equation, equates, balances, (v. iii. f. s. impfct. from 'adala [*'adl*/'*adâlah*], to be just/equal. The final letter is vowelless because the verb forms part of a conditional clause preceded by 'in. See *ya'dilûna* at 6:1, p. 391, n. 6).

5. *adl* = impartiality, equity, justice, fairness, equivalence, equivalent. See at 5:106, p. 382, n. 5).

6. Anyone who commits sins and dies without making amends and seeking Allah's forgiveness shall not avert due punishment when faced by it even if he were then able and willing to make reparation for the sins. This is reiterated at many places in the Qur'ân. See for instance, 2:48; 2:123; 3:91; 10:54; 13:18; 39:47; 57:15 and 70:11-14. See also for an authentic *hadith* to the same effect reported by 'Anas ibn Mâlik (r.a.) in *Bukhârî*, no. 6538; *Musnad Ahmad*, III, pp. 127; Ibn Kathîr, II, p. 60. *yu'khadh(u)* = he or it is taken, received, accepted (v. iii. m. s. impfct. passive from 'akhadha [*'akhdh*], to take. The final letter is vowelless because the verb forms conclusion of a conditional clause preceded by 'in. See 'akhadhnâ at 6:43, p. 408, n. 6).

7. *'ubsilû* = they were consigned to perdition, ruin (v. iii. m. pl. past passive from 'absala, form IV of *basula*. See n. 1 above.

8. *hamîm* = boiling water, close friend.

9. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf*'], to be useful, be of use. See at 5:119, p. 390, n. 1).

10. *yadurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *darru* [*darr*], to harm. See *yadurra* at 5:105, p. 381, n. 10).

وَنُرَدُّعَلَىٰ أَعْقَابِنَا and be turned¹ on our heels²

بَعْدَ إِذْ هَدَيْنَا اللَّهَ after that Allah has guided

كَالَّذِي us, like the one whom

اسْتَهْوَتْهُ الشَّيَاطِينُ the devils have seduced³

فِي الْأَرْضِ in the earth

حَيْرَانَ making bewildered,⁴

لَهُ وَأَصْحَابُ he having friends⁵

يَدْعُونَهُ إِلَى الْهُدَى calling⁶ him to guidance,

أَتَيْنَا [saying]: Come to us?"

قُلْ إِنَّ هُدَى اللَّهِ Say: "Verily Allah's guidance

هُوَ الْهُدَى is the guidance;⁷ and

أَمَرْنَا we have been commanded⁸

لِنُسْلِمَ that we surrender⁹

لِرَبِّ الْعَالَمِينَ to the Lord of all benigns."



وَأَنۢ أٰقِمُوا 72 " And that you perform¹⁰

الصَّلَاةَ وَآتُوا the prayer and fear Him;¹¹

وَهُوَ الَّذِي إِلَيْهِ and He it is to Whom

تُحْشَرُونَ you shall be mustered."¹²

وَهُوَ الَّذِي 73. And He it is Who

خَلَقَ السَّمٰوٰتِ created the heavens

وَالْاَرْضَ بِالْحَقِّ and the earth in truth;

1. نرد *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:27, p. 401, n. 6).

2. i. e., be reverted to the state of ignorance and unbelief. See 3:149 at p. 213. أعقاب 'a'qāb (pl.; sing. 'aqib) = heels, ends. See at 3:149, p. 213, n. 4).

3. استهوت *istahwat* = she seduced, enticed, enchanted, lured, tempted, made fond of (v. iii. f. s. past from *istahwā*, form X of *hawiya* [*hawan*], to become fond. See *tahwā* at 5:70, p. 365, n. 2).

4. حيران *hayrān* = bewildered, perplexed, baffled, confused, at a loss, at one's wit's end.

5. أصحاب 'aṣḥāb (pl.; sing. صاحب ṣāḥib) = inmates, dwellers, companions, friends, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).

6. يدعون *yad'ūna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'a* [*du'a*], to call, to summon. See at 4:117, p. 296, n. 5).

7. i. e., the guidance given by Allah through His Messenger is the right guidance.

8. أمرنا 'umirnā = we were commanded, bidden, ordered (v. i. pl. past passive from 'amara [*amr*], to order. See 'umirtu at 6:14, p. 396, n. 11).

9. i. e., to worship and adore Him Alone to the exclusion of all other imaginary deities. نسلم *nuslima(u)* = we surrender, submit ourselves, resign ourselves (v. i. pl. impfct. from 'aslama, from IV of *salima* [*salāmah* /*salām*], to be safe, secure. See 'aslama at 6:14, p. 396, n. 12).

10. أقموا 'aqīmū = you (all) properly perform, set up (v. ii. m. pl. imperative from 'aqāma, form IV of *qāma*, [*qawmah/qiyām*], to stand up. See at 4:77, p. 274, n. 9).

11. i. e., by obeying His commands and prohibitions. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*wagya/wiqāyah*), to guard, safeguard. See at 5:108, p. 384, n. 4).

12. i. e., on the Day of Judgement. تحشرون *tuhsharūna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 5:96, p. 378, n. 4).

وَيَوْمَ يَقُولُ and on the day He will say
 كُنْ فَيَكُونُ "Be", and it will be.¹
 قَوْلَهُ الْحَقُّ His Word is the truth; and
 وَلَهُ الْمُلْكُ His will be the dominion² the
 يَوْمَ يُنْفَخُ فِي الصُّورِ day trumpet³ will be blown.⁴
 عَلِيمٌ He is All-Knowing
 الْغَيْبِ وَالشَّهَادَةِ of the unseen and the seen;
 وَهُوَ الْفَكِيرُ and He is the All-Wise,⁵
 الْخَبِيرُ the All-Aware.⁶
 وَإِذْ 74. And [recall] when
 قَالَ إِبْرَاهِيمُ لِأَبِيهِ مَا زَرَّكَ أَنْتَ تَعْبُدُ Ibrâhîm said to his father
 أَصْنَامًا آلِهَةً idols⁹ as gods?
 إِنِّي أَرَأَيْتَ إِنْ رَأَيْتَ Indeed I see you
 وَقَوْمَكَ and your people
 فِي ضَلَالٍ مُبِينٍ in manifest error."
 وَكَذَلِكَ نُرِي 75. And thus We showed¹⁰
 إِبْرَاهِيمَ Ibrâhîm
 مَلَكُوتَ السَّمَاوَاتِ the empire¹¹ of the heavens
 وَالْأَرْضِ and the earth,¹²
 وَلِيَكُونَ مِنْ that he be of those

1. After having pointed out in the previous 'âyahs the futility of worshipping the false and imaginary deities and the command to submit wholeheartedly to Allah and to worship Him Alone, this 'âyah draws attention to the fact that it is Allah Who created the heavens and the earth and all that exists, and it is also He who will, after their destruction, recreate them on the Day of Judgement, and both the process take place simply by His command, "Be".

2. Allah's is the absolute dominion always and ever. Here the emphasis is on the state on the Day of Judgement when, unlike the state of affairs in the world in which the fact of Allah's absolute dominion is lost sight of by His creation, it will be unmistakably seen and felt.

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3. This will be the second blowing of the trumpet by the angel Isrâfîl on Allah's command for resurrection (see Ibn Kathîr, III, 276-278). يَنْفَخُ

yunfakhu = he or it is blown, breathed, inflated, filled with air (v. iii. m. s. impfct. passive from nafakhu [nafkh], to blow. See tafakku at 5:110, p. 385, n. 9).

5. i. e., in His creation and dispensation of all affairs.

6. i. e., of all that exists and happens and all that His creatures think, do or fail to do.

7. This and the succeeding 'âyahs up to 'âyah 83 relate Prophet Ibrâhîm's (p.b.h.) preaching of monotheism and his argumentation with his father and his people about it, pointing out particularly the irrationality of worshipping man-made idols, the stars and other heavenly bodies and objects of nature.

8. tattakhidhu = you take, take up, take to yourself, adopt (v. ii. m. s. impfct. from ittakhadhu, form VIII of 'akhadha ['akhdh], to take. See at 2:67, p.32, n. 3).

9. aṣnām (pl.; s. ṣanām) = idols, images.

10. nuri = we show (v. i. pl. impfct. in form IV of ra'â [ra'y/ru'yah], to see yuri at 2:167, p. 79, n. 3).

11. malakût = empire, realm.

12. i. e., as belonging totally and exclusively to Allah.

الْمُؤَيِّنِينَ believing with certitude.¹

فَلَمَّا جَزَّ 76. So when there darkened²

عَلَيْهِ الْإِلَّ upon him night

رَأَى كَوْكَبًا he saw a star.³

قَالَ هَذَا رَبِّي He said: "This is my Lord".

فَلَمَّا أَفَلَ قَالَ But when it set,⁴ he said:

لَا أُحِبُّ "I do not like⁵

الْأَفْلَاقِ the ones that set."⁶

فَلَمَّا رَأَى 77. Then when he saw

الْقَمَرَ رَاسًا the moon rising,⁷

قَالَ هَذَا رَبِّي he said: "This is my Lord".

فَلَمَّا أَفَلَ قَالَ Then when it set he said:

لَيْنَ لَمْ يَهْدِ رَبِّي "If my Lord guided me not,

لَأَكُونَنَّ مِنَ I am sure to be of

الْقَوْمِ الضَّالِّينَ the people gone astray."⁸

فَلَمَّا رَأَى 78. Then when he saw

الشَّمْسَ بَازِغَةً the sun rising,

قَالَ هَذَا رَبِّي he said: "This is my Lord,

هَذَا أَكْبَرُ this is the greatest."

فَلَمَّا أَفَلَ But when it set,

1. الْمُؤَيِّنِينَ *mūqinîn* (pl.; acc./gen. of *mūqinân*, s. *mūqin*) = those believing with certitude, firmly convinced, having unflinching faith, are sure (active participle from *'ayqana*, form IV of *yaqina* [*yaqin/yaqin*]), to be sure, be certain. See *yāqinūna* at 5:51, p. 355, n.7).

2. جَزَّ *janna* = he or it became dark, it covered, descended (v. iii. m. s. past from *jann/junûn*, to cover, to veil).

3. The statements put here in the mouth of Prophet Ibrâhîm (p.b.h.) were arguments to expose the folly of astral worship (worship of stars and other heavenly bodies) which prevailed not only in Chaldea (Iraq), his original land, but widely over other parts of the world, by drawing attention to the fact that the heavenly bodies are created and their movements regulated by One Creator and Lord, Allah (See Al-Zamakhsharî, *Al-Kashshâf*, II, 24; *Al-Bahr*, IV, 564). The existence of the famous "Temple of Heaven" at Beijing, China, and a host of other temples and pyramids through the Far East, South East Asia, the Middle East (Egypt) to South America, dedicated in one form or other to the worship of heavenly bodies, points to the extent of the superstition that had engulfed the entire world at that time. Prophet Ibrâhîm's message of monotheism was directed against this world-wide superstition and polytheism. كَوْكَب

kawkab (s.; pl. *kawākib*) = star.

4. أَفَلَ *'afala* = he or it set, went down, disappeared (v. iii. m. s. past from *ufal*, to go down, to set).

5. أُحِبُّ *'uhibbu* = I like, love (v. i. s. impfct. from *'ahabba*, form IV of *habba* [*hubb*]), to love. See at 4:148, p. 310, n. 8).

6. أَفْلَاقِ *'āfilîn* (pl.; acc./gen. of *'āfilân*) = those that set, go down (act. participle from *'afala*. See n. 4 above).

7. بَازِغَ *bāzigh* (m.; f. *bāzighah*) = rising, coming out, emerging, dawning (active participle from *bazagha* [*buzāgh/bazgh*]), to come out.

8. الضَّالِّينَ *dāllîn* (pl.; acc./gen. of *dāllân*; sing. *dāll*) = those gone astray, misguided ones, those who go astray by abandoning monotheism and the "straight path" enunciated by Allah (active participle from *dalla* [*dalāl/dulālah*]), to go astray, to stray, to err. See at 2:198, p. 96, n. 12 and at 1:7, p. 3, n.7).

قَالَ يٰٓأَيُّهَا قَوْمِي he said: "O my people,

إِنِّي بَرِيءٌ مِّمَّا I am innocent¹ of what

تَشْرِكُونَ ﴿٧٨﴾ you set as partners."²

إِنِّي وَجَّهْتُ 78. "I have turned³

وَجْهِيَ لِلَّذِي my face to Him Who

فَخَرَّ السَّمَوَاتُ created⁴ the heavens

وَالْأَرْضُ and the earth

حَنِيفًا as a sincere monotheist;⁵

وَمَا أَنَا مِنَ and I am not of

الْمُشْرِكِينَ ﴿٧٩﴾ the polytheists."

وَحَاجَّهُ 79. And there disputed⁶ with

قَوْمَهُ him his people.

قَالَ أُمَحْضُونَ He said: "Do you dispute⁷

فِي اللَّهِ with me about Allah while

وَقَدْ هَدَيْنِي He has just guided me?

وَلَا أَخَافُ مَا And I do not fear⁸ what

تَشْرِكُونَ بِهِ you set as partners with Him,

إِلَّا أَنْ يَشَاءَ رَبِّي except that my Lord wills

شَيْئًا anything.⁹

وَسِعَ رَبِّي My Lord encompasses¹⁰

كُلَّ شَيْءٍ عِلْمًا everything in knowledge.

1. i. e., *bari'* (s.: pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt. See at 6:19, p. 398, n. 8.

2. i. e., with Allah. *tushrikūna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *'ashruka*, form IV of *sharika* [*shirk/sharikah*], to share. See 'at 6:41, p. 407, n. 4).

3. *wajjahtu* = I turned, directed, set my face, aimed (v. i. s. past from *wajjahu*, form II of *wajjuha/wajaha* [*wajāhah/wajh*], to be of distinction).

4. *fatarā* = he created, originated, brought into being, initiated (v. iii. m. s. past from *fāṭir*, to split, to create. See *fāṭir* at 6:14, p. 396, n. 8).

5. *ḥanīf* (s.: pl. *ḥunafā'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 4:125, p. 299, n. 11).

6. *ḥajja* = he controverted, debated, disputed, argued (v. iii. m. s. past in form III of *hajja*, to overcome, to convince, to perform *hajj*, to aim at. See at 3:61, p. 179, n. 2).

7. *tuḥājjūna* = you (all) dispute, controvert, argue in opposition, debate, confute (v. ii. m. pl. impfct. from *ḥajja*, form III of *hajja* [*hijji/hajji*], to aim at, to overcome. See n. 6 above and at 3:65, p. 181, n. 1).

8. i. e., I do neither fear nor care the gods and goddesses you set as partners with Allah; for they do not have any power to do anything, good or bad. (See for further details of Prophet Ibrāhīm's dispute with his people, 21:51-70). *'akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfu* [*khawf*], to fear. See at 6:15, p. 397, n. 1).

9. i. e., none can do any benefit or harm except Allah (See Ibn Kathīr, III, 287).

10. *wasi'a* = he or it encloses, encompasses, holds, accommodates, contains, comprises (v. iii. m. s. past from *sa'a* [*h*], to be wide. See at 2:255, p. 131, n. 10).

- أَفَلَا Will you not then
 تَتَذَكَّرُونَ 81. bear in mind?"¹
- وَكَيْفَ أَخَافُ 81. And how could I fear
 مَا أَشْرَكْتُمْ what you set as partners
 وَلَا تَخَافُونَ while you do not fear²
 أَنْتُمْ أَشْرَكْتُمْ that you have set partnets
 بِاللَّهِ with Allah whereof
 لَمْ يُزَلِّ بِهِ He has not sent down³
 عَلَيْكُمْ سُلْطَانًا on you any authority?⁴
 فَأَيُّ الْفَرِيقَيْنِ So which of the two groups⁵
 أَحَقُّ بِالْأَمْنِ has a better right to security,⁶
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are aware of?"⁷
82. "Those who believe
 وَلَمْ يَلْبِسُوا and do not muddle⁸ their
 إِيمَانَهُمْ بِظُلْمٍ faith with transgression,⁹
 أُولَئِكَ such people,
 هُمْ الْأَمْنُ وَهُمْ they have security and they
 مُهْتَدُونَ are in receipt of guidance."¹⁰

Section (Rukû') 10

- وَبَلَّغَ حُجَّتَنَا 83. And that is Our evidence

1. تَذَكَّرُونَ *tataḍhakkarûna* = you bear in mind, remember, (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkâr*], to remember. See *yataḍhakkarûna* at 2:221, p. 109, n. 3.
2. تَخَافُونَ *takhâfûna* = you (all) fear, are afraid of (v. ii. m. pl. impfct. from *khâfa* [*khawf* / *makhâfah* / *khiḥfah*], to fear. See at 4:34, p. 255, n. 12).
3. يُزَلِّ *yunazzil(u)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [*nuzûl*], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See *yunazzila* at 5:112, p. 386, n. 9).
4. سُلْطَان *sultân* = authority, mandate, authorization, rule, evidence. See at 4:153, p. 313, n. 6.
5. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فَرِيقَيْنِ *fariqayn* (dual; acc./gen. of *fariqân*, s. *fariq*) = two groups, sections, parties, bands, factions. See *fariq* at 5:70, p. 365, n. 3.
6. i. e., security against Allah's wrath and punishment. أَمْن *'amn* = security, safety, peace, immunity, protection. See at 4:83, p. 277, n. 13.
7. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 3:71, p. 183, n. 2).
8. يَلْبِسُوا *yalbisû(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [*labs*], to mix up, to put on. The terminal *nân* is dropped because of the particle *lam* coming before the verb. See *yalbisa* at 6:65, p. 417, n. 3).
9. Note that *ẓulm* here means more particularly the sin of setting partners with Allah (*shirk*) which is elsewhere stated in the Qur'ân as an enormous transgression, *ẓulm* 'aẓîm (see 31:13). ظَلَم *ẓulm* = wrong, injustice, iniquity, oppression. See at 5:39, p. 347, n. 8.
10. مُهْتَدُونَ *muhtadûn* (sing. *muhtadin*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihtadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 2:157, p. 74, n. 4; and *muhtadin* at 6:56, p. 413, n. 6).

عَٰلَيْنَاهُمَا إِبْرَٰهِيمَ We gave to Ibrâhîm

عَلَى قَوْمِهِ over his people.

رَفَعْنَا دَرَجَاتِهِ We raise¹ in ranks²

مَنْ نَشَاءُ whomsoever We will.

إِنَّ رَبَّكَ Verily your Lord is

حَكِيمٌ عَلِيمٌ All-Wise,³ All-Knowing.⁴

وَوَهَبْنَا لَهُ 84. And We gifted⁵ him

إِسْحَاقَ وَيَعْقُوبَ Ishâq and Ya'qûb (Jacob).⁶

كُلًّا هَدَيْنَا Each we gave guidance;⁷

وَنُوحًا هَدَيْنَا and Nûh We gave guidance

مِنْ قَبْلُ afore;

وَمِنْ ذُرِّيَّتِهِ and of his progeny⁸ –

دَاوُدَ وَسُلَيْمَانَ Dâûd and Sulaymân,

وَأَيُّوبَ وَيُوسُفَ and 'Ayyûb and Yûsuf

وَمُوسَى وَهَارُونَ and Mûsâ and Hârûn.

وَكَذَٰلِكَ نَجْزِي And thus We reward⁹

الْمُحْسِنِينَ the doers of good deeds.¹⁰

وَزَكَرِيَّا وَيَحْيَى 85. And Zakariyyâ and Yahyâ,

وَعِيسَى وَإِلْيَاسَ and 'Îsâ and Ilyâs –

كُلٌّ مِنَ الصَّٰلِحِينَ each was of the righteous.¹²



1. رفع *narfa'u* = we raise, elevate, lift up (v. i. pl. impfct from *rafu'u* [*raf'*], to raise, to lift up. See *rafu'u* at 4:158, p. 315, n. 8). 'Ayaḥs 83 to 90 emphasize the fact that all the Prophets and Messengers of Allah came with the same message and guidance, that of monotheism and worship of Allah Alone to the exclusion of all other beings and objects and that Islam is that guidance.

2. i. e., especially in respect of knowledge, understanding and Prophethood. درجات *darajât* (sing. درجة *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 3:162, p. 219, n. 12).

3. i. e., in His creation and dispensation.

4. i. e., of everything, particularly of the thoughts and deeds of His creatures, open or secret.

5. The emphasis is on the fact that Ibrâhîm (p. b. h.) was given his second son Ishâq at a very advanced age when he was totally despaired of having any (See 11:72-73; also Ibn Kathîr, III, 290). وهبنا *wahabnâ* = we gifted, donated,

presented, granted, accorded (v. i. pl. past from *wahaba* [*wahb*], to donate. See *hab* at 3:38, p. 170, n. 8).

6. Grandson of Ibrâhîm (p.b.h. See 11:71)

7. i. e., Prophethood (see 37:112). هدينا *hadaynâ* = we showed, guided, gave guidance (v. i. pl. past from *hadâ* [*hady/hidâyah*], to guide. See at 4:68, p. 271, n. 1).

8. See 37:113. ذرية *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendant. See at 4:9, p. 240, n. 6). Progeny here includes descendants of brothers and sisters as well.

9. نجزى *najẓi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazâ* [*jazâ'*], to recompense. See *yufẓu* at 4:123, p. 298, n. 7).

10. محسنين *muhsinîn* = (acc./gen. of *muhsinîn*, sing. *muhsin*) = those who do right things, righteous, charitable (active participle from *'ahsana*, form IV of *ḥasana* [*ḥasna*], to be good. See at 5:93, p. 376, n. 3).

11. صالحين *ṣâlihîn* (acc./gen. of *ṣâlihîn*, sing. *ṣâlih*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalâh/ṣulâh/mastalah*], to be good, right, proper. See at 5:84, p. 371, n. 11).

وَأَسْمِعِيلَ ۖ وَالْيَسَعَ 86. And Ismâ'îl and Elisa,

يُونُسَ وَلُوطًا and Yûnus and Lût,

وَكُلًّا فَضَّلْنَا each We preferred¹

عَلَىٰ أَعْلَمِينَ ﴿٨٦﴾ over all the beings.²

وَمِنْ آبَائِهِمْ 87. And of their fathers³

وَوَدَرِّئِهِمْ and their progeny

وَإِخْوَانِهِمْ and their brethren.

وَأَخْتَبَيْنَاهُمْ We selected⁴ them

وَهَدَيْنَاهُم إِلَىٰ and guided them to

صِرَاطٍ مُسْتَقِيمٍ a path⁵ straight and proper.⁶



ذَٰلِكَ هُدَىٰ اللَّهِ 88. That is Allah's guidance.⁷

يَهْدِي بِهِ He guides therewith

مَنْ يَشَاءُ whom He will

مِنْ عِبَادِهِ of His servants.

وَلَوْ أَشْرَكُوا And if they had set partners,⁸

لَحَبَطَ عَنْهُمْ void⁹ would have become for

مَا كَانُوا يَعْمَلُونَ ﴿٨٨﴾ them what they used to do.

أُولَٰئِكَ الَّذِينَ 89. They are the ones whom

ءَاتَيْنَاهُمُ الْكِتَابَ We gave the Book and

وَالْحُكْمَ وَالنُّبُوَّةَ decree¹⁰ and prophethood.

1. i. e., we preferred for the bestowal of Prophethood. فَضَّلْنَا *faddalnâ* = we gave precedence, preferred (v. i. pl. past from *faddala*, form II of *faḍala* [*faḍl* / *fuḍl*]), to excel, surpass, to be in excess. See at 2:253, p. 129, n. 1).

2. i. e., over all the beings of the time. عَالَمِينَ *'âlamîn* (acc./gen. of *'âlamûn*; sing. *'âlam* *'âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:45, p. 408, n. 12).

3. i. e., their ancestors.

4. i. e., we selected, chose, picked. أَخْتَبَيْنَاهُمْ *ijtabaynâ* = we selected, chose, picked (v. i. pl. impfct. from *ijtabâ*, form VIII of *jahâ* [*jahâyah*], to collect. See *yajtabî* at 3:179, p. 226, n. 2).

5. i. e., we selected them for Prophethood and guided them with the message of monotheism and the worship of Allah Alone, Islam. That the whole emphasis here is on the identity and continuity of the message through all the Prophets is made all the more clear in *'âyah* 89 below wherein it is stated that these are the people whom Allah gave the scripture, Prophethood and rule. صِرَاطٍ *sirât* = way, path, road. See at 6:39, p. 406, n. 8.

6. *mustaqîm* *mustaqîm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istagâma*, form X of *qâma* [*qawmala/qiyâm*], to stand up, to get up. See at 4:175, p. 323, n. 13).

7. This *'âyah* is a further elucidation of the previous *'âyah*. That the "guidance" mentioned here is the guidance to monotheism and Islam is made clear by the next clause of the *'âyah* which speaks of *shirk* or setting partners with Allah as the breach and violation of the guidance.

8. i. e., set partners with Allah. أَشْرَكُوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*sharikah*], to share. See at 6:22, p. 399, n. 8).

9. *habita* *habita* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 5:5, p. 330, n. 5).

10. See 19:58. حُكْم *hukm* (pl. *ahkâm*) = judgement, order, decree, wisdom, judiciousness, rule. See at 3:79, p. 186, n. 9.

فَإِنْ يَكْفُرْ بِهَا 1 So if there disbelieve¹ in it
هَؤُلَاءِ these people,²
فَقَدْ وَكَّلْنَا then We have just entrusted³
بِهَا قَوْمًا لَيْسُوا it to a people⁴ who are not
بِهَا كَافِرِينَ disbelievers therein.

أُولَئِكَ الَّذِينَ 90. These are those whom
هَدَى اللَّهُ Allah gave guidance.
فَبِهِدْيِهِ So by their guidance
أُفْتِدُوا be guided.⁵

قُلْ لَا أَسْأَلُكُمْ Say: "I do not ask⁶ of you
عَلَيْهِ أَجْرًا for it any remuneration.⁷
إِنْ هُوَ إِلَّا ذِكْرٌ It is naught but a reminder⁸
لِلْمَعْلُومَاتِ to all the beings.

Section (Rukû') 11

وَمَا قَدَرُوا 91. They do not appraise⁹
اللَّهُ حَقَّ قَدْرِهِ Allah His true appraisal
إِذْ قَالُوا when they say:
مَا أُنْزِلَ اللَّهُ "Allah has not sent down¹⁰
عَلَى بَشَرٍ مِنْ شَيْءٍ on a human being anything."
قُلْ مَنْ أَنْزَلَ Say: " Who sent down
الْكِتَابَ the Book

1. The consolation is addressed in the first instance to the Prophet, but it is applicable to all people at all times and places. *yakfur(u)* = he disbelieves, becomes ungrateful (v. iii. m. s. impfct. from *kafara* [kufr /kufrân / kufûr], to disbelieve, to cover. See at 2:256, p. 132, n. 6).

2. The immediate allusion is to the Quraysh unbelievers; but it applies to all unbelievers at all places and times.

3. *wakkalnâ* = we entrusted, put in charge, authorized, empowered, assigned, commissioned, appointed as agent or representative (v. i. pl. past from *wakkala*, form II of *wakala* [wakt/wukâl], to entrust. See *wakîl* at 6:66, p. 417, n. 10).

4. The immediate allusion is to the *muhâjirs* and *ansâr* of Madina; but it applies to all those who believe and abide by the guidance given by Allah.

5. *iqtadi(h)* = be guided, follow, emulate, (v. ii. m. s. imperative from *iqtadâ*, form VIII of *qadâ* [qadw/qadan/qadâwah], to be tasty. The final *lâ* is quiescent.

6. *'as'alu* = I ask, beg, enquire (v. i. in. s. impfct. from *sa'ala* [su'âl/ mas'alah/ta's'âl]), to ask. See *yas'alûna* at 5:4, p. 328, n. 9).

7. *'ajr* (pl. *'ujûr*) = reward, recompense, remuneration, emolument, fee. See at 4:23, p. 258, n. 11).

8. *dhikrâ* = recollection, remembrance, memory, reminder. See at 6:68, p. 418, n. 4.

9. *qadarû* = they appraised, estimated, evaluated (v. iii. m. pl. past from *qadara* [qadr], to estimate, to evaluate).

10. This *'âyât* gives reply to those who disbelieve that Allah had not sent down any Book on the Prophet Muhammad (p. b. h.) and points out that just as He had sent scriptures on the previous Prophets, similarly He sent the Qur'ân down to Prophet Muhammad (p.b.h.). It also draws attention to the fact that the Prophets and Messengers were no more than men and that Allah selected whom He willed for Prophethood and Messengership. *'anzala* = he sent down (v. iii. m. s. past in form IV ['inzâl] of *nazala* [nuzâl], to come down, get down. See at 5: 44, p. 351, n. 9).

الَّذِي جَاءَ بِهِ مُوسَى which Mûsâ brought
 نُورًا وَهُدًى as a light and guidance
 لِلنَّاسِ for man,
 تَجْعَلُونَهُ قَرَائِيسَ you make¹ it into sheets²
 يُدَوِّنَهَا showing³ them,
 وَتُخْفُونَ while you conceal⁴
 كَثِيرًا a good deal,
 وَعَلَّمْتُمْ and you were taught⁵
 مَا لَمْ تَعْلَمُوا what you did not know,
 أَنْتُمْ وَلَا آبَاؤُكُمْ neither you nor your fathers?
 قُلِ اللَّهُ Say: "Allah".
 ثُمَّ ذَرْهُمْ Then leave⁶ them
 فِي خَوْضِهِمْ in their venture⁷
 يَلْعَبُونَ making fun.⁸

وَهَذَا كِتَابٌ 92. And this is a Book,⁹
 أَنْزَلْنَاهُ I have sent it down;
 مُبَارَكٌ full of blessings¹⁰ and
 مُصَدِّقُ الَّذِي confirming¹¹ of what is
 بَيْنَ يَدَيْهِ before it,
 وَلِنُنذِرَ that you may warn¹²
 أُمَّ الْقُرَى the Mother of Habitations¹³
 وَمَنْ حَوْلَهَا and those around¹⁴ it.

1. تَجْعَلُونَ *taj'alûna* = you set, make, place, put, appoint (v. ii. m. pl. impfct. from *ja'ala* [ja'ala] to make, to put. See *yaj'al* at 6:39, p. 416, n. 7).
2. i. e., separate sheets, displaying only those that you like to. قَرَائِيسَ *qarâ'is* (pl. : s. *qirâtis*) = papers, parchments, sheets. See *qirâtis* at 6:7, p. 394, n. 1.
3. تُدَوِّنُونَ *tudûna* = you express, make known, disclose, show (v. ii. m. pl. impct. from 'abdâ, form IV of *badâ* (*budûww/badâ*'), to appear, to become clear. See *yudûna* at 3:154:215, n. 14).
4. تُخْفُونَ *tukhfûna* = you (all) hide, conceal, keep secret, secrete (v. ii. m. pl. impfct. from 'akhfâ, form IV of *khafiya* [*khafâ*] /*khifâh*/ *khufyah*), to be hidden. See at 5:15, p. 336, n. 3).
5. عَلَّمْتُمْ *'allimtum* = you were taught, instructed, informed (v. ii. m. pl. past passive from 'allama, form II of 'alima ['ilm], to know. See *nu'allimûna* 5:4, p. 328, n. 12).
6. ذَرْهُمْ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadhari*, to leave. See at 6:70, p. 418, n. 7).
7. خَوْضٍ *khawd* = venture, plunge, rushing in. See *yakhûdûna* at 6:68, p. 417, n. 12).
8. يَلْعَبُونَ *yal'abûna* = they play, make fun (v. iii. m. pl. impfct. from *la'iba* [*lu'b/la'b/la'ib/la'ab*], to play, to have fun. See *la'ib* at 6:70, p. 418, n. 9).
9. i. e., the Qur'ân
10. مُبَارَكٌ *muubâarak* = blessed, full of blessings. See at 3:96, p. 193, n. 8.
11. مُصَدِّقٌ *muṣaddiq* = one who or that which confirms, verifies, attests (active participle from *ṣaddaqa*, form II of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth. See at 5:48, p. 353, n. 5).
12. تُنذِرُ *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr* /*nudhûr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in li coming before the verb. See *tundhir* at 2:6, p. 6, n. 3).
13. i. e. Makka قُرَى *quran* (pl. : s. *qaryah*) = villages, towns, habitations. See *qaryah* at 4:75, p. 273, n. 6.
14. i. e., all the inhabitants of the world, for Makka (Ka'bah) is the centre of the earth. حَوْلَ *hawl* = around; also year, might.

وَالَّذِينَ يُؤْمِنُونَ And those who believe¹

بِالْآخِرَةِ in the hereafter

يُؤْمِنُونَ بِهِ do believe in it;

وَهُمْ عَلَى صَلَاتِهِمْ and they are on their prayers

بِحَافِظُونَ constantly observant.²

وَمَنْ أَظْلَمُ 93. And who can be viler³

مِمَّنْ أَفَرَأَى than the one who fabricates⁴

عَلَى اللَّهِ كَذِبًا against Allah a lie⁵

أَوْ قَالَ or says: "It has been

أَوْحَى إِلَيَّ communicated⁶ to me" while

وَلَمْ يُوحَ there was not communicated

إِلَيْهِ شَيْءٌ to him anything; and who

قَالَ سَأُولُ says: "I shall send down⁷

مِثْلَ مَا the like of what

أَنْزَلَ اللَّهُ Allah sent down?"

وَلَوْ تَرَى And were you to see

إِذَا الظَّالِمُونَ when the transgressors⁸ will

فِي غَمَرَاتِ الْمَوْتِ be in the throes⁹ of death,

وَالْمَلَائِكَةُ and the angels

بَاسِطُو أَيْدِيهِمْ stretching out¹⁰ their hands –

أَخْرِجُوا أَنْفُسَكُمُ "give up your souls".

الْيَوْمَ تُجْرَوْنَ Today you will be awarded

1. يَؤْمِنُونَ *yu'minûna* = they believe, have faith (v. iii. m. pl. impfct. from *'âmana* [*'imân*], from IV of *anina*, to be safe. See at 4:65, p. 269, n. 8).

2. يَحَافِظُونَ *yuhâfiẓûna* = they keep up, maintain, sustain, preserve, observe, uphold, are watchful (v. iii. m. pl. impfct. from *hâfiza*, to keep up, maintain, form III of *hâfiz* [*hifz*], to preserve. See *hâfiẓû* at 2:238, p. 120, n. 11).

3. أَظْلَمُ *'azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of *ẓalûm*. See at 6:21, p. 399, n. 1).

4. أَفَرَأَى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fury*], to cut lengthwise, to fabricate. See at 6:21, p. 399, n. 2).

5. كَذِبٌ *kadhîb* = lie, falsehood, untruth, deceit. See at 3:78, p. 186, n. 5.

6. أَوْحَى *'awhiya* = he or it was communicated, (v. iii. m. s. past passive from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

7. أُنْزِلُ *'unzilu* = I shall send down (v. i. m. s. impfct. from *'anzala*, form IV of *nazala* [*nuzûl*], to come down, get down. See *'anzala* at 6:91, p. 427, n. 10).

8. i. e., those who utter a lie against Allah or set partners with Him are transgressors, the last mentioned sin being the worst of transgression (See for instance 2:229; 2:254; 3:94; 31:13). *ظَالِمُونَ* *ẓâlimûn* (sing. *ẓâlim* ظالم) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:21, p. 399, n. 6).

9. غَمَرَاتٌ *ghamarât* (pl.; s. *ghamarah*) = deluge, flood, adversities, ups and downs. *ghamarât al-mawt* is a phrase meaning: throes of death, agonies of death.

10. i. e. stretching out their hands and saying: *بَاسِطُونَ* *bâsiṭû(n)* (pl.; s. *bâsīt*) = those stretching out, spreading, expanding (act. participle from *basata* [*basā*]), to spread. The terminal *nûn* is dropped for the genitive construction. See *yabsutû* at 5:11, p. 333, n. 7, and *mabsūtātān* at 5:68, p. 361, n. 7).

عَذَابَ الْهُونِ the punishment of disgrace¹
 بِمَا كُنْتُمْ تَقُولُونَ for that you used to say
 عَلَىٰ آسَافِ عَالِيِّ against Allah the untruth
 وَكُنْتُمْ مِّنَ الْيَاسِيَةِ and used about His revela-
 تIONS to turn arrogant.²

وَلَقَدْ جِئْتُمُونَا 94. An now you have come
 فِرَادَىٰ to Us singly³
 كَمَا خَلَقْنَاكُمْ as We created⁴ you
 أَوَّلَ مَرَّةٍ for the first time,
 وَزَكَّمْكُمْ and you have left⁵
 مَا خَوْلْنَاكُمْ what We bestowed⁶ on you
 وَرَاءَ ظُهُورِكُمْ behind⁷ your back;⁸
 وَمَا نَرَىٰ مَعَكُمْ and We do not see with you
 شُفَعَاءَكُمْ the intercessors⁹ of yours
 الَّذِينَ زَعَمْتُمْ whom you claimed¹⁰
 أَنَّهُمْ فِيكُمْ that they were in your affairs
 شُرَكَاءُ co-partners.¹¹
 لَقَدْ قَطَعْنَا Now cut off is the bond¹²
 بَيْنَكُمْ between you and there
 وَضَلَّ عَنْكُمْ has gone astray¹³ from you
 مَا كُنْتُمْ زَعُمُونَ what you used to presume.



1. هُون *hūn* = disgrace, degradation, abasement, ignominy.

2. تَسْتَكْبِرُونَ *tastakbirūna* = you turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabara* [*kubr/kihār/ kabārah*] to become big, large, great. See *yastakbirūna* at 5:82, p. 371, n. 1).

3. i. e., there will be neither friends nor relatives, nor the supposed leaders and gods and goddesses to render any help (see 19:80,95). فرادی *furādā* = singly, one by one, separately.

4. خَلَقْنَا *khalaqnā* = we created, made, originated (v. i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:1, p. 392, n. 3).

5. تَرَكَكُمْ *taraktum* = you (all) left, relinquished, abandoned (v. ii. m. pl. past from *taraka* [*tark*], to leave. See at 4:12, p. 243, n. 3).

6. i. e., what we bestowed on you of wealth, children and all other tangible and intangible powers and resources. خَوَّلْنَا *khawwalnā* = we bestowed, conferred, granted (v. i. pl. past from *khawwala* [*khawl*], to take care, manage).

7. وَرَاءَ *warā'* = rear, behind, beyond, over and above. See at 4:102, p. 289, n. 5.

8. ظُهُور *ṣuhūr* (sing. ظَهْر *zahr*) = backs, rears, rear sides. See at 2:189, p. 91, n. 6).

9. i. e., those whom you used to suppose as your intercessors. شُفَعَاءَ *shufa'ā'* (pl.; s. شَافِعٍ *shaff'*) = intercessors, advocates (active participle on the scale of *ṣa'il* from *shafa'a* [*shaf'*]), to double, to attach. See *shaff'* at 6:51, p. 411, n. 1).

10. زَعَمْتُمْ *za'amtum* = you claimed, presumed, supposed, alleged (v. ii. m. pl. past from *za'ama* [*za'm*], to claim, to pretend. See *taz'umūna* at 6:22, p. 399, n. 9).

11. شُرَكَاءَ *shurakā'* (pl.; s. *sharik*) co-partners, sharers, associates. See at 4:12, p. 243, n. 10.

12. قَطَعْنَا *taqaṭṭa'a* = he or it became severed, cut off (v. iii. m. s. past in form V of *qaṭa'a* [*qat'*], to cut. See *taqaṭṭa'at* at 2:166, p. 78, n. 8).

13. ضَلَّ *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. {*ḍalla* 'ankum = he or it went astray from you, i. e., it was lost to you} See at 6:24, p. 400, n. 1).

Section (Rukû') 12

95. Verily Allah is

فَالِقُ the One Who cleaves¹الْعَمِيقِ وَالنَّوَى the seeds² and fruit-stones.³يُخْرِجُ الْحَيَّ He brings out⁴ the living

مِنَ الْمَيِّتِ from the lifeless;

وَيُخْرِجُ الْمَيِّتِ and producer⁵ of the lifeless

مِنَ الْحَيِّ from the living.

ذَٰلِكُمُ اللَّهُ That is Allah.⁶

فَإِنَّى How could then

تُفَكِّرُونَ you be deluded?⁷

96. The One Who cleaves

الْإصْبَاحِ the day-break;⁸

وَجَعَلَ اللَّيْلَ and He makes the night

سَكَنًا a repose,⁹

وَالشَّمْسَ وَالْقَمَرَ and the sun and the moon

حُسْبَانًا a reckoning.¹⁰ذَٰلِكَ تَقْدِيرُ That is the ordaining¹¹

الْعَزِيزِ of the All-Mighty,

الْعَلِيمِ the All-Knowing.

97. And He it is Who

1. i. e., Allah splits the seeds and fruit kernels and brings out plants and trees and also brings out fruits and seeds from those plants and trees. فَالِقُ

fāliq = one who cleaves, tears asunder, causes to break; splits (act. participle from *falaqa* [*falq*], to split).

2. *habb* (s.; pl. *hubûb*) = grain, corn, seed, cereal.

3. *nawān* = date pits, fruit kernels, fruit stone.

4. Allah brings out the living from the lifeless such as seeds and eggs, and brings out the dead from the living, making it die and become lifeless (see 3:27; 7:54 and 36:33-35). *yukhrijū* = he

takes or brings out, produces, removes, dislodges, ousts, expels, dispossesses (v. iii. m. s. impfct. from *akharaja*, form IV of *kharaja* [*khurīj*], to go out. See at 2:257, p. 132, n. 13; and 5:15, p. 366, n. 9).

5. *mukhrij* = one who brings out, produces, dislodges, expels, ousts (active participle from *'akharaja*. See n. 4 above).

6. i. e., the One Who does all these is Allah, not anyone else like the imaginary gods and goddesses or the images and statues worshipped by the idolaters.

7. i. e., deceived away from the truth and into the error of taking other objects and beings as gods.

tu'fakûna = you are deluded, deceived, beguiled, turned away (v. ii. m. pl. impfct. passive from *'afaka* [*'ifk/'afk/'afak/'ufāk*], to lie, to deceive. See *yu'fakûna* at 5:75, p. 367, n. 8).

8. i. e., He brings the dawn out of the darkness of night. *'iṣṣāḥ* (= *ṣubḥ*) = morning, dawn, day-break

9. *sakan* = means or time for rest, repose; dwelling, habitation.

10. i. e., the sun and the moon moving according to a set course in time and space. Also they are the means of calculating days and months (see 7:54 and 36:38-40). *husbān* = reckoning, calculation, computation, accounting.

11. See 36:38. *taqdīr* = ordaining, determining, estimation, appraisal, decree. Verbal noun in form II of *qadara* [*qadr/qadar/qadrah/maqdurah*], to decree, to possess strength).

جَعَلْ لَكُمْ النُّجُومَ set for you the stars¹
 لِيَتَّبِعُوا that you may find the way²
 فِيهَا فِي ظُلُمَاتٍ thereby in the darkness
 الْبَرِّ وَالْبَحْرِ of the land and the sea.
 فَدَقَّقْنَا الْآيَاتِ We have elaborated³ the signs
 لِقَوْمٍ يَعْلَمُونَ for people who know.⁴

وَهُوَ الَّذِي 98. And He it is Who
 أَنشَأَكُمْ brought you into being⁵
 مِنْ نَفْسٍ وَاحِدَةٍ from a single person,⁶
 فَسَفَرٌّ then there is a lodgement⁷
 وَمُسْتَوْدَعٌ and a repository.⁸
 فَدَقَّقْنَا الْآيَاتِ We have elaborated the signs
 لِقَوْمٍ يَفْقَهُونَ for people who understand.⁹

وَهُوَ الَّذِي أَنزَلَ 99. And He it is who sends
 مِنَ السَّمَاءِ مَاءً down from the sky water.¹⁰
 فَأَخْرَجَ بِهِ Thus We produce therewith
 نَبَاتَ كُلِّ شَيْءٍ vegetation¹¹ of everything;
 فَأَخْرَجْنَا مِنْهُ then We produce therefrom
 خَضِرًا green plant,¹²
 يُخْرِجُ مِنْهُ حَبًّا bringing out of it grain
 مُتَرَاكِبًا mounted one upon another.¹³

1. نجوم *nujûm* (pl.; s. *najm*) = stars.

2. تَهْتَدُوا *tahtadû* (na) = you (all) get guided, guide yourselves, are rightly guided, find the way (v. ii. m. pl. impfct. from *thadâ*, form VIII of *hadâ* [*hady* / *hudan* / *hidâyah*], to guide, to show. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb).

3. فَصَّلْنَا *faṣṣalnâ* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣṣala* [*faṣl*], to separate, set apart. See *nufassilu* at 6:55, p. 412, n. 9).

4. i. e., know that it is the truth from Allah and hence reflect on these signs and evidences of the power and greatness of Allah.

يَعْلَمُونَ *ya'lamûna* = they know (v. iii. m. pl. impfct. from 'alima, to know, be aware of. See at 5:105, p. 381, n. 7).

5. أَنشَأَ 'ansha'a' = he produced, brought into being, caused to rise, instituted, created (v. iii. s. past from 'ansha'a, form IV of *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See 'ansha'nâ at 6:6, p. 393, n. 11).

6. i. e., from 'Ādam.

7. The reference is both to the process of birth through father and gestation in mother's womb and to the stay in the world and in the repository of the grave (see *Tafsir al-Samarqandi*, I, 503).

مُسْتَوْدَعٌ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence, lodgement (adverb of place/time from *istaqarra*, form X of *qarra* [*qarâr*], to settle down, to abide. See at 6:67, p. 417, n. 11).

8. مُسْتَوْدَعٌ *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [*wad'*], to put down, to leave).

9. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [*fiqh*], to understand. See at 6:65, p. 417, n. 8).

10. i. e., rains and snow, which provide water.

11. نَبَات *nabât* = vegetation, plants, vegetable organism. See 'anbatat at 2:261, p. 136, n. 10.

12. خَضِر *khaḍir* = green crop, green plant.

13. مُتَرَاكِب *mutarâkib* = to be mounted/ superimposed one upon another (act. participle from *tarâkaba*, form VI of *rakiba* [*rukûb*], to ride, to mount).

وَمِنَ النَّخْلِ and from the date-palm,¹

مِنْ طَلْمِهَا out of its spathe²

فِتْوَانٌ bunches of dates³ (grow)

دَانِيَةً hanging low;⁴

وَجَنَّاتٍ مِنْ أَعْنَابٍ and orchards⁵ of grapes⁶ and

وَالزَّيْتُونِ وَالرَّمَّانِ olives⁷ and pomegranates,⁸

مُشْتَبِهًا resembling one another⁹ but

وَعَيْرُ مُشْتَبِهٍ not similar one to the other.¹⁰

نُظَرُوا إِلَى ثَمَرِهِ إِذَا Look at its fruit as it yields¹¹

أَثْمَرٍ وَيَعْرِفُهُ and at its ripeness.¹²

إِنَّ فِي ذَلِكَ Therein are

لَآيَاتٍ لِّقَوْمٍ indeed signs for people

يُؤْمِنُونَ who believe.

وَجَعَلُوا لِلَّهِ 100. Yet they set¹³ for Allah

شُرَكَاءَ لِّلْعِزِّ partners¹⁴ of jinns

وَخَلَقَهُمْ though He created them;

وَحَرَّفُوا لَهُ and they trump up¹⁵ for Him

بَنِينَ وَبَنَاتٍ sons and daughters

بِغَيْرِ عِلْمٍ without any knowledge.

سُبْحَنَهُ Sacrosanct¹⁶ is He, and

وَتَعَالَى عَمَّا He transcends high above

يَصِفُونَ what they attribute.¹⁷

1. *nakhil* = palm, date palm. See at 2:265, p. 139, n. 9.

2. *tal'* = spadix or inflorescence of the palm tree, pollen, spathe.

3. *qinwân* (pl.; s. *qunw*) = bunches of dates. See also 5:10.

4. *dâniyah* (f.; mas. *dânin*) = near, close by, within easy reach, low (active participle from *danâ* [*dunûw/danâwah*], to be near, to be close. See 'adû at 5:107, p. 383, n. 11.

5. *jannât* (sing. *jannah*), orchards, gardens, paradise. See at 2:25, p. 13, n. 6.

6. *'a'nâb* (sing. *'inah*) = grapes, vines. See at 2:265, p. 139, n. 10.

7. *zaytân* = olives, olive tree.

8. *rummân* = pomegranates.

9. *mushtabih* = resembling one another, similar to one another, like one another (act. participle from *ishtabaha*, form VIII from *shibh/shubah* (*shabbaha*), resemblance, likeness. See *shubbiha* at 4:157, p. 315, n. 2).

10. *mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh / shubah*, resemblance, likeness. See n. 9 above; also 2:25, p. 13, n. 11).

11. *'athmara* = he or it gave fruits/yields/benefits (v. iii. m. s. past in form IV of *thamara*, to bear fruit).

12. *yan'* = ripeness, to become ripe.

13. *ja'alû* = they set, appointed, placed, made (v. iii. m. pl. past from *ja'ala* [*ja'il*] to make, to put. See *taj'alûna* at 6:91, p. 428, n. 1).

14. *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 6:94, p. 430, n. 11.

15. *kharagû* = they trumped up, fabricated, rended, pierced, tore apart, violated (v. iii. m. pl. past from *kharaga* [*kharq*], to tear, to rend).

16. *Subhân*, see at 5:116, p. 388, n. 6; and 4:171, p. 321, n. 7.

17. *yasifûna* = they describe, depict, ascribe, attribute, praise (v. iii. m. pl. impfct. from *wasafa* [*wasff*], to describe, to praise).

Section (Rukū') 13

بَدِيعُ 101. [He is] The Originator¹

الْأَسْمَانِ of the heavens

وَالْأَرْضِ and the earth.

أَنَّى يَكُونُ لَهُ How can² there be for Him

وَلَدٌ a son

وَلَمْ يَكُنْ لَهُ while He has no

صَنِيْعَةٌ consort?³

وَمَخْلَقُ كُلِّ شَيْءٍ And He created⁴ everything;

وَهُوَ بِكُلِّ شَيْءٍ and He is of everything

عَلِيمٌ All-Knowing.⁵

ذَٰلِكُمُ اللَّهُ 102. That is Allah,

رَبُّكُمْ your Lord.

لَا إِلَهَ إِلَّا هُوَ There is no deity except He,

خَالِقُ كُلِّ شَيْءٍ the Creator of everything.

فَاعْبُدُوهُ So Him you all worship.⁶

وَهُوَ عَلَى كُلِّ شَيْءٍ And He is of everything

وَكَيلٌ the Guardian-Trustee.⁷

لَا تَدْرِكُهُ 103. There cannot reach⁸ Him

الْأَبْصَارُ the eyes;

وَهُوَ يَدْرِكُ الْأَبْصَارَ but He reaches all eyes;

1. *badi'* = originator, initiator, creator out of nonentity (active participle in the intensive form of *fa'il* from *bada'a* [*bad'*]), to innovate, to originate, to introduce. See at 2:117, p. 55, n. 8.)

2. *annā* = whence, wherefrom, how, when.

See at 3:40, p. 171, n. 7).

3. This is a reply those who attribute sons or daughters to Allah. *ṣāhibah* (f.; m. *ṣāhib*) = consort, companion, comrade, follower, owner (act. participle from *ṣahiba* [*ṣuhbah/ ṣahūbah/ ṣihbah*]), to be a companion. See *ṣāhib* at 4:36, p. 257, n. 4).

4. This clause is a further emphasis on the fact that all that exists, animate or inanimate, is merely Allah's creature. He is the Creator of the entire universe and everything therein, as emphasized in the previous 'āyahs 95-100. *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:1, p. 391, n. 2).

5. i. e., He knows the ins and outs of all His creatures, their movements, deeds and intentions, open or secret, and their past, present and future.

6. While the 'āyahs 95 - 101 bring home the theme of monotheism, the present 'āyah further emphasizes that the One Who created and creates everything and controls and regulates everything is Allah, the Lord of you all. There is no other deity and that it is Allah Alone Who is to be worshipped. Here is a command to all beings to worship Him. Hence, simple recognition of Him as Creator and Lord but failure to worship Him as commanded constitutes disobedience to Him.

u'budū = you (all) worship (v. ii. m. pl imperative from *'abada* [*'ibādah/ 'ubūdah/ 'ubūdiyah*]), to worship, to serve. See at 5:117, p. 389, n. 4).

7. i. e., He protects, manages and oversees everything. *wakīl* (s.; pl. *wukalā'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakl/ wukāl*]), to entrust. See at 6:66, p. 417, n. 10).

8. i. e., in this worldly life; but in the hereafter the righteous ones whom Allah is pleased with will have the highest privilege of viewing Him, as stated in 75:23. *tudriku* = she catches up, overtakes, attains, reaches (v. iii. f. s. impfct. from *'adraka*, form IV of *daraka* [*darak/dark*]), to attain. See *yudriku* at 4:100, p. 288, n. 3).

وَهُوَ اللَّطِيفُ and He is the All-Graceful,¹

الْحَكِيمُ the All-Aware.²

فَدَجَاءَكَ 104. There has come to you

بَصَائِرُ enlightenment³

مِنْ رَبِّكَ from your Lord.

فَمَنْ أَبْصَرَ So whoever sees,⁴

فَلِنَفْسِهِ it will be for himself;⁵

وَمَنْ عَمِيَ and whoever does not see,

فَعَلَيْهَا it will be against himself.⁶

وَمَا أَنَا عَلَيْكُمْ

بَحْفَظٍ a guard.⁷

وَكَذَلِكَ نُصَرِّفُ 105. And thus We spell out⁸

الْآيَاتِ the revelations⁹

وَلِيَقُولُوا that they may say:¹⁰

دَرَسْتَ "You have studied"¹¹ and

لِنُبَيِّنَهُ that We may make it clear¹²

لِقَوْمٍ يَعْلَمُونَ for people who know.¹³

﴿١٠٥﴾

اتَّبِعْ مَا 106. Follow¹⁴ what

أُوحِيَ إِلَيْكَ is communicated to you

مِنْ رَبِّكَ from your Lord;

لَا إِلَهَ إِلَّا هُوَ there is no deity except He;

1. *latîf* = All-Graceful, Kind, fine, delicate, refined (active participle in the scale of *fa'il* from *laṭafa/latîfa* [*luff/latâfah*], to be kind and friendly, to be fine, delicate).

2. *khabîr* = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of *fa'il* from *khabara* [*khubr /khibrah*] to be acquainted). See at 3:180, p. 226, n. 11.

3. *baṣā'ir* (pl.; s. *baṣīrah*) = enlightenment, insight, perception, perspicacity. See *baṣīr* at 6:50, p. 410, n. 9.

4. *'abṣara* = he beholds, sees, perceives, discerns, recognizes (v. iii. m. s. past in form IV of *baṣuru/baṣīra* [*baṣar*], to see, to look. See n. 3 above and *yubṣirāna* at 2:17, p. 9, n. 12).

5. i. e., it will be for his own good, in this world as well as in the hereafter

6. i. e., it will be to his detriment; for he will remain in error and will consequently be in loss in the hereafter.

7. *hafīẓ* = attentive, mindful, persevering, guarding, guard (act. participle in the scale of *fa'il* from *hafīẓa* [*hiẓ*], to preserve, to guard).

8. *nuṣarrifū* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *saraḥa* [*ṣarf*], to turn, to turn away. See at 6:65, p. 417, n. 7).

9. *āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 6:54, p. 412, n. 2.

10. i. e., the unbelievers may say due to their unbelief.

11. The allusion is to what the unbelievers used and still use to say that the Prophet received his ideas and knowledge from the Jews and Christians and their scripture and gave these out as Allah's revelations. *darasta* = you studied, learnt (v.

ii. m. s. past from *darasa* [*dars*], to study, to efface. See *tadrusūna* at 3:79, p. 187, n. 3).

12. *nubayyina(u)* = we make clear, explain, elucidate (v. i. pl. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. See *nubayyinu* at 5:76, 367, n. 6).

13. i. e., for people who know that it is the truth from Allah.

14. *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba' / tabā'ah*], to follow. See *attabi'u* at 6:56, p. 413, n. 3).

وَأَعْرِضْ عَنِ and turn away¹ from

الْمُشْرِكِينَ the polytheists.

وَلَوْ شَاءَ اللَّهُ 107. And if Allah willed, they

مَا أَشْرَكُوا would not have set partners;²

وَمَا جَعَلْنَاكَ and We have not set you

عَلَيْهِمْ حَفِظًا over them as a guard³

وَمَا أَنتَ عَلَيْهِمْ nor are you over them

بوكيلٍ a guardian-trustee.⁴

وَلَا تَسُبُّوا 108. And do not abuse⁵

الَّذِينَ يَدْعُونَ those whom they invoke⁶

مِنْ دُونِ اللَّهِ in lieu of Allah,

فَيَسُبُّوا for they will then abuse⁷

اللَّهُ عَدْوًا Allah outrageously⁸

بِغَيْرِ عِلْمٍ without knowing.⁹

كَذَلِكَ رَسَّاءُ Thus We embellish¹⁰

لِكُلِّ أُمَّةٍ for every community

عَلَيْهِمْ their deed;

ثُمَّ إِلَيْنَا رَاجِعٌ thereafter to their Lord

فَرَجِعُهُمْ will be their return;

فَيُنَبِّئُهُمْ then He will apprise¹¹ them

بِمَا كَانُوا يَعْمَلُونَ of what they use to do.



1. i. e., do not pay any heed to their sarcasm nor associate yourselves with their views. أَعْرِضْ

'a'rid' = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from 'a'radu, form IV of 'arada /'arada ['ard], to be wide, to become visible. See at 6: 68, p. 418, n. 1).

2. i. e., set partners with Allah. أَشْرَكُوا 'ashrakū = they set partners, associated (v. iii. m. pl. past from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 6:88, p. 426, n. 8).

3. حافظ hafiz = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of fa'il from hafiza [hifz], to preserve, to guard. See at 6:104, p. 435, n. 7).

4. i. e., to manage and regulate their conduct and affairs. وکیل wakil (s.; pl. wukalā') = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of fa'il from wakala [wakl /wukūl], to entrust. See at 6:66, p. 417, n. 10).

5. لا تسبوا lā tasubbū = do not abuse, revile, call names, insult (v. ii. m. pl. imperative [prohibition] from sabba [sabb], to abuse).

6. يدعون yad'ūna = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from da'ā [du'ā'], to call, to summon. See at 6:71, p. 420, n. 6).

7. يسبوا yasubbū(na) = they abuse, revile, call names (v. iii. m. pl. impfct. from sabb. See n. 5 above. The terminal nūn is dropped because of a silent 'an after the causal fā' (fā' al-sabab) before the verb).

8. عدوا 'adwan = wrongfully, outrageously.

9. i. e., without knowing the Sublimity of Allah and the consequences of their misdeed.

10. i. e., we make charming to every sinful community their misdeed by way of retribution for their bad choice (see Tafsir al-Samarqandi, I, 506). زينا zayyannā = we embellished, decorated, ornamented, beautified, made charming (v. i. pl. past in form II of zāna [zayn], to decorate, adorn. See zayyana at 6:43, p. 407, n. 13).

11. i. e., will duly punish or reward. ينبيئ yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a, form II of naba'a [nab /nubū], to be prominent. See at 6:61, p. 415, n. 9).

وَأَقْسَمُوا بِاللَّهِ 109. They swear¹ by Allah
 جَهْدًا أَيْمَنَهُمْ their emphatic² oaths³ –
 لَئِنْ جَاءَتْهُمْ if there comes to them
 آيَةٌ a sign⁴
 لَيُؤْمِنُنَّ بِهَا they will surely believe in it.
 قُلْ إِنَّمَا الْآيَاتُ Say: "Verily the signs are
 عِنْدَ اللَّهِ وَمَا with Allah";⁵ and what
 يُشِيرُكُمْ will make you realize⁶
 أَنَّهُمَا إِذَا جَاءَتْ that if these do come
 لَا يُؤْمِنُونَ 7 they will not believe?

وَنُقَلِّبُ 110. And We shall invert⁷
 أَعْيُنَهُمْ وَأَنصُرُهُمْ their hearts⁸ and sights⁹
 كَمَا زُؤِمُوا as when they believed not
 فِيهِ أَوَّلَ مَرَّةٍ in it for the first time
 وَنَذَرُهُمْ and shall leave¹⁰ them
 فِي طُعْيَنِهِمْ in their transgression¹¹
 يَمْمُحُونَ 12 roaming blindly.

PART (JUZ') VIII

Section (Rukû') 14

وَلَوْ أَنَّا 111. And even if We
 رَزَلْنَا إِلَيْهِمْ had sent down to them

1. This 'āyah was revealed in the context of the Makkan unbelievers' demand for certain miracles which they specified and said that if those were caused to happen they would believe. It emphasizes that it is not the Prophets but Allah who causes the miracles to happen and also points out that the unbelievers made those demands out of their defiance and disbelief, not out of sincere desire to believe. أقسموا 'aqsamū

= they swore, took an oath (v. iii. m. pl. past from 'aqsama, form IV of qasama [qasam], to divide, to apportion. See at 5:53, p. 356, n. 10).

2. جهد *jahd* = strain, effort, emphatic, earnest.

3. أيمن *'aymān* (pl.; s. يمين *yamīn*) = right hands, oaths. See at 5:108, p. 384, n. 2.

4. آية *'āyah* (pl. آيات *'āyāt*) = sign, revelation, miracle. See at 6:37, p. 415, n. 7.

5. i. e., it is Allah Alone Who causes the miracles to happen, not the Prophets.

6. بشر *yush'iru* = he lets (s. o.) know, realize, informs, notifies (v. iii. m. s. impfct. from 'ash'ara, form IV of shu'ara [shu'ār], to realize, to know. See *yash'urūna* at 6:26, p. 401, n. 4).

7. نقب *nuqallibū* = we invert, overturn, turn about (v. i. pl. impfct. from *qallaba*, form II of *qalaba* [qalb], to turn around. See *tanqalibū* at 5:21, p. 340, n. 4).

8. أفئدة *'af'idah* (pl.; s. فؤاد *fū'ād*) = hearts.

9. أبصار *'abṣār* (sing. بصر *baṣar*) = visions, sights, eyes, insight, discernment, perception. See at 3:13, p. 159, n. 8).

10. نذر *nadhuru* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadhuru*, to leave. See *dhar* at 6:91, p. 428, n. 6).

11. طغيان *ṭughyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 5:68, p. 364, n. 4.

12. يممون *ya'mahūna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct. from *'amaha* ['amah], to stray, to rove blindly). 'Amah is like 'aman (blindness), but the former applies to mind and heart, while the latter applies to both physical sight and mind [Al-Zamakhsharī, 1, 36]. See at 2:15, p. 9, n. 4).

أَلَمْ يَكُنْ the angels and
 وَلَكُمُ الْمَوْتُ there spoke¹ to them the dead
 وَحَشَرْنَا عَلَيْهِمْ and We rallied² to them
 كُلَّ شَيْءٍ وَقَبْلًا everything face to face³
 مَا كَانُوا they would not be the ones
 لِيُؤْمِنُوا to believe
 إِلَّا أَنْ يَشَاءَ اللَّهُ save that Allah will;
 وَلَكِنَّ أَكْثَرَهُمْ but most of them
 يَجْهَلُونَ lack knowledge.⁴

وَكَذَلِكَ جَعَلْنَا 112. And thus We set⁵
 لِكُلِّ نَبِيٍّ for every Prophet
 عَدُوًّا شَيْطَانِينَ an enemy — of Satans
 الْإِنْسِ وَالْجِنِّ of men and jinns,
 يُوحِي بَعْضُهُمْ some of them prompting⁶
 إِلَى بَعْضٍ to the others
 زُخْرُفَ الْقَوْلِ ornament⁷ of words
 غُرُورًا in deception.⁸
 وَلَوْ شَاءَ رَبُّكَ And were your Lord to will
 مَا فَعَلُوهُ they would not have done it.⁹
 فَذَرْنَهُمْ وَ So let them alone¹⁰ and
 مَا يَفْتَرُونَ what they trump up.¹¹

1. This 'ayah is a reply to the further demands of the unbelievers to make the angels and the dead appear to them to testify to the truth of the Qur'ân and the Prophethood of Muhammad, peace and blessings of Allah be on him. *kallama* = he spoke, talked, addressed (v. iii. m. s. past in form II of *kulama* [*kalm*], to injure, to wound. In its form II the verb means to speak. See at 4:2164, p. 318, n. 5).

2. *hasharnâ* = we rallied, mustered, gathered, collected, assembled, herded (v. i. pl. past from *hashara* [*hushr*], to gather. See *tuhsharûna* at 6:72, p. 420, n. 12).

3. *qubulan* = face to face (*qub/qubul* = front, face, fore part).

4. *yajhalûna* = they lack knowledge, they are ignorant, foolish (v. iii. in. pl. impfct. from *jahila* [*jahl/jahâlah*], to be ignorant. See *jahâlata* at 6:54, p. 412, n. 6).

5. The 'ayah points out to the Prophet that the opposition he faced was nothing unusual. Such was the case with every previous Prophet and therefore he (and for that matter every preacher of the truth) should not be disheartened in the face of opposition and enmity (see also 3:183; 6:34; 25:31 and 41:43). *ja'alnâ* = we made, set, appointed (v. i. pl. past from *ja'ala* [*ja'l*], to make, to set. See at 5:13, p. 334, n. 12).

6. *yûhî* = he prompts, communicates, instigates, inspires (v. iii. m. s. impfct. from 'awhâ, form IV of *wahâ* [*wahy*], to communicate. See *yûhî* at 6:93, p. 429, n. 6).

7. i. e., deceptively and impressively beautiful words. *zukhruf(s)*; pl. *zakhârif* = ornament, decoration, embellishment, finery.

8. *ghurâr* = delusion, deception, conceit, vanities. See at 4:120, p. 297, n. 9.

9. i. e., if it was Allah's will, He could have dispensed with such opposition to the Prophets; but it was part of Allah's plan so try the Prophets (Ibn Kathîr, III, 314).

10. *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:91, p. 428, n. 6).

11. *yafstarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 6:24, p. 400, n. 2).

وَلْيَصْغُرْ 113. And that there incline¹ to

أَفْئِدَةُ الَّذِينَ it the hearts² of those who

لَا يُؤْمِنُونَ do not believe

بِالْآخِرَةِ in the hereafter and

وَلْيَرْضَوْهُ that they be happy³ with it

وَلْيَقْرَءُوا مَا هُمْ and acquire⁴ what they are

مُقْتَرِفُونَ in the process of acquiring.⁵

أَفْتَرِ 114. [Say] "Is it other than

اللَّهُ أَتَبْغِي Allah that I should seek⁶

حَكْمًا as an arbiter⁷

وَهُوَ الَّذِي أَنْزَلَ while He it is Who has sent

إِلَيْكُمْ الْكِتَابَ down to you the Book

مُفَصَّلًا well elaborated?"⁸

وَالَّذِينَ And those whom

آتَيْنَاهُمُ الْكِتَابَ We had given the Book

يَعْلَمُونَ أَنَّهُ مُنَزَّلٌ know that it is a sent-down⁹

مِنْ رَبِّكَ بِالْحَقِّ from your Lord in turth.

فَلَا تَكُونَنَّ So you must not be

مِنَ الْمُنْكَرِينَ of the sceptics.¹⁰



وَتَمَّتْ 115. And perfect¹¹ is

كَلِمَتُ رَبِّكَ the Word of your Lord

1. تصغُرْ *tasghā* = she or it inclines, leans to (v. iii. f. s. impfct. from *ṣaghā* [*ṣaghw/ṣughūw*], to incline, to lean to).

2. أَفْئِدَةُ *'af'idah* (pl.; s. *fu'ād*) = hearts. See at 6:110, p. 437, n. 8.

3. يَرْضَوْنَ *yardaw(na)* = the are happy, pleased (v. iii. m. pl. impfct. from *raḍiya* [*ridan/ridwān/marḍāh*], to be satisfied. The terminal *nūn* is dropped because of a hidden 'an in *li* {*lām* of motivation coming before the verb}. See *yardā* at 4:108, p. 292, n. 8).

4. يَقْرَأُونَ *yaqṭarifūna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqṭarafa*, form VIII of *qara'a/qarifa* [*qarf/qarafa*], to peel, to feel disgust).

5. مُقْتَرِفُونَ *muqṭarifūn* (pl.; s. *muqṭarif*) = those who commit, acquire (active participle from *iqṭarafa*. See n. 4 above).

6. أَتَبْغِي *'abtaghi* = I seek, desire, (v. i. s. impfct. from *ibtaghā*, form VIII of *bagha* [*bughā*], to seek. See *tabtaghi* at 6:35, p. 404, n. 12).

7. حَكَمَ *ḥakam* (s.; pl. *ḥukkām*) = arbitrator, arbiter, umpire. See *ḥukkām* at 4:35, p. 256, n. 7).

8. مُفَصَّلًا *mufaṣṣal* = set forth in detail, elaborated (passive participle from *fassala*, from II of *fusala* [*fasi*], to separate, set apart. See *fassalānā* at 6:97, p. 432, n. 3).

9. مُنَزَّلٌ *munazzal* = that which is sent down, descended (passive participle from *nazzala*, form II of *nazala* [*nuzāl*], to come down). See *nuzzila* at 6:37, p. 405, n. 6.

10. مُنْكَرِينَ *mumtarin* (acc./gen. of *mumtarin*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtirā*, form VIII from *miryah/muryah*, doubt, dispute. See at 3:60, p. 179, n. 1).

11. تَمَّتْ *tammat* = she or it became complete, full, perfect; came to an end, came off (v. iii. f. s. past from *tamma* [*tamām*], to be completed. See *yutimma* at 5:6, p. 331, n. 10).

صِدْقًا وَعَدْلًا in truth¹ and justice.²

لَا مُبَدِّلَ Ther is none to change³

لِكَلِمَتِهِ His words.

وَهُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ the All-Knowing.⁴

وَأِنْ تُطِيعُوا أَكْثَرَ 116. And if you obey⁵ most

مَنْ فِي الْأَرْضِ of those who are in the world

يُضِلُّوكُمْ they will lead you astray⁶

عَنْ سَبِيلِ اللَّهِ from Allah's way.

إِنْ يَتَّبِعُونَ إِلَّا They follow⁷ not but assump-

طَنَ وَإِنْ هُمْ إِلَّا tion and they do naught but

يَخْرُصُونَ indulge in conjecture.⁸

إِنَّ رَبَّكَ هُوَ 117. Verily your Lord is He

أَعْلَمُ مَنْ يَضِلُّ Who knows best who strays⁹

عَنْ سَبِيلِهِ away from His way

وَهُوَ أَعْلَمُ and He is Best Aware of

بِالْمُهْتَدِينَ those led on the right way.¹⁰

فَكُلُوا مِمَّا 118. So eat of that which

ذَكَرَ has been mentioned

أَسْمَ اللَّهِ عَلَيْهِ Allah's name on,

1. i. e., in whatever He says and informs. صدق *sidq* = truth, truthfulness, veracity. See at 5:119, p. 390, n. 3.

2. i. e., in whatever He commands and prohibits and decrees. عدل *'adl* = impartiality, equity, justice, equivalence, . See at 6:70, p. 419, n. 5).

3. مبدل *mubaddil* = one who alters/ changes (active participle from *baddala*, form II of *badala* [*baddl*], to replace. See at 6:34, p. 404, n. 5).

4. i. e., of whatever His creatures utter, think, plan and do, openly or secretly.

5. In this *'āyah* Allah alludes to the state of the majority of the inhabitants of the earth being in error and cautions the believers through the Prophet not to follow that majority in disregard of the clear guidance given by Him. تطع *tuti'*

(*tuti'u*) = you obey, follow, abide by, comply with (v. ii. s. impfct. from *'atā'a*, form IV of *tā'a* [*ta'w'*], to obey. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause preceded by *'in*. See *yastuti'u* at 5:112, p. 386, n. 8).

6. يضلوا *yudillā(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'adalla*, form IV of *dalla* [*ḍalāl/dalālah*], to go astray. The terminal *nān* is dropped because the verb forms conclusion of a conditional clause preceded by *'in*. See at 4:113, p. 294, n. 8).

7. يتبعون *yattabi'ūna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *itab'u*, form VIII of *tabi'u* [*tubu'/tabū'ah*], to follow. See at 4:27, p. 252, n. 10).

8. يخرضون *yakhrushūna* = they surmise, indulge in conjecture, guess, tell an untruth, lie (v. iii. m. pl. impfct. from *kharuṣa* [*khars*], to guess).

9. The *'āyah* stresses that Allah knows best who is in error and who is on the right track and that it is not the practice of the majority but the teaching and guidance given by Allah that are the criteria for determining the truth and right guidance. يضل

yadillu = he strays, goes astray (v. iii. m. s. impfct. from *dalla*. See n. 6 above).

10. مهتدين *muhtadīn* (accu. /gen. of *muhtadīn*, sing. *muhtadīn*) = those guided aright, are led on the right way (active participle from *ihtadā*, form VIII of *hadā* [*hidāyah/hudan/hady*], to lead, to guide. See at 6:56, p. 413, n. 6).

إِنْ كُنْتُمْ بِآيَاتِنَا
مُؤْمِنِينَ ﴿١١٩﴾ if you are in His revelations
believers.¹

وَمَا لَكُمْ 119. And what is your reason
أَلَا تَأْكُلُوا that you should not eat
مِمَّا of that which has been
ذُكِرَ اسْمُ اللَّهِ عَلَيْهِ uttered Allah's name on,
وَقَدْ فَصَّلَ while He has elaborated² for
لَكُمْ مَا حَرَّمَ you what He has forbidden³
عَلَيْكُمْ إِلَّا on you except
مَا اضْطُرَرْتُمْ إِلَيْهِ what you are constrained⁴ to;
وَإِنْ كَثِيرًا and indeed many people
لَيُضِلُّونَ بِأَهْوَاءِهِمْ do mislead⁵ by their whims⁶
بِغَيْرِ عِلْمٍ without knowledge.
إِنَّ رَبَّكَ هُوَ Verily your Lord is He Who
أَعْلَمُ is Best Aware
بِالْمُعْتَدِينَ ﴿١٢٠﴾ of the transgressors.⁷

وَذَرُوا 120. And shun⁸
ظَهَرَ الْآثِمِ the overt⁹ of the sin
وَاِطْنَهُ and the covert¹⁰ of it.
إِنَّ الَّذِينَ Verily those who
يَكْسِبُونَ الْآثِمَ acquire¹¹ sin
سَيَجْزَوْنَ بِمَا shall be rewarded with what

1. This 'ayah is a positive command to eat only the meat of those animals that have been slaughtered in Allah's name.

2. فصل *faṣṣala* = he elaborated, set forth in detail, made clear (v. iii. m. s. past in form II of *faṣala* [*faṣl*]), to separate, set apart. See *faṣṣalnā* at 6:97, p. 432, n. 3).

3. See 5:3 and 5:96. حرم *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harina*), to be prohibited. See at 5:72, p. 366, n. 3).

4. i. e., constrained to eat due to extreme hunger and non-availability of the lawful food. اضطررتم *idṭurirtum* = you are constrained, compelled, coerced, forced, obliged (v. iii. m. pl. past passive from *idṭarra*, form VIII of *ḍarra* [*ḍarr*]), to harm, impair. See *idṭarra* at 5:3; p. 328, n. 6).

5. يضلون *yudilluna* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from 'aḍalla, form IV of *dalla* [*ḍalāl/ḍalālāt*]), to go astray. See at 3:69, p. 182, n. 7).

6. أهواء *'ahwā'* (sing. هوى *hawān*) = desires, fancies, wishes, caprices, whims. See at 6:56, p. 413, n. 4).

7. i. e., who transgress and violate the limits and prohibitions set by Allah. معتدين *mu'tadīn* (pl.; acc./gen. of *mu'tadīn*, s. *mu'tadīn*) = transgressors, aggressors, assailants (active participle from *i'tadā*, form VIII of 'adā [*'adw*]), to speed, to run. See at 5:87, p. 373, n. 1).

8. ذروا *dharū* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadīr*]). See *dhar* at 6:112, p. 438, n. 10).

9. ظاهر *ẓāhir* = overt, inmanifest, visible, patent, obvious, conspicuous, apparent (act. participle from *ẓahara* [*ẓuhūr*]), to be visible).

10. باطن *bāṭin* = covert, hidden, secret, inner (act. participle from *baṭana* [*baṭn/baṭīn*]), to be hidden).

11. يكتسبون *yaksībūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*]), to gain, to acquire. See *kasabat* at 6:70, p. 419, n. 3).

كَاثِرًا يَفْتَرُونَ ﴿١٢٠﴾ they use to acquire.¹

وَلَا تَأْكُلُوا 121. And do not eat² of that

مِمَّا لَمْ يَذْكُرْ which has not been uttered

أَسْمَاءُ اللَّهِ عَلَيْهِ Allah's name on.

وَإِنَّهُ لَفِسْقٌ Verily it is a vicious sin;³

وَإِنَّ الشَّيَاطِينَ and indeed Satans

لِيُحْضِرُوا إِلَيْنَا أُولِيَّ الْأَيْمَنِ do prompt⁴ to their friends⁵

لِيُجَادِلُوكُمْ to quarrel⁶ with you;

وَإِنْ أَطَعْتُمُوهُمْ and if you obeyed⁷ them

إِنَّكُمْ لَشُرَكَاءٌ you would be polytheists.

Section (Rukû') 15

أَوَمَنْ كَانَ مَيِّتًا 122. Is the one who is dead⁸

فَأَحْيَيْنَاهُ then We bring him to life⁹

وَجَعَلْنَا لَهُ نُورًا and set for him a light¹⁰

يَمْشِي بِهِ whereby he walks

فِي النَّاسِ among men,

كَمَنْ مِثْلُهُ like the one similar to him

فِي الظُّلُمَاتِ in the darkness¹¹

لَيْسَ بِخَارِجٍ مِنْهَا he cannot come out¹² of?

كَذَلِكَ رُسُلُ Thus is embellished¹³

لِلْكَافِرِينَ for the unbelievers

مَا كَانُوا يَعْمَلُونَ what they use to do.



1. يَفْتَرُونَ *yaftarifûna* = they commit, perpetrate, acquire (guilt/sin) (v. iii. m. pl. impfct. from *iqtarafu*, form VIII of *qarafa*/*qarifa*/*qarf*/*qaraf*), to peel, to feel disgust. See at 6:113, p. 439, n. 4).

2. While 'ayah 118 is a positive command to eat the meat of animals slaughtered in Allah's name, this 'ayah prohibits the eating of the meat of any animal not slaughtered in Allah's name.

3. Note that in 5:3 also the eating of the prohibited meat has been described as a *fisq* or vicious sin. *fisq* = moral depravity, vicious sin. See *fusûq* at 2:282, p. 149, n. 11.

4. يُوْحِضُونَ *yûhîḥūna* = they prompt, communicate, instigate, inspire (v. iii. m. pl. impfct. from *'awḥā*, form IV of *wahā* [*wahy*], to communicate. See *yûhî* at 6:93, p. 429, n. 6).

5. أُولِيَّ الْأَيْمَنِ *'awliyyā'* (pl.; sing. *walīyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:81, p. 370, n. 3.

6. يُجَادِلُونَ *yujādilûna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [*jadl*], to tighten. The terminal *nūn* is dropped because of a hidden 'ān in *li* (li of motivation) coming before the verb. See *yujādilûna* at 6:25, p. 400, n. 9).

7. أَطَعْتُمُوهُمْ *'atā'tum* = you obeyed, followed, abided by, complied with (v. ii. m. pl. past from *'atā'a*, form IV of *tā'a* [*taw'*], to obey. See *tatī'* at 6:116, p. 440, n. 5).

8. i. e. dead spiritually because of unbelief.

9. i. e., the life of faith and guidance to the right path. *'ahyaynā* = we brought to life,

revivified (v. i. pl. past from *'ahyā*, form IV of *hayiya* [*hayah*], to live. See *'ahyā* at 5:32, p. 344, n. 3).

10. i. e., the light of the truth, the Qur'ān.

11. i. e., the darkness of unbelief and error.

12. خَارِجٌ *khārij* = one who comes out, outer, outside (act. participle from *khārāja* [*khurāj*], to go out. See *khārijīna* at 5:37, p. 346, n. 10).

13. زَيْنٌ *zayyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to adorn. See at 3:14, p. 1159, n. 9).

123. And likewise We set
 وَكَذَٰلِكَ جَعَلْنَا in every habitation¹
 أَكْبَرُ مُنَاجِرِينَ² its leaders² of criminals³
 لِيَمَكُرُوا فِيهَا⁴ to play trickery⁴ therein;
 وَمَا يَمْكُرُونَ but they trick not
 إِلَّا أَنْفُسَهُمْ except themselves
 وَمَا يَعْقِلُونَ⁵ but they do not realize.⁵
124. And if there comes to
 وَإِذَا جَاءَتْهُمْ them a sign⁶ they say:
 لَنْ نُؤْمِنَ "We shall not believe
 حَتَّىٰ نُؤْتَىٰ unless we were given
 مِثْلَ مَا أُوتِيَ the like of what was given
 رُسُلِ اللَّهِ to the Messengers of Allah."⁷
- اللَّهُ أَعْلَمُ حَيْثُ Allah knows best where
 يَجْعَلُ رِسَالَتَهُ He will place His Message.
 سَيُصِيبُ Soon there will befall⁷ those
 الَّذِينَ أَجْرَمُوا who commit crimes⁸
 صَعَارَ عِنْدَ اللَّهِ humiliation⁹ before Allah,
 وَعَذَابٌ شَدِيدٌ and a severe¹⁰ punishment
 بِمَا كَانُوا because they use to
 يَمْكُرُونَ play trickery.

1. قرية *qaryah* (s.; pl. قَرْيَ *quran*) = habitation, town, village, hamlet. See at 4:75, p. 273, n. 6.

2. أكابر *'akābir* (pl.; s. 'akbar) = leaders, the greatest ones. See 'akbar at 2:217, p. 105, n. 6).

3. مجرمين *mujrimī(n)* (pl.; acc./gen. of *mujrimūn*, s. *mujrim*. The terminal *nūn* is dropped because of the genitive construction) = criminals, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [jarni], to commit a crime. See *lā yajrimanna* at 5:8, p. 332, n. 6).

4. يَمْكُرُوا *yamkurū(na)* = they plot, play trickery, scheme, have recourse to a ruse (v. iii. m. pl. impfct. from *makara* [makr], to deceive, to delude. The terminal *nūn* is dropped because of a hidden 'an in li [of motivation] coming before the verb. See).

5. يشعرون *yash'urūna* = they realize, notice, perceive, feel, sense, come to know, see through (v. iii. m. pl. impfct. from *sha'ara* [shu'ār], to realize, to know. See at 6:26, p. 401, n. 4).

6. آية *'āyah* (pl. آيَات *'āyāt*) = sign, revelation, miracle. See at 6:104, p. 437, n. 4.

7. i. e., the same or similar miracles as took place at the hands of the previous Messengers. The leaders of the Makkian unbelievers said so to the Prophet by way of ridiculing and rejecting him.

8. يصيب *yusību* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asāba, form IV of *ṣāba* [ṣawb / ṣaybūbah], to hit the mark, to be right. See at 5:49, p. 355, n. 2).

9. أجروا *'ajramū* = they committed crimes (v. iii. m. pl. past from 'ajrama, form IV of *jarama*. See n. 3 above).

10. صغار *ṣaghūr* = humiliation, ignominy, debasement.

10. شديد *shadīd* (pl. أَشْدَاد *'ashiddāt*/شدائد *shudād*) = severe, stern, rigorous, hard, harsh, strong. See at 5:98, p. 1379, n. 1).

- فَمَنْ يُرِدِ اللَّهُ 125. So whoever Allah wills¹
 أَنْ يَهْدِيَهُ to guide
 يَنْشُرْ صَدْرَهُ He opens² his heart
 لِلْإِسْلَامِ for Islam;
 وَمَنْ يُرِدْ and whoever He wills
 أَنْ يَضِلَّهُ to leave in error
 يَجْعَلْ صَدْرَهُ He makes his heart
 ضَيِّقًا حَرْمًا narrow³ and tight⁴
 كَأَنَّمَا يَصْعَدُ as if he were ascending⁵
 فِي السَّمَاءِ into the sky.
 كَذَلِكَ يَجْعَلُ Thus does Allah lay
 اللَّهُ أَلْفِئَةً عَلَى الَّذِينَ the filth⁶ on those who
 لَا يُؤْمِنُونَ do not believe.

- وَهَذَا صِرَاطُ 126. And this is the way
 رَبِّكَ مُسْتَقِيمًا of your Lord, set straight.⁷
 فَدَقَّقْنَا We have set forth in detail⁸
 الْآيَاتِ the revelations
 لِقَوْمٍ يَذْكُرُونَ for people that bear in mind.⁹

- لَهُمْ 127. They will have
 دَارُ السَّلَامِ the abode¹⁰ of peace
 عِنْدَ رَبِّهِمْ near their Lord

1. i. e., wills to bless with guidance. يرد *yurid* (*yuridu*) = he intends, desires, has in mind (v. iii. m. s. impfct. from *'arāda*, form IV from *rāda* [*rāwā*], to walk about. The final letter is vowelless and so the medial *yā'* is dropped because the verb is in a conditional clause [preceded by *man*]. See at 5:41, p. 349, n. 1).
 2. i. e., makes it amenable to the acceptance of. يشرح *yashrah(u)* = he opens, lays bare, cuts to slices, explains, elucidates (v. iii. m. s. impfct. from *sharaha* [*sharh*], to cut, to open. The final letter is vowelless because the verb forms conclusion of a conditional clause. See n. 1 above).
 3. ضيق *ḍayyiq* = narrow, cramped, restricted, close.
 4. حرج *ḥaraj* = constricted, tight, difficulty, anguish, critical situation. See at 4:65, p. 270, n. 1.
 5. i. e., just as it is very hard on any person to ascend into the sky so it is difficult for an unbeliever to embrace Islam. يصعد *yassa'adu* (originally *yataṣa'adu*) = he ascends, climbs, goes up (v. iii. m. s. impfct. from *taṣa'ada*, form V of *ṣa'ida* [*ṣu'ūd*], to rise, to go up. See *tuṣ'idūna* at 3:154, p. 214, p. n. 7).
 6. i. e., similarly heavy will be the filth of sin and the consequential penalty upon the unbeliever. رِجْس *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act. See at 5:90, p. 374, n. 9.
 7. مستقيم *mustaqīm* = straight, upright, erect, correct, right, sound, proper. (Active participle from *istaqāma*, form X of *qāma* [*qawmalu/qiyām*], to stand up, to get up. See at 6:87, p. 426, n. 6).
 8. فصلنا *fassalnā* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *fasala*, form II of *fasala* [*faṣṭ*], to separate, set apart. See at 6:97, p. 432, n. 3).
 9. يذكرون *yadhakkarūna* (originally *yatadhakkarūna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* *hadhkār*], to remember, to mention. See *yadhakkaru* at 3:7, p. 157, n. 1).
 10. i. e., paradise. دار *dār* (s.; pl. *diyār*) = abode, home, house, edifice, habitation, land, country. See *diyār* at 2:246, p. 124, n. 6.

وَهُوَ لَهُمْ and He will be their Patron¹
يَمَّا كَانُوا because of what they use to
يَعْمَلُونَ do.

وَيَوْمَ 128. And on the day² He will

يَحْشُرُهُمْ جَمِيعًا muster³ them all [saying]:

يَنْعَثِرَ الْجِنَّ "O community⁴ of jinn,

فَدَأَسْتَكْثَرْتُمْ you indeed have done much⁵

مِنَ الْإِنْسِ of men"; and there will say

أَوْلِيَائَهُمْ مِنَ الْإِنْسِ their friends of men:

رَبَّنَا " Our Lord,

أَسْتَمْتَعَ بَعْضُنَا each of us profited⁶

بِبَعْضِ وَ by the other and

بَلَّغْنَا أَجَلَنَا الَّذِي we have reached⁷ our term⁸

أَجَّلْتَ لَنَا You had deferred⁹ for us."

قَالَ He will say:

النَّارُ مَثْوًى لَكُمْ "The fire is your abode,¹⁰

خَالِدِينَ فِيهَا abiding for ever¹¹ therein",

إِلَّا مَا شَاءَ اللَّهُ except as Allah wills.

إِنَّ رَبَّكَ Verily your Lord is

حَكِيمٌ All-Wise,¹²

عَلِيمٌ All-Knowing.¹³

1. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 5:55, p. 357, n. 12).

2. i. e., on the Day of Judgement.

3. يحشر *yahshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *hushara* [*hushir*], to gather. See *yuhsharūna* at 6:38, p. 406, n. 1).

4. معشر *ma'shar* (s.; pl. معاشر *ma'āshir*) = assemblage, company, community, group.

5. استكثرتم *istakhartum* = you have done too much, asked for a lot, made excessive demand (v. ii. m. pl. past from *istakthara*, form X of *kathara/kathura* [*kathir*], to exceed in number, to be many/more).

6. استمتع *istamta'a* = he enjoyed, relished, profited (v. iii. m. s. past in form X of *matu'a* [*mat'/mut'ah*], to take away. See *istamta'tum* at 4:24, p. 250, n. 10).

7. بلغنا *balaghna* = we reached, attained, came to, (v. i. pl. past from *balagha* [*bulāgh*], to reach. See *balagha* at 6:19, p. 398, n. 5).

8. أجل *'ajal* (pl. *'ajāl*) = appointed time, term, date, deadline. See at 6:, p. 392, n. 2.

9. أجلت *'ajjalt* = you delayed, postponed, deferred (v. ii. m. s. past from *'ajjala*, from II of *'ajala* [*'ajal*], to tarry, to linger).

10. مَثْوًى *mathwan* (s.; pl. مَآوٍ *mathāwin*) = abode, dwelling place, resting place.

11. خَالِدِينَ *khālidīn* (acc./gen. of *khālidūn*, pl. of *khālid*) = living for ever, abiding for ever, everlasting, eternal (active participle from *khalada* [*khuhid*], to live for ever. See at 5:119, p. 390, n. 6).

12. i. e., in His creation and ordering of the affairs of His creatures.

13. i. e., of the deeds and thoughts of His creatures, open or secret.

وَكَذَٰلِكَ نُؤَيِّ 129. And thus We entrust¹
بَعْضَ الظَّالِمِينَ some of the wrong-doers
بَعْضًا يِمَا to the others because of what
كَانُوا يَكْسِبُونَ ﴿١٢٩﴾ they use to acquire.²

Section (Rukû') 16

يَنْعَسِرَ 130. "O you the community
الْجِنِّ وَالْإِنسِ of jinns and men,
أَلَمْ يَأْتِكُمْ did there not come to you
رُسُلٌ مِنْكُمْ Messengers from among you
يَقْضُونَ عَلَيْكُمْ relating³ unto you
ءَايَاتِي وَ My revelations and
يُنذِرُونَكَ لِقَاءَ warning⁴ you of the meeting⁵
يَوْمِكُمْ هَٰذَا of this day of yours"?
قَالُوا شَهِدْنَا They will say: " We testify⁶
عَلَىٰ أَنْفُسِنَا against ourselves".
وَعَرَّاهُمْ And there deceived⁷ them
الْحَيٰوةَ الدُّنْيَا the worldly life
وَشَهِدُوا and they bear witness
عَلَىٰ أَنْفُسِهِمْ أَنَّهُمْ against themselves that they
كَانُوا كَافِرِينَ ﴿١٣٠﴾ had been unbelievers.⁸
﴿١٣١﴾
ذَٰلِكَ 131. This is because of that

1. نَوَيَّ *nuwallî* = we turn, make (s.o.) face, put in charge, entrust (v. i. pl. impfct. from *wallâ*, form II of *waliya* to be close, to lie next. See *nuwalliyanna* at 2:144, p. 68, n. 2).

2. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kusb*], to gain, to acquire. See *kasabat* at 6:120, p. 441, n. 11).

3. يَقْضُونَ *yaqussûna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qasṣa* [*qasṣ/qasas*], to cut, to relate. See *qasasnâ* at 4:164, p. 318, n. 4).

4. يَنْذِرُونَ *yundhirûna*, they warn, caution, (v. iii. m. pl. impfct. from *'andhara*, form IV of *nadhara* [*nadhr / nudhûr*], to dedicate, to vow. See *tundhira* at 6:92, p. 428, n. 12).

5. لِقَاءَ *liqâ'* = meeting, encounter. See at 6:31, p. 402, n. 6.

6. شَهِدْنَا *shahidnâ* = we bore witness, witnessed, testified (v. i. pl. past from *shahida* [*shuhûd / shahâdah*], to witness, to testify. See *'ash-hadu* at 6:19, p. 398, n. 7).

7. غَرَّتْ *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [*ghurâr*], to deceive, delude. See at 6:70, p. 418, n. 11).

8. كَافِرِينَ *kâfirîn* (pl.; acc./genitive of *kâfirûn*; s. *kâfir*) = unbelievers, infidels, ungrateful (active participle from *kafura* [*kufîr / kufrân / kufûr*], to disbelieve, to cover. See *yakfur* at 6:89, p. 427, n. 1).

لَمْ يَكُنْ رَبُّكَ your Lord would not be to
مُهْلِكَ الْقُرَىٰ destroy¹ the habitations²
يُظْلِمُ for transgression³
وَأَهْلُهَا while their inhabitants
غَافِلُونَ were unaware.⁴

وَلِكُلِّ 132. And all will have
دَرَجَاتٍ مِّمَّا عَمِلُوا grades⁵ for to what they do.
وَمَا رَبُّكَ unmindful of what they do.
يَعْمَلُ عَمَّا يَفْعَلُونَ

وَرَبُّكَ 133. And your Lord is
أَلْفَوْا دُرَارَ رَحْمَةٍ Above Want,⁶ Full of Mercy.
إِنْ يَشَأْ If He will,
يُذْهِبْكُمْ He may do away⁷ with you
وَيَسْتَخْلِفَ and may put as successors⁸
مِنْ بَعْدِكُمْ after you

مَنْ يَشَاءُ whmsoever He will,
كَمَا أَرْسَلْنَاكُمْ as He raised you
مِنْ دُونِكُمْ from the progeny of
قَوْمٍ آخَرِينَ another people.

إِنَّمَا 134. Verily what
تُوعَدُونَ you are promised

1. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from *'ahlaka*, form IV of *halaka* [*halk/ huik/ halāk /tahlukah*], to perish. See *yuhlaku* at 6:47, p. 409, n. 6).

2. قرى *quran* (pl.; s. *quryah*) = villages, towns, habitations. See at 6:92, p. 428, n. 13.

3. Of all the wrong and transgression, the most heinous is to set partners with Allah (see 31:13).

ظلم *zulm* = transgression, wrong, injustice, iniquity, oppression. See at 6:82, p. 424, n. 9.

4. i.e., Allah does not punish any people without informing them the right and the wrong through a Messenger sent to them. Muhammad, peace and blessings of Allah be on him, was sent as Allah's last and final Prophet and Messenger to mankind and jinn as a whole with a complete guidance contained in the Qur'ān and its elucidation by the Prophet (*sumnah*). غافلون *ghāfilūn* = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act. participle from *ghafala* [*ghafalah/ghufāl*], to neglect, to ignore. See *ghāfil* at 3:99, p. 194, n. 13).

5. i. e., in the hereafter, according to one's deeds, good or bad, and will be punished or rewarded accordingly. درجات *darajāt* (sing. درجه *darajah*) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:83, p. 425, n. 2).

6. Allah is Above Want and is not in need of His creatures' worship. It is they who are in need of His mercy and help and He meets all their needs out of mercy, for He is Full of Mercy (see 35:15).

غني *ghanīyy* (s.; pl. *'aghniyā'*) = above want, free from want, rich. See at 4:131, p. 302, n. 7.

7. i.e., if you turn ungrateful and continue committing sins Allah may remove you altogether and replace you by a completely new generation or new species (Ibn Kathīr, III, 335). Of similar import are *'āyats* 4:133, 35:16, 47:38. يذهب *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhababa* [*dhihāb /mudhab*], to go. The last letter is vowelless because the verb comes as conclusion of a conditional clause (preceded by *'in*).

8. يستخلف *yastakhliḥ(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlaḥa*, form X of *khalafa* [*khalaf/khilāḥah*], to come after, to follow, to succeed. See *takhtulifāna* at 5:48, p. 354, n. 7).

وَلَا تَأْتِي is sure to come,¹ and

مَا أَنْتُمْ بِمُعْجِزِينَ you cannot invalidate²[it].



قُلْ يَوْمَ تَأْمَلُوا 135. Say: "O my people, act

عَلَىٰ مَكَانِكُمْ according to your position;³

إِنِّي عَامِلٌ I am going to act.⁴

فَسَوْفَ تَعْلَمُونَ And you will know

مَنْ تَكُونُ لَهُ in whose favour will be

عَقِيبَةُ الدَّارِ the ultimate⁵abode.

إِنَّمَا لَا يُفْلِحُ Surely successful⁶ will not be

الظَّالِمُونَ the transgressors.

وَجَعَلُوا لِي 136. And they set⁷for Allah

بِدَارًا مِنْ out of what He creates⁸

أَلْحَرْبِ وَالْأَنْعَامِ of tilth⁹ and livestock¹⁰

نَصِيبًا فَقَالُوا a portion and say:

هَذَا لِلَّهِ "This is for Allah"

بِرَعْيِهِم -as they claim¹¹ - "and

وهذا لشركاينَا this is for our partners".¹²

فَمَا كَانَتْ But what is

لِشْرَكَائِهِمْ for their partners

فَلَا يَصِلُ does not go¹³

إِلَّا إِلَى اللَّهِ to Allah

وَمَا كَانَتْ لِلَّهِ but what is for Allah

فَهُوَ يَصِلُ إِلَى that goes to

شُرَكَائِهِمْ their partners.

1. i. e., the resurrection and the Day of Judgement are sure to come.

2. i. e., you can neither prevent its coming nor avoid undergoing it. معجزين *mu'jizîn* (pl., acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who incapacitate, invalidate, disable, weaken, paralyze, cripple (active participle from 'a'jaza, from IV of 'ajaza/ajiza { 'ajz}, to be weak, incapable).

3. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location.

4. i. e., I am going to act according to the truth I have received. This 'āyah is a directive and encouragement to the Prophet to preach the truth disregarding the rejection and opposition of the unbelievers.

5. i. e., the life in the hereafter. عاقبة *āqibah* (s.; pl. عواقب *'awāqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:11, p. 395, n. 7.

6. يفلح *yufliḥu* = he succeeds, prospers (v. iii. m. s. impct. from 'aflaha, forin IV of *jalaha* [*salḥ*], to split. See at 6:21, p. 399, n. 5).

7. The 'āyah refers to one of the polytheistic customs of the pre-Islamic Arabs. When they expected a new crop or the birth of new heads of cattle they used to designate a part of it, usually the greater part, for their gods and goddesses, and another part for Allah. If, however, for any reason the part designated for the gods and goddesses fell short, they made it up by taking from the part designated for Allah, but if the part set for Allah fell short, they did not make it up by taking from the portion meant for the gods and goddesses.

8. ذرأ *dhara'a* = he created, scattered, grew (v. iii. m. s. past from *dhar'*, to create, scatter, grow)

9. حرث *harṭh* = tillage, cultivation, tilth, crops. See at 3:117, p. 202, n. 4.

10. أنعام *'an'ām* (pl.; s. ناع *na'ām*) = grazing livestock (sheep, cattle, camels, goats). See at 5:1, p. 325, n. 5.

11. زعم *za'm* = allegation, claim. *bi-ja'mihum* = as they claim.

12. i. e., the partners they set with Allah.

13. يصل *yaṣīlu* = he or it reaches, goes to (v. iii. m. s. impct. from *waṣala* [*waṣūl*], to reach).

سَاءَ مَا
 يَحْكُمُونَ they adjudge.²
 وَكَذَلِكَ 137. And likewise³
 زَيَّنَ لِكَثِيرٍ there embellished⁴ for many
 مِنَ الْمُشْرِكِينَ of the polytheists
 قَتَلَ أَوْلَادَهُمُ the killing of their children –
 شُرَكَاءَهُمْ the partners of theirs⁵ –
 لِيُرُدَّوهُمْ that they could ruin⁶ them
 وَيَلْبِسُوا عَلَيْهِمْ and make confusing⁷ to them
 دِينَهُمْ their religion.
 وَلَوْ شَاءَ اللَّهُ And were Allah to will
 مَا فَعَلُوا they would not have done it.
 فَذَرَهُمْ وَمَا So let them alone and what
 يَفْتَرُونَ they make up falsely.⁸
 وَقَالُوا هَذِهِ 138. And they say: "These
 أَنْعَمَ وَحَرَّمَ are taboo;⁹
 جَحْرٌ None shall eat of them
 لَا يَطْعُمُهَا except those we wish",
 إِلَّا مَن نَّشَاءُ as they claim.
 بِرِغْمِهِمْ And there are cattle
 وَأَنْعَمَ whose backs are prohibited;¹⁰
 حَرَّمَ ظُهُورَهَا

1. i. e. *sā'a* = he or it became foul, bad, evil (v. iii. m. s. past from *sā'/saw'*, to be bad. See at 5:66, p. 363, n. 3).

2. *yuhkumūna* = they adjudge, pass judgement, give decision (v. iii. m. pl. impfct. from *hakama* [hukm], to pass judgement. See *yahkumu* at 5:95, p. 377, n. 2).

3. i. e., as Satan made the polytheists think it good to allocate shares of their crops and cattle to their gods and goddesses on the one hand and to Allah on the other, similarly Satan made it appear good to them their killing of their children.

4. *zayyana* = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of *zāna* [zayn], to decorate, adorn. See at 6:43, p. 407, n. 13).

5. i. e., Satan and the false gods and goddesses.

6. The killing of children ruins the killers because of the destruction of their progeny and manpower on the one hand, and because of the grave sin of killing lives that are made inviolate by Allah and the consequent retribution in the hereafter. *يردوا*

yurdū(na) = they ruin, destroy, bring about the fall of (v. iii. m. pl. impfct. from *'ardā*, form IV of *radīya* [ردى, *radan*], to perish, be destroyed).

The terminal *nūn* is dropped because of a hidden 'an in li {of motivation} coming before the verb. See *mutaraddiyah* at 5:3, p. 327, n. 6).


7. *yalbīsū(na)* = they confound, muddle, perplex, put on (v. iii. m. s. impfct. from *labasa* [لبس], to mix up, to put on. The terminal *nūn* is dropped because of the reason mentioned in n. 6 above. See at 6:82, p. 424, n. 8).

8. *yafṭarūna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarā*, form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 6:112, p. 438, n. 11).

9. This and the following 'āyah refer to some other bad customs of the polytheists in tabooing the eating or using some types of their cattle and crops. *حجر* *hijr* = taboo, forbidden, prohibited.

10. i. e., prohibited for use as beasts of burden. *حُرِّمَتْ* *hurrimat* = she was forbidden, prohibited, made unlawful, made inviolable (v. iii. f. s. past passive from *ḥarrama*, form II of *ḥaruma* [harima], to be prohibited. See at 4:23, p. 248, n. 11).

وَأَنَّهُ لَا يَذْكُرُونَ and livestock they do not
 أَسْمَاءَ اللَّهِ عَلَيْهَا utter Allah's name thereon
 أَفْتِرَاءَ عَلَيْهِ by way of a lie¹ against Him.

سَيَجْزِيهِمْ He will requite² them
 بِمَا كَانُوا for what they use to
 يَفْتَرُونَ  trump up.³

وَقَالُوا 139. And they say:

مَا فِي بُطُونِ "All that is in the wombs"⁴
 هَذِهِ الْأَنْعَامِ of these livestock⁵

خَالِصَةً is exclusively⁶

لِذَكَرِنَا for our males⁷

وَمُحَرَّمَ and forbidden


عَلَىٰ أَزْوَاجِنَا for our wives;⁸

وَأِنْ يَكُن مَيِّتَةً but if it be dead
 فَهِيَ فِيهِ شَرَكَاءُ then they are partners in it."

سَيَجْزِيهِمْ He will punish them

وَصَفَّهُمْ for their description.⁹

إِنَّهُ حَكِيمٌ Verily He is All-Wise,

عَلِيمٌ  All-Knowing.¹⁰

قَدْ خَسِرَ الَّذِينَ 140. Losers¹¹ indeed are they
 قَتَلُوا أَوْلَادَهُمْ who kill their children

1. افتراء *iftirâ'* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [fary], to cut lengthwise. See *yaftarûna* at 6:137, p. 449, n. 8.

2. يحزى *yajzi* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazâ* جزاء, *jazâ'*), to reward. See at 3:144, p. 211, n. 6).

3. يفترون *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftirâ*, form VIII of *farâ* [فارى fary], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).

4. بطون *butûn* (pl.; sing. بطن *batn*) = stomachs, bellies, abdomens, wombs, inner parts. See at 4:10, p. 240, n. 10.

5. الأنعام *'an'âm* (pl.; s. ناقة *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:136, p. 448, n. 10.

6. خالصة *khâlisah* (mas. *khâlîs*) = pure, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalasa* خلص *khulûs*), to be pure, unadulterated). Here the sense is "exclusively", i.e., unmixed with and free from all others. See at 2:94, p. 45, n. 2.

7. ذكور *dhukûr* = (pl.; s. ذكر *dhakar*) = males. See *dhakar* at 4:124, p. 299, n. 1.

8. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 4:57, p. 266, n. 1.

9. i. e., their description of what is lawful and what is unlawful, and in specifying what is for whom, in disregard of the directives and description of Allah. وصف *wasf* = description, specification.

10. i. e., He is All-Wise in His directives and ordering of everything; and All-Knowing of everything, including the deeds and intentions of His creatures, open or secret.

11. خسر *khāsira* = he incurred loss, suffered damage (v. iii. m. s. past from *khusr* /*khusrâ* /*khusrârah* /*khusrân*. See at 6:31, p. 402, n. 5).

سَفَهَا بِغَيْرِ عِلْمٍ foolishly¹ without knowledge
وَحَرَّمُوا and make unlawful² what
رَزَقَهُمُ اللَّهُ Allah provides for them,
أَفَرَأَوْا عَلَى اللَّهِ by way of a lie³ against Allah.
فَضَلُّوا وَمَا They have gone astray
كَانُوا مُهْتَدِينَ and are not guided aright.⁴



Section (Rukû') 17

وَهُوَ الَّذِي أَنشَأَ 141. He it is Who produces⁵
جَنَّاتٍ مَّعْرُوشَاتٍ orchards trellised⁶
وَعِبَرٍ مَّعْرُوشَاتٍ and untrellised,
وَالنَّخْلَ وَالزَّرْعَ and dates and crops
خُلَيْفًا أُكْلُهُ diverse⁷ in fruit and taste,⁸
وَالزَّيْتُونَ وَالرُّمَانَ and olives and pomegranates
مُتَشَابِهًا similar⁹ to one another
وَعَبَرٍ مُنْتَبِهًا and unlike one another.¹⁰
كُلُوا مِنْ ثَمَرِهِ Eat the fruits thereof
إِذَا أَثْمَرَ when they bear fruit
وَأَتُوا حَقَّهُ and pay its due¹¹
يَوْمَ حَصَادِهِ on the day of its harvesting,¹²
وَلَا تُسْرِفُوا but do not waste.¹⁴
إِنَّهُ لَا يُحِبُّ Verily He does not like
الْمُسْرِفِينَ the extravagant.

1. i. e., foolishly fearing poverty and ignoring the fact that it is Allah Alone Who creates the child, male or female, and it is He Who provides sustenance for the parents as well as their children (see 6:151 below). منه *safah* = foolishness, stupidity. See *sufuhâ* at 6:4:5, p. 238, n. 7.

2. i. e., by tabooing certain types of animals or foods that Allah have provided and made lawful for them. حرّموا *harramû* = they made unlawful, prohibited, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. pl. past in form II of *harrama/harima*, to be prohibited. See *harrama* at 6:119, p. 441, n. 3).

3. افتراء *ifirâ* = lie, falsehood, calumny. Verbal noun in form VIII of *farâ* [fary], to cut lengthwise. See at 6:139, p. 450, n. 3.

4. مهتدين *muhtadîn* (accu. /gen. of *muhtadûn*, sing. *muhtadin*) = those guided aright, are led on the right way (active participle from *ihdadâ*, form VIII of *hadâ* [*hidâyah/hudan/hady*], to lead, to guide. See at 6:117, p. 440, n. 10).

5. أنشأ *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash'* / *nushû'* / *nash'ah*], to rise, to emerge. See at 6:98, p. 432, n. 5).

6. معروشات *ma'rûshât* (f.; pl.; s. *ma'rûshah*, mas. *ma'rûsh*, passive participle from *'arasha*, to erect a trellis) = trellised.

7. مختلف *mukhtalif* = diverse, different, varying, divergent (act. participle from *ikhtalafa*, form VIII of *khalafa* [*khalf*] to follow, to succeed. See *takhtalifûna* at 5:48, p. 354, n. 7).

8. أكل *'ukul* (s.; pl. *'âkâl*) = fruit, food/taste.

9. i. e., in shape and kind. متشابه *mutashâbih* = similar in look to one another, resembling one another (active participle from *tashâbaha*, form VI from *shibh* / *shabah*, resemblance, likeness. See at 6:99, p. 433, n. 10).

10. i. e., in taste, food qualities and usefulness.

11. i. e., the *zakah* due on it.

12. حصاد *hasâd* = harvesting, reaping time.

13. لا تسرفوا *lâ tusrifû* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative (prohibition) from *'asrafa*, form IV of *sarafa* / *sarifa* [*sarf* / *saraf*], to corrode, to spoil, to neglect. See *musrifûn* at 5:32, p. 344, n. 5).

- وَمِنَ الْأَنْعَامِ 142. And of the livestock,
 حَمُولَةً [We made] some as carriers¹
 وَفَرَشًا and some low and small.²
 كُلُوا مِنَّا Eat of what
 رَزَقَكُمْ اللَّهُ Allah has provided³ for you
 وَلَا تَتَّبِعُوا and do not follow⁴
 خُطُوبَ الشَّيْطَانِ the footsteps⁵ of Satan.
 إِنَّهُ لَكُمْ Verily he is to you
 عَدُوٌّ مُّبِينٌ an enemy⁶ open and clear.⁷

- ثَمَنِيَةَ أَزْوَاجٍ 143. Eight couples⁸ —
 مِنَ الضَّأْنِ اثْنَيْنِ of sheep⁹ two,¹⁰
 وَمِنَ الْمَعْزِ اثْنَيْنِ and of goats¹¹ two —
 قُلْ أَلَذَّكِرِينَ Say: "Are the two males"¹²
 حَرَّمَ He has forbidden
 أَوِ الْأُنثَيَيْنِ or the two females,¹³
 أَمْ أَشْتَمَلَتْ عَلَيْهٗ or what there contain¹⁴ the
 أَرْحَامَ الْأُنثَيَيْنِ wombs¹⁵ of the two females?
 تَتَّبِعُونَ بِعِلْمٍ إِن Tell¹⁶ me with knowledge, if
 كُنْتُمْ صَادِقِينَ you are truthful."



- وَمِنَ الْإِبِلِ اثْنَيْنِ 144. And of the camel two,
 وَمِنَ الْبَقَرِ اثْنَيْنِ and of oxen two.

1. حمولة *hamûlah* = load, burden, carriers.
 2. فرش *farsh* = low and small animals.
 3. i. e., eat of those livestock Allah has provided and made lawful for you. رزق *razaqa* = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razaq.* to give the means of subsistence. See at 5:88, p. 373, n. 2).
 4. لا تتبعوا *lâ + tattabi'u* = you (all) do not follow (v. ii. m. pl. imperative [prohibition] from *ittaba'u*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 5:77, p. 368, n. 3).
 5. i. e., such as tabooing superstitiously what Allah has made lawful. خطوات *khuṭwât* (sing. *khutwah*) = footsteps, steps. See at 2:208, p. 100, n. 9).
 6. عدو *'adûww* (s.; pl. اعداء *'a'dâ'*) = foe, enemy, hostile. See at 4:92, p. 283, n. 7.
 7. مبين *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 6:16, p. 397, n. 7.
 8. أزواج *'azwâj* (sing. زوج *zawj*) = husbands, wives, spouses, partners, pairs. *zawj* is used in Arabic for either husband or wife and it means one of a pair. See at 6:139, p. 450, n. 8.
 9. ضأن *ḍa'n* = sheep.
 10. i. e., male and female. ماعز *ma'z* = goat.
 12. ذكركم *dhakarayn* (dual; acc./genitive of *dhakarân*; s. *dhakar*) = two males. See *dhukûr* at 6:139, p. 450, n. 7.
 13. i. e., Allah has not forbidden the use of any such males or females of the livestock as the polytheists imagine. أنثيين *'unthayayn* (dual; acc/gen. of *'unthâ'ân*; s. *'unthâ*) = two females.
 14. اشتملت *ishtamalat* = she or it contained, comprised, included, enclosed (v. iii. f. s. past from *ishtamala*, form VIII of *shamila/shamala* [*shaml/shamal/shumûl*], to contain, to include.
 15. أرحام *'arḥâm* (pl.; sing. رحم *raḥim/riḥm*) = wombs, uterus, kinship, blood relationships. See at 4:1, p. 236, n. 8.
 16. نبأوا *nabbi'u* = (you all), tell, inform, declare (v. ii. m. pl. imperative from *nabba'u*, form II of *naba'a* [*nab'/nubû'*], to be prominent. See *yunabbi'u* at 6:108, p. 436, n. 11).

قُلْ ءَالِدَکَرَّیْنِ Say: "Is it the two males
 حَرَّمَ He has forbidden
 أَرِ الْأُنثَیْنِ or the two females,
 أَمَّا أَشْتَمَلَتْ عَلَیْهِ or what there contain the
 أَرْحَامُ الْأُنثَیْنِ wombs of the two females?¹
 أَمْ كُنْتُمْ شُهَدَاءَ Or were you witnessing²
 إِذْ وَصَّیْکُمُ اللَّهُ when Allah enjoined³ on you
 بِهَذَا this?
 فَمَنْ أَظْلَمُ مِنْهُ Then who is viler⁴ than he
 أَفَرَى عَلَى اللَّهِ who fabricates⁵ against Allah
 كَذِبًا لِيُضِلَّ النَّاسَ a lie to mislead⁶ men
 بِغَیْرِ عِلْمٍ without knowledge?
 إِنَّ اللَّهَ لَا یَهْدِی Verily Allah does not guide
 الْقَوْمَ الْفَاسِقِیْنَ the transgressing people'.⁷



Section (Rukû') 18

قُلْ لَا أَجِدُ فِي 145. Say: "I do not find⁸ in
 مَا أُوحِیَ إِلَیَّ what is communicated to me
 مُحَرَّمًا عَلَى طَاعِمٍ aught forbidden on an eater⁹
 یَطْعُمُهُ who eats¹⁰ thereof
 إِلَّا أَنْ یَكُونَ تَمَنَةً except that it be dead¹¹
 أَوْ دَمًا مَسْفُوحًا or blood spilled¹¹
 أَوْ لَحْمَ خَیْزِرٍ or meat of swine,

1. i. e., Allah has not forbidden any of them. It is only the polytheists who, because of their ignorance and obedience to Satan, declare such animals as taboo.

2. شهداء *shuhadâ'* (pl.; s. شاهد *shahid*)= witnesses, martyrs. See at 5:44, p. 351, n. 4.

3. وصی *waṣṣâ* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣā* [wasy], to be joined, lightened, degraded. See at 2:132, p. 62, n. 8).

4. أظلم *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓālim*. See at 6:93, p. 429, n. 3).

5. افترى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. in. s. past in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 6:93, p. 429, n. 4).

6. یضل *yudilla(u)* = he misguides, deludes (v. iii. m. s. impfct. from *'adalla*, form IV of *dalla* [*ḍalāl/ḍalālah*], to go astray. The last letter takes *ḍālīh* because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:60, p. 267, n. 13).

7. i. e., those who transgress the limits by telling lies about Allah's injunctions and directives and thus mislead men from the path of the truth.

8. أجِد *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujūd*], to find. See *wajadnâ* at 5:104, p. 381, n. 3; and *la-tajidanna* at 5:82, p. 370, n. 5).

9. i. e., forbidden on an eater of anything which the polytheists declare as taboo. طاعم *ṭā'im* = eater, taster (active participle from *ṭa'ima* [*ṭa'm*], to eat, to taste. See *ṭa'iamû* at 5:93, p. 375, n. 9).

10. یطعم *yaf'amu* = he eats, tastes (v. iii. m. s. impfct. from *ṭa'ima*. See n. 9 above).

11. i. e., naturally dead, without being duly slaughtered. See 2:173 and 5:3 and 16:115.

12. مسفوح *masfūh*= spilled, shed, poured out (passive participle from *safaha* [*safḥ/sufūh*], to spill, to pour out. See *musāfiḥin* at 5:5, 330, n. 3.

فَإِنَّهُ رِجْسٌ for that is a filth,¹

أَوْ نَسَقًا أُهِلَّ or a vicious meat² offered³

لِعَبْرَ اللَّهِ يَوْمَ to anyone other than Allah.

فَمَنْ اضْطُرَّ But whoever is constrained⁴

غَيْرَ بَاغٍ without being defiant⁵

وَلَا عَادٍ or disobedient,⁶

فَإِنَّ رَبَّكَ then verily your Lord is Most

غَفُورٌ رَحِيمٌ Forgiving, Most Merciful.

وَعَلَى الَّذِينَ 146. And for those who are

هَادُوا وَحَرَمْنَا Jews We made unlawful

كُلَّ ذِي طَافٍ every animal with a claw;⁷

وَمِنَ الْبَقَرِ وَالشَّعِيرِ and of oxen and sheep

حَرَمْنَا عَلَيْهِمْ We made unlawful on them

شُحُومَهُمَا إِلَّا the fat⁸ thereof except

مَا حَمَلَتْ ظُهُورُهُمَا what their backs⁹ carry¹⁰

أَوْ الْحَوَائِيا or the entrails¹¹ or

مَا اخْتَلَطَ بِعَظْمٍ what is blended¹² with bone.

ذَلِكَ جَزَاءُهم That way We requited¹³ them

بِغَيْرِهِمْ for their defiance.¹⁴

وَأَنَا الصَّدِيقُونَ And indeed We are Truthful.

فَإِنْ كَذَّبُوا 147. So if they disbelieve you

1. *rijs* (s.; pl. 'arjās) = filth, dirt, dirty or atrocious act. See at 6:125, p. 444, n. 6.

2. *fiṣq* = moral depravity, vicious sin. See at 6:121, p. 442, n. 3.

3. *'uhilla* = he or it is offered, offered up, cheered (v. iii. m. s. past passive from 'ahalla, form IV of halla [hall], to appear, to come up. See at 5:3, p. 327, n. 3).

4. i. e., if one is constrained by extreme hunger and non-availability of lawful food to take the prohibited food. *idṭurra* = he is constrained, compelled, forced, obliged, coerced (v. iii. m. s. past passive form *idṭarra*, VIII of *darra* [darr], to harm, impair. See at 5:3, p. 328, n. 6).

5. *bāghin* = outrageous, oppressive, desiring, defiant (active participle from *baḡhā* [bughā/'baghy], to seek, desire. See at 2:173, p. 81, n. 12).

6. *'ādin* (s.; pl. 'awādin) = aggressive, disobedient, inimical, hostile (act. participle from 'āda, form III of 'adā ['adw], to speed. See *mu'tadīn* at 6:119, p. 441, n. 7).

7. *ẓufur* (s.; pl. *azfār/azāfir/azāfir*) = finger nail, claw.

8. *shuhūm* (pl.; s. *shahm*) = fat, grease, pulp.

9. *ẓuhūr* (sing. *ẓahr*) = backs, rears, rear sides. See at 6:94, p. 430, n. 8).

10. *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [haml], to carry. See *yahmilāna* at 6:31, p. 403, n. 2).

11. *hawāya* (pl.; s. *hawīyyah*) = entrails, small intestines.

12. *ikhtalata* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [khalā], to mix, mingle).

13. *jazaynā* = we requited, rewarded, repaid, recompensed (v. i. pl. past from *jazā* [جزا], to reward. See *yajzi* at 6:138, p. 450, n. 2).

14. *baghy* = oppression, injustice, outrage, defiance. See n. 5 above.

فَقُلْ رَبُّكُمْ then say: "Your Lord is Full

دُرِّهِ وَرَحْمَةً وَسِعَتْ of all-abounding¹ mercy;

وَلَا يَرُدُّ but there cannot be repulsed²

بِأَسْأَةِ His retribution³

عَنِ الْقَوْمِ from the people

الْمُجْرِمِينَ that commit crimes.⁴

سَيَقُولُ 148. There will say those

الَّذِينَ أَشْرَكُوا who set partners:⁵

لَوْ شَاءَ اللَّهُ "If Allah willed we

مَا أَشْرَكْنَا would not have set partners

وَلَا آبَاءُنَا وَلَا nor our fathers, nor would

حَرَمْنَا مِنْ شَيْءٍ we have tabooed anything.⁶

كَذَلِكَ كَذَّبَ Thus had disbelieved⁷

الَّذِينَ مِنْ قَبْلِهِمُ those who were before them

حَتَّى ذَاقُوا بَأْسَنَا till they tasted⁸ Our wrath.

قُلْ هَلْ عِنْدَكُمْ Say: "Do you have

مِنْ عِلْمٍ any knowledge,⁹

فَتُخْرِجُوهُنَا then produce⁹ it to us?

إِنْ تَتَّبِعُونَ You follow not

إِلَّا الظَّنَّ but conjecture¹⁰

وَأِنْ أَنْتُمْ إِلَّا and you are not but

تَخْرُسُونَ inventing lies.¹¹

1. واسعة *wāst'ah* (f.; in. *wāsi'*) = wide, vast, extensive, far-reaching, all-reaching, abounding (active participle from *wasī'a / wasu'a* [*wasā'ah*], to be wide. See *wāsi'* at 4:97, p. 286, n. 8).

2. يرد *yuraddu* = he or it is repulsed, returned (v. iii. m. s. impfct. passive from *radda* [*radd*], to send back. See *nuraddu* at 6:71, p. 420, n. 1).

3. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:65, p. 417, n. 6.

4. This is a warning and threat to the unbelievers that while Allah is full of all-abounding mercy, His wrath and retribution upon the sinners are also sure to come and are irresistible. In many places in the Qur'ān it is simultaneously emphasized that while Allah is Most Forgiving to the repentant He will also punish the wrong-doing persons.. (See for instance 6:165; 13:6; 15:49; 40:3 and 85:12-14). مجرمين

mujrimin (pl.; acc/gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 6:123, p. 443, n. 3).

5. i. e., set partners with Allah. اشركوا *'ashrakū* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See at 6:107, p. 436, n. 2).

6. The unbelievers raise the plea of Allah's will as justification for their polytheistic practices. This *'āyah* belies that plea by pointing out that the same plea was advanced by previous unbelievers, yet Allah punished them; which is proof that it was never Allah's will that they should disbelieve (See 16:35, 39:7 and 43:20)

7. كذب *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhhaba* [*kidhb / kadhib / kadhbab / kidhbah*], to lie. See at 6:66, p. 417, n. 9).

8. ذاقوا *dhâqū* = they tasted (v. iii. m. pl. past from *dhâqa* [*dhawq/dhawâq/madhâq*], to taste. See *yudhîqa* at 6:65, p. 417, n. 5).

9. i. e., any valid reason or information.

10. ظن *ẓann* = conjecture, surmise, supposition, assumption. See at 2:230, p. 114, n. 4.

11. تخرسون *takhrusūna* = you tell lies, surmise, conjecture (v. ii. m. pl. impfct. from *kharsa* [*khars*], to guess, to tell an untruth).

قُلْ فَلِلَّهِ 149. Say: "To Allah belongs
الْحُجَّةُ الْبَالِغَةُ the proof¹ most perfect,²

فَلَوْ شَاءَ and if He willed,

لَهَدَيْتَكُمْ He would have guided you,

أَجْمَعِينَ one and all."

قُلْ هَلُمَّ 150. Say: "Bring up³

شُهَدَاءَكُمْ your witnesses⁴

الَّذِينَ يَشْهَدُونَ who testify⁵

أَنَّ اللَّهَ حَرَّمَ هَذَا that Allah has forbidden this.

فَإِنْ شَهِدُوا Then if they testify,

فَلَا تَشْهَدْ مَعَهُمْ do not testify with them;

وَلَا تَتَّبِعْ أَهْوَاءَ nor follow⁶ the whims⁷ of

الَّذِينَ كَذَّبُوا those who cry lies⁸

بِقَائِنَا to Our revelations

وَالَّذِينَ لَا يُؤْمِنُونَ and those who do not believe

بِالْآخِرَةِ وَهُمْ in the hereafter and they

يَرْبِّهِمْ يَعْدِلُونَ set equals⁹ to their Lord.



Section (Rukû') 19

قُلْ تَعَالَوْا 151. Say: "Come,¹⁰

أَتْلُو I shall recite¹¹ what your

حَرَّمَ رَبُّكُمْ Lord has made inviolate¹²

1. حجة *hujjah* (s.; p جمع *hujaj*) = argument, pretext, pretence, proof, plea. See at 4:165, p. 318, n. 9.

2. بالغ *bâlighah* (f.; m. *bâligh*) = mature, perfect, major, intense, one who attains (active participle from *balagah* [*bulûgh*], to reach. See *bâligh* at 5:95, p. 377, n. 4).

3. حمل *halumma* = bring up, get, come on.

4. شهداء *shuhadâ'* (pl.; s. شهد *shahid*) = witnesses, martyrs. See at 6:144, p. 453, n. 2.

5. يشهدون *yashhadûna* = they bear witness, testify (v. iii. m. pl. impfct. from *shahida* [*shuhûd/shahâdah*], to witness, to testify. See at 'ash-hadu at 6:19, p. 398, n. 7).

6. لا تتبع *lâ tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *ittaba'a*, form VIII of *tabi'a* [*tabu'/tabâ'ah*], to follow. See at 5:48, p. 353, n. 8).

7. أهواء *'ahwâ'* (sing. هوى *hawân*) = desires, fancies, wishes, caprices, whims. See at 6:119, p. 441, n. 6).

8. كذبوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb /kadhhib /kadhbah / kidhbah*], to lie. See at 6:39, p. 416, n. 2).

9. يعدلون *ya'dilûna* = they make equals, set equals, equalize, place on the same level, act justly (v. iii. m. pl. impfct. from 'adala ['*adl/'adâlah*], to be just/equal. See at 6:1, p. 391, n. 6).

10. This and the following two 'âyas constitute the ten commandments of the Qur'ân. These commandments are repeated at other places also (see for instance 17:23-25). تعالوا *ta'âlâw* = you all come, come on, (v. ii. m. pl. imperative from *ta'âlâ*, form VI of 'alâ [*'uluww*], to be high. See at 5:103, p. 381, n. 2).

11. أتل *atlu* = I recite, read aloud (v. i. s. impfct. from *talâ* [*tilâwah*], to recite. See *utlu* at 5:26, p. 341, n. 9).

12. حرم *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *harrama/harima*, to be prohibited. See at 6:119, p. 441, n. 3).

عَلَيْكُمْ on your part:

أَلَّا تُشْرِكُوا that do not set partners¹

بِهِ سِفًا with Him anything;

وَالْوَالِدَيْنِ and to both the parents

إِحْسَنًا be good;²

وَلَا تَقْتُلُوا and do not kill

أَوْلَادَكُمْ your children

مِّنْ إِمْقَرٍ out of poverty –³

نَحْنُ نَرْزُقُكُمْ We provide sustenance⁴ for

وِإِيَّاهُمْ you and for them –

وَلَا تَقْرَبُوا الْفَوَاحِشَ⁵ nor be near⁵ to adulteries,

مَا ظَهَرَ مِنْهَا whether that be overt

وَمَا بَطَّنَ or be covert;⁷

وَلَا تَقْتُلُوا النَّفْسَ and do not kill a life⁸ that

الَّتِي حَرَّمَ اللَّهُ Allah has made inviolate

إِلَّا بِالْحَقِّ except by way of justice.

ذَلِكُمْ وَصَّيْنَاكُمْ These He enjoins⁹ on you,

لَعَلَّكُمْ تَعْقِلُونَ maybe you do understand.¹¹

وَلَا تَقْرَبُوا 152. And do not approach

مَالَ الْيَتِيمِ the property of the orphan

إِلَّا بِأَيْ هِيَ أَحْسَنُ except by way of improving

حَتَّىٰ يَبْلُغَ أَشُدَّهُ till he attains his maturity;¹¹

1. Setting partners with Allah (*shirk*) is an unforgivable sin (see 4: 48). *lā tushrikū* = تَشْرِكُوا

لَا *tushrikū* = you (all) do not associate, set partners, give a share (v. ii. m. pl. imperative [prohibition] form '*ashraka*, form IV of *sharika* [*shirk/sharikah*], to share. See at 4:36, p. 256, n. 10).

2. احسان '*ihsān* = doing good things, charity, benevolence. Here it means obedience and dutifulness. Note that obedience and dutifulness to parents are second only to submission to and worship of Allah (see also 2:83; 6:151, 17:23 and 46:15). The essence of '*ihsān* is that it is done not in return for an obligation or benefit received but in addition to and exclusive of that. Hence '*ihsān* is distinct from '*adl*, i.e., justice, equity. See at 4:36, p. 256, n. 11.

3. See 17:31. املاق '*imlāq* = to be poor, reduced to poverty (verbal noun in form IV of *malīqa* [*malāq*], to flatter).

4. نرزق '*narzuqu* = we provide sustenance, bestow, provide (v. i. pl. impfct. from رزق *razaqa* [*razuq*] to give the means of subsistence. See *razaqa* at 6:142, p. 452, n. 3).

5. لا تقربوا '*lā taqrabū* = (you all) do not go near, do not approach (v. ii. m. pl. imperative [prohibition] from *qaruba* [*qurb / maqrabah*], to go near. See at 4:43, p. 259, n. 9).

6. فواحش '*fawāhish* (pl.; s. فاحشة '*fāhishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fāhishah* at 4:19, p. 247, n. 5).

7. See 6:120; 7:33.

8. نفس '*nafs* (s.; pl. *nufūs/ 'anfus*) = living being, person, individual, nature, self. See at 6:70, p. 419, n. 2.

9. وصى '*waṣṣā* = he enjoined, made a behest, directed, made incumbent (v. iii. m. s. past in form II of *waṣā* [*wasay*], to be joined, lightened, degraded. See at 6:144, p. 453, n. 3).

10. تعقلون '*ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from '*aqala* [*'aqal*], to be endowed with reason. See at 6:32, p. 403, n. 8).

11. أشد '*ashudd* = physical maturity, virility.

وَأَوْفُوا الْكَيْلَ and make full¹ the measure²

وَالْمِيزَانَ بِالْقِسْطِ and the weight³ with equity⁴

لَا تَكِفُّ نَفْسًا – We do not burden⁵ anyone

إِلَّا وَسْعَهَا – except to its capacity⁶ –

وَإِذَا قُلْتُمْ and when you speak⁷

فَاعْدِلُوا be impartial,⁸

وَلَوْ كَانَ ذَا قُرْبَى even if he is a near relative;⁹

وَبِعَهْدِ and as to the covenant¹⁰ of

اللَّهِ أَوْفُوا Allah, fulfi [it].

ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهٖ This He enjoins on you,

لَعَلَّكُمْ تَذَكَّرُونَ maybe you bear in mind.¹¹



وَأَنَّ هَٰذَا صِرَاطِي 153. And that this is My way,

مُسْتَقِيمًا straight and right,

فَاتَّبِعُونِي so follow it;¹²

وَلَا تَتَّبِعُوا and do not follow

الْأَسْبَلَ the [other] ways,¹³

فَنَفَرَقَ بِكُمْ then they will draw you

عَنْ سَبِيلِهِ away¹⁵ from His way.

ذَٰلِكُمْ وَصَّيْنَاكُمْ بِهٖ This He enjoins on you,

لَعَلَّكُمْ that you may

تَنْفَعُونَ be on your guard.¹⁶

1. أَوْفُوا 'awfū = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafā [wafā], to fulfil. See at 5:1, p. 325, n. 1).

2. i. e., in your business transactions. كَيْل kayl (s.; pl. akyāl) = measure.

3. ميزان mīzān (s.; pl. mawāzīn) = balance, scale, weighing scale, weight.

4. قِسْط qisṭ = justice, equity, fairness. See at 5:42, p. 350, n. 2.

5. نَكِفُّ nukkallifū = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from kallafu, form II of kalafa [kalafa], to be fond of, to be keen. See tukallafu at 4:84, p. 278, n. 6).

6. وَسْع wus' = capacity, ability, capability, power. See at 2:286, p. 152, n. 7.

7. i. e., as judge, witness or advocate.

8. اَعْدِلُوا 'adilū = you (all) act justly, make equal, place on the same level, be impartial (v. ii. m. pl. imperative from 'adala ['adl/'addālah], to be just. See ya'dlihina at 6:150, p. 456, n. 9).

9. i. e., even if the party adversely affected is your near relation.

10. عَهْد 'ahd (s.; pl. 'uhūd) = covenant, pledge, pact, contract. See at 2:124, p. 59, n. 4.

11. تَذَكَّرُونَ tadhakkarrūna (tatadhiakkarrūna) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from tadhakkara, form V of dhakkara [dhakr/tadhikār], to remember. See tatadhiakkarrūna at 6:80, p. 424, n. 1).

12. اتَّبِعُوا ittabi'ū = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from ittaba'ā, form VIII of tabi'a [taba'/tabā'ali], to follow. See at 3:95, p. 193, n. 2).

13. i. e., the ways of innovations and false religions. سَبِيل subul (pl.: سبيل sabīl) = ways, paths, roads, means. See at 4:15, p. 366, n. 8.

14. تَفَرَّقَ tafarraqa = he or it became separated, scattered, disunited, divided (v. iii. m. s. past in form V of farāqa [farq/furqān], to separate, to divide. See yatafarraqū at 4:130, p. 302, n. 1).

15. عَنْ سَبِيلِهِ tattaqūna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqā, form VIII of waqā [waqy/viqāyah], to guard, to protect. See at 2:179, p. 85, n. 5).

ثُمَّ آتَيْنَا 154. Then, We gave Mûsâ
 مُوسَى الْكِتَابَ تَمَامًا the Book making complete¹
 عَلَى الَّذِينَ أَحْسَنُوا on those who did good² and
 تَفْصِيلًا لِّكُلِّ شَيْءٍ setting in detail³ everything;
 وَهَدَىٰ وَرَحْمَةً and as guidance and mercy,
 لَعَلَّهُمْ that they might, in
 يَلْقَآءَ رَبِّهِمْ the meeting⁴ with their Lord,
 يُؤْمِنُونَ be believing.⁵

Section (Rukû') 20

وَهَذَا كِتَابٌ 155. And this is a Book,⁶
 أَنْزَلْنَاهُ We have sent it down,⁷
 مُبَارَكٌ full of blessings.⁸
 فَاتَّبِعُوهُ So follow⁹ it
 وَاتَّقُوا and be on your guard,¹⁰
 لَعَلَّكُمْ that you may
 تُرْحَمُونَ be shown mercy.¹¹

أَنْ تَقُولُوا 156. Lest you should say:
 إِنَّمَا أُنْزِلَ الْكِتَابُ "The Book was but sent
 عَلَىٰ طَائِفَتَيْنِ down to two groups¹²
 مِنْ قَبْلِنَا before us,

1. i. e., making complete the favours on those who did the right and good deeds from among his community.

2. i. e., by carrying out the injunctions and abstaining from the prohibitions.

3. تفصيل *tafsil* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [*faṣl*], to separate, to cut off. See *fassala* at 6:119, p. 441, n. 2).

4. i. e., in the hereafter. لقاء *liqā'* = meeting, encounter. See at 6:130, p. 446, n. 5.

5. يؤمنون *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from *'āmana* [*'imān*], from IV of *amīna*, to be safe. See at 6:92, p. 429, n. 1).

6. i. e., the Qur'ān.

7. أنزلنا *'anzalnā* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzāl*], to come down. See at 4:174, p. 323, n. 4).

8. مبارك *mubārak* = blessed, full of blessings. See at 6:92, p. 428, n. 10.

9. اتبعوا *ittabi'ū* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/habā'ah*], to follow. See at 6:153, p. 458, n. 12).

10. اتقوا *ittaquū* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqā* (*waqy/wiqāyah*), to guard, safeguard. See at 6:72, p. 420, n. 11).

11. ترحمون *turhamūna* = you (all) are shown mercy (v. ii. m. pl. impfct. passive from *rahima* [*rahmah* / *marhamah*], to show mercy. See at 3:132, p. 207, n. 7).

12. i. e., the Jews and the Christians. طائفتين *ṭā'ifatayn* (dual; acc./gen. of *ṭā'ifatān*; s. *ṭā'ifah*) = two sections of people, two sects, two groups. See *ṭā'ifatān* at 3:122, p. 204, n. 6.

وَأِنْ كُنَّا and indeed we had been

عَنْ دِرَاسَتِهِمْ about their study¹

لَعَفْلَةٍ unaware.²

أَوْ تَقُولُوا 157. Or you could say:

لَوْ أَنَّ "If we were such that

أُنْزِلَ عَلَيْنَا there was sent down on us

الْكِتَابُ the Book,

لَكُنَّا we would surely have been

أَهْدَى مِنْهُمْ better guided³ than they."

فَقَدْ جَاءَكُمْ Now there has come to you

بَيِّنَةٌ the clear evidence⁴

مِنْ رَبِّكُمْ from your Lord,

وَهُدًى وَرَحْمَةً and guidance⁵ and mercy.⁶

فَمَنْ أَظْلَمُ Then who could be viler⁷

مِمَّنْ كَذَبَ than the one who cries lies⁸

بِآيَاتِ اللَّهِ to the revelations⁹ of Allah

وَصَدَفَ عَنْهَا and turn away¹⁰ from them.

سَنَجْزِي الَّذِينَ We will requite those who

يَصْدِفُونَ عَنْ آيَاتِنَا turn away from Our signs

سُوءَ الْعَذَابِ with dire punishment

بِمَا كَانُوا because they use to

يَصْدِفُونَ turn away.

1. دراسة *dirāsah* (s., pl. *dirāsāt*) = study, education.

2. غافلين *ghāfilīn* (pl.; acc/gen. of *ghāfilūn*, s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to, ignorant, unaware (act participle from *ghafala* [*ghafalah/ghafāl*], to neglect, to ignore. See *ghāfilūn* at 6:131, p. 447, n.4.

3. This 'ayah gives reply to those Arabs who used to say that had they been given a scripture they would have been better guided than the Jews and Christians who had been given scriptures. The implication of the 'ayah is, however, general and it means that after the coming of the Qur'ān none can raise the plea of non-receipt of guidance as justification for remaining in error. أدى

'*ahdā* = more in the right, better guided. See at 4:51, p. 263, n. 11.

4. i. e., the Qur'ān. بَيِّنَةٌ *bayyīnah* (pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 2:211, p.101, n. 7.

5. The Qur'ān is the guidance for mankind. Note that at the very beginning of the Qur'ān, i. e., at 2:2, it is described as "guidance for the godfearing." هُدًى *hudan* = guidance. See at 5:43, p. 350, n. 7.

6. i. e., as a special mercy. Allah's revelations, and the Qur'ān in particular, are His special mercy (*rahmah*) on mankind. It is also as a special mercy that it was sent down on Prophet Muḥammad, peace and blessings of Allah be on him. At many places in the Qur'ān Allah says that His revelations are sent down as mercy and grace (*rahmah/fadl*) upon whomsoever He wills (see for instance 2:105, 3:73-74, 62:4).

7. أَظْلَمُ '*azlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓalim*. See at 6:144, p. 453, n. 4).

8. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [*kidhb/kadhīb/kadhībah / kidhbah*], to lie. See at 6:148, p. 455, n. 7).

9. آيَات *āyāt* (sing. *āyah*) = signs, miracles, revelations, evidences. See at 6:105, p. 435, n. 9.

10. صَدَفَ *ṣadafa* = he turned away, avoided, (v. iii. m. s. past from *ṣadif/ṣudif*, to turn away, to happen by chance. See *ṣadifūna* at 6.46, p. 409, n. 2.

158. Do they wait¹ but for
 أَنْ تَأْتِيَهُمُ the angels²
 أَوْ يَأْتِيَ رَبُّكَ or your Lord will come³
 أَوْ يَأْتِيَ بَعْضُ the signs⁴ of your Lord?
 أَو يَأْتِيَ بَعْضُ The day there come some of
 آيَاتِ رَبِّكَ the signs of your Lord,
 لَا يَنْفَعُ نَاسًا there will not avail⁵ anyone
 إِيمَانُهُ his believing [then]
 لَمْ يَكُنْ آمَنَتْ who had not believed
 مِنْ قَبْلُ أَوْ كَسَبَتْ before or had acquired⁶
 فِي إِيمَانِهَا in the state of his belief
 خَيْرًا any good.
 قُلْ أَنْتَظِرُوا Say: "Await,"⁷
 إِنَّا مُنْتَظِرُونَ we indeed are waiting."⁸
159. Those who tear asunder⁹
 دِينَهُمْ وَكَانُوا their religion and become
 شِيعًا لَسْتَ مِنْهُمْ sects,¹⁰ you are not of them
 فِي شَيْءٍ in anything.
 إِنَّمَا أَمْرُهُمْ إِلَى Their affair¹¹ will but go to
 اللَّهِ ثُمَّ يَنْبِئُهُمُ Allah, then He will apprise¹²

1. The 'āyah is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. يَنْتَظِرُونَ *yanẓurūna* = they look, they look expectantly, they wait (v. iii. m. pl. impfct. from *nazara* [*nazr/manzar*], to see, view, look at. See at 2:210, p. 76, n. 4).

2. ملائكة *malā'ikah* (sing. *malak*) = angels.

3. i. e., on the Day of Resurrection (see Ibn Kathīr, III, 366).

4. i. e., the signs indicative of the approach of the Doomsday, such as the rising of the sun from the west (Ibn Kathīr, III, 366).

5. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [*naf'*], to be useful, be of use. See at 6:71, p. 419, n. 9).

6. كَسَبَتْ *kasabat* = she earned, acquired, gained (v. iii. f. s. past from *kasaba* [*kasb*], to gain. See at 3:161, p. 219, n. 5).

7. أَنْتَظِرُوا *intazirū* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See n. 1 above).

8. This is a threat to the unbelievers. مُنْتَظِرُونَ *muntazirūn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 7 above).

9. فَارَقَ *farāqa* = he divided, tore asunder, scattered, differentiate (v. iii. m. s. past in form II of *farāqa* [*farq/furqān*], to separate. See *tafarraqa* at 6:153, p. 458, n. 14).

10. شِيعَ *shiya'* (pl.; s. *shī'ah*) = sects, factions, parties, adherents. See at 6:65, p. 27, n. 4.

11. أَمْرٍ *'amr* (s.; pl. *'awāmir* / أُمُور *'umūr*) = order, command, decree/ matter, issue, affair. See at 5:52, p. 356, n. 7.

12. i. e., He will make them realize the gravity of their misdeed by awarding due retribution. يَنْبِئُهُ *yunabbi'u* = he appraises, informs, notifies, advises, tells (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab' / nabū*], to be prominent. See at 6:108, p. 436, n. 11).

بِمَا كَانُوا يَعْمَلُونَ ﴿٦٠﴾ them of what they use to do.

مَنْ جَاءَ 160. Whoever comes up
بِالْحَسَنَةِ with a good deed¹
فَلَهُ عَشْرُ أَثَٰلِهَا shall have ten the like² of it;
وَمَنْ جَاءَ and whoever comes up
بِالسَّيِّئَةِ with a bad deed³
فَلَا يُجْزَىٰ إِلَّا shall not be requited⁴ except
بِمِثْلِهَا وَمِمَّ with its equivalent, and they
لَا يُظْلَمُونَ ﴿٦١﴾ shall not be wronged.⁵

قُلْ إِنِّي 161. Say: "Verily as for me,
هَدَانِي رَبِّي إِلَىٰ My Lord has guided me to
صِرَاطٍ مُسْتَقِيمٍ a path straight and upright⁶
— a right⁷ religion,
دِينِ إِبْرَٰهِيمَ the religion⁸ of Ibrâhîm,
حَنِيفًا a true monotheist,⁹
وَمَا كُنَ مِنَ and he was none of
الشُّرَٰكِينَ ﴿٦٢﴾ the polytheists."¹⁰

قُلْ إِنِّي صَلَّيْتُ 162. Say: "Verily my prayers,
وَسُكُتِي my ritual sacrifice,¹¹
وَحَيَاتِي وَمَمَاتِي my living and my dying

1. i. e., whoever meets his Lord on the Day of Judgement with a piece of good deed to his record shall have ten times its merit to his credit.

حَسَنَةٌ *hasanah* (s.; pl. *hasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 4:40, p. 258, n. 8. See at 4:79, p. 276, n. 5)

2. i. e. Allah will reward him out of His grace ten times the merit of that deed. *amthâl* (pl.; s. *muthal/mithl*) = likeness, similarity, resemblance. See *muthal* at 5:35, p. 346, n. 4).

3. سَيِّئَةٌ *sayyi'ah* (pl. *sayyi'ât*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'ât* at 4:79, p. 276, n. 6.

4. يُجْزَىٰ *yujzâ* = he is recompensed, rewarded, requited, repaid (v. iii. m. s. impfct. passive from *jazâ* [*jazâ*]), to repay, to reward. See at 4:123, p. 298, n. 7).

5. يُظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamâ* [*zalm/zulm*], to do wrong. See at 4:1124, p. 299, n. 4).

6. i. e., the path of monotheism and Islam. مُسْتَقِيمٌ *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [*qawmah/qiyâm*], to stand up, to get up). See at 6:126, p. 444, n. 7.

7. قِيمٌ *qayyim* = right, straight, precious

8. مِلَّةٌ *millah* (s.; pl. *milal*) = religion, creed, religious community, denomination. See at 4:125, p. 299, n. 10).

9. حَنِيفٌ *hanîf* (s.; pl. *ḥunafâ'*) = one who shuns the false religions and follows the true religion, a true monotheist. See at 6:78, p. 423, n. 5).

10. مُشْرِكِينَ *mushrikîn* (pl.; accusative /genitive of *mushrikûn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from '*ashrakâ*, form IV of *sharika* [*shirk/shirkah/ sharikah*], to share. See *ashrakû* at 6:148, p. 455, n. 5) n. 3 above).

11. نُسُكٌ *nusuk* = sacrifice(ritual), especially during the pilgrimage. See at 2:196, p. 94, n. 12.

لَهُ are for Allah,

﴿١٧٢﴾ رَبِّ الْعَالَمِينَ the Lord of all beings."¹

لَا شَرِيكَ لَهُ 163. "He has no partner;

وَبَدَّلْتُكَ أَمْرْتُ and this I have been bidden;²

وَأَنَا أَوَّلُ and I am the first of

﴿١٧٣﴾ الْمُسْلِمِينَ the Muslims."³

قُلْ أَعْرِضْ 164. Say: " Is it other than

اللَّهُ أَتُنِي رَبًّا Allah I shall seek⁴ as a Lord

وَهُوَ رَبُّ while He is the Lord

كُلِّ شَيْءٍ of everything?

وَلَا تَكْسِبُ كُلُّ وَلَا nothing does any one

نَفْسٍ إِلَّا عَظِيًّا acquire⁵ except upon oneself;

وَلَا تَحْمِلُ nor does there carry⁶

وَأَزْرًا any bearer⁷

وَزْرًا أُخْرَى the burden⁸ of another.

ثُمَّ إِلَيْنَا رَجْعُكَ Then, to your Lord

رَجْعُكُمْ will be the return⁹ of you all

فَيُنَبِّئُكُمْ and He will inform¹⁰ you

بِمَا كُنْتُمْ of what you have been

﴿١٧٤﴾ فِيهِ تَخْلِفُونَ in disagreement¹¹.

1. i. e., solely and exclusively for Allah, and not for any other being. عَالَمِينَ 'ālamīn (pl.; acc./gen. of 'ālamūn; sing. 'ālam, i.e., any being or object that points to its Creator. sing. 'ālam) = all beings, creatures. See at 6:86, p. 426, n. 2).

2. أَمَرْتُ 'umirtu = I was bidden, commanded, ordered, (v. i. s. past passive from 'amara ['amr], to command. See at 6:4, p. 396, n. 11).

3. مُسْلِمِينَ Muslimīn (pl.; acc./gen. of Muslimūn; sing. Muslim) = A Muslim is one who surrenders himself completely and sincerely to Allah. (active participle from 'aslama, form IV of salima [salāmah/salām], to be safe, safe and sound, secure, faultless. See Muslimūn at 2:136, p. 64, n. 8; see also muslimayn at 2:128, p. 61, n. 1).

4. أَبْنِي 'abghī = I seek, desire (v. i. s. impfct. from baghā [bughā'], to seek. See abtaghī at 6:114, p. 439, n. 6).

5. This is an emphasis on individual responsibility and accountability to Allah on the Day of Judgement. Conversely, it is a rejection of the concept of atonement or remission of sins by any other entity or person for another person (see also 35:18; 52:21; 74:39). كَسَبَتْ kasabat = she or it earned, acquired (v. iii. f. s. past from kasaba [kasb], to gain. See at 6:70, p. 419, n. 3).

6. تَحْمِلُ taziru = she carries, bears, takes the load (v. iii. f. s. impfct. from wazara [wizr], to carry. See 'awzār at 6:31, p. 403, n. 3).

7. وَازِرَةٌ wāzīrah (f.; m. wāzir) = bearer, carrier (act. participle from wazara. See n. 6 above).

8. وَزْرٌ wizr (s.; pl. 'awzār) = burden, load, encumbrance, sin. See ns. 6 and 7 above.

9. i. e. after resurrection. رَجْعٌ marjī' (s.; pl. marājī') = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from raja'a. See at 6:61, p. 425, n. 8).

10. يُنَبِّئُكُمْ yunabbi'u = he apprises, informs, notifies, advises, tells (v. iii. s. impfct. from nabba'a, form II of naba'a [nab'/nubū'], to be prominent. See at 6:159, p. 461, n. 12).

11. تَخْتَلِفُونَ takhtalifūna = you (all) disagree, differ (from one another), are at variance, dispute, quarrel (v. ii. m. pl. impfct. from ikhtalafa, form VIII of khālafa [khalf] to follow, to succeed. See at 5:548, p. 354, n. 7).

وَهُوَ الَّذِي 165. And He it is Who
 جَعَلَكُمْ خَلَائِفَ made you successors¹
 اَلْأَرْضِ of the earth
 وَرَفَعَ بَعْضَكُمْ and raised² some of you
 فَوْقَ بَعْضٍ above the others
 دَرَجَاتٍ in ranks³
 لِّيَبْلُوَكُمْ in order to test⁴ you
 فِي مِمَّا آتَاكُمْ in what He gave you.
 إِنَّ رَبَّكَ Verily your Lord is
 سَرِيعُ الْعِقَابِ Quick⁵ in punishing;⁶ and
 وَإِنَّهُ لَعَفُورٌ verily He is Most Forgiving,
 رَحِيمٌ Most Merciful.⁷

1. i. e., successors to those who were before you and also as generations succeeding generations (Ibn Kathîr, III, p. 279-280. See also 2:30, 7:129; 27:62; 43:60). خَلَائِفَ *khalâ'if* (pl.: خُلَفَاءَ *khulafā'*)

khalīfah) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See *khalīfah* at 2:30, p. 16, n. 5).

2. رَفَعَ *rafa'a* = he raised, took up, lifted up, hoisted up (v. iii. m. s. past from *raf'*, to raise, to lift up. See at 4:158, p. 315, n. 8; and *rafa'nā* at 4:154, p. 313, n. 8).

3. i. e., in respect of material wealth, physical features, talents and other tangible and intangible qualities and capabilities (see also 17:21; 46:32).

دَرَجَاتٍ *darajāt* (sing. دَرَجَةٌ *darajah*) = 'ranks, positions, grades, degrees, stairs, flight of steps. See at 6:132, p. 447, n. 5).

4. i. e., to test whether one makes good use of the resources one is endowed with by Allah or whether the one deprived of such resources remains patient and grateful for whatever one has been given by Him. يَبْلُو *yabluwa(lu)* = he tests,

tries, (v. iii. m. s. impfct. from *balā* [*balw* / *balā*], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lām* of motivation) coming before the verb. See at 5:48, p. 354, n. 4).

5. سَرِيعٌ *sarī'* = prompt, expeditious, quick, speedy, rapid, swift. See at 5:4, p. 329, n. 5.

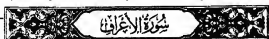
6. 2. i. e., those who defy and disobey Him. عِقَابٌ *'iqāb* = infliction of punishment, penalty. See at 5:11, p. 98, n. 2.

7. i. e., for those who submit and obey, and ask for His forgiveness and mercy.

7. SŪRAT AL-'A'RĀF (The Heights)

Makkan: 206 'āyahs

This is another long Makkan *sūrah*. Its main emphasis is on *tawhīd* (monotheism) and the fundamentals of belief, such as the truth of the Qur'ān and the Prophethood of Muhammad, peace and blessings of Allah be on him, the resurrection and reward and punishment in the hereafter. It draws attention to how the father of mankind, 'Ādam, was deceived by Satan and warns mankind against his machinations and perennial enmity. In the course of administering this warning Allah four times addresses mankind as "O Children of 'Ādam", which address is exclusive to this *sūrah*, and mentions that He has sent His Prophets and Messengers from time to time to call mankind to the right way. It reminds mankind of the day of Judgement and mentions that on that day people will fall into three groups, one group going to paradise, a second group going to hell and a third group will for sometime occupy a middle position, being consigned neither to paradise, nor to hell. They are called the "the people of the heights (*al-'a'rāf*)". It is only in this *sūrah* that mention is made of the "people of the 'a'rāf" and hence the *sūrah* is named after it. It is also in this *sūrah* that accounts of some of the Prophets and Messengers of Allah, like Nūḥ, Hūd, Ṣālih, Lūṭ, Shu'ayb and Mūsā, peace be on them, are given for the first time in some detail, mentioning how the unbelievers from among their respective peoples offered resistance and opposition to the Prophets and Messengers. In this connection mention is also made of the trials of the Children of Isrā'īl, their having been blessed with numerous blessings, and their disobedience and recalcitrance which brought on them Allah's displeasure and punishment. The *sūrah* concludes by a repeated emphasis on *tawhīd* and on the folly and sin of taking other objects as gods and goddesses. The last 'āyah of the *sūrah* is an exhortation to worship Allah Alone and it is the first 'āyah of prostration (*sijdah*) in the Qur'ān in the order of arrangement.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

﴿١﴾ 1. Alif-Lām-Mîm-Sâd.¹

﴿٢﴾ 2. A Book,²

﴿٣﴾ 3. It has been sent down to you –

﴿٤﴾ 4. so let there not be

﴿٥﴾ 5. in your heart

﴿٦﴾ 6. any uneasiness³ due to it–

﴿٧﴾ 7. that you warn⁴ therewith;

﴿٨﴾ 8. and it is a reminder⁵

﴿٩﴾ 9. for the believers.

1. The significance of these letters is known only to Allah.

2. i. e., this Qur'ān. The 'āyah assures the Prophet, and through him the believers, that this Qur'ān has been sent down to him by Allah, so they should not have any misgivings about it or uneasiness in giving out and preaching it whatever the unbelievers might think or say about it.

3. حرج *ḥaraj* = constricted, tight, difficulty, anguish, uneasiness. See at 6:125, p. 444, n. 4. (See for similar import 11:12).

4. تنذر *tundhira(u)* = you warn, caution (v. ii. m. s. impfct. from 'andhara, form IV of *nadhara* [*nadhr* /*nudhūr*], to dedicate, to vow. The final letter takes *fathah* for a hidden 'an in *li* coming before the verb. See at 6:92, p.428, n. 12).

5. ذكرى *dhikrā* = recollection, remembrance, memory, reminder. See at 6:90, p. 427, n. 8. It is a reminder because Allah has sent the same message through the previous Prophets.

أَتَّبِعُوا 3. You all follow¹ what

أُنْزِلَ إِلَيْكُمْ has been sent down to you

مِّن رَّبِّكُمْ from your Lord;

وَلَا تَتَّبِعُوا and do not follow

مِن دُونِهِ أَوْلِيَاءَ besides Him [other] patrons.²

فَلْيَلَا مَا تَذْكُرُونَ Little is that you remember.³

وَكَمْ مِّن قَرْيَةٍ 4. And how many a hamlet⁴

أَهْلَكْنَاهَا We did destroy⁵ it;

فَجَاءَهَا and there came to it

بِأَسَاءَاتِنَا Our retribution⁶ by night⁷

أَوْ هُمْ فِي نَوْمٍ or while they were in siesta.⁸

فَمَا كَانَ دَعْوَاهُمْ إِذْ 5. So no cry⁹ they had, when

جَاءَهُمْ بِأَسَاءَتِنَا Our retribution befell them,

إِلَّا أَن قَالُوا except that they said:

إِنَّا كُنَّا "We indeed were

ظَالِمِينَ transgressors."¹⁰

فَلَنَسْأَلَنَّ 6. Then We will indeed ask

أَئُولَئِكَ الَّذِينَ أُرْسِلَ إِلَيْهِمْ those to whom were sent¹¹

وَلَنَسْأَلَنَّ and We will indeed ask

الْمُرْسَلِينَ the the Messengers.¹²

1. The 'āyah addresses the creation in general. اتبعوا *ittabi'ū* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'a*, form VIII of *tabi'a* [*taba'/'habū'ah*], to follow. See at 6:155, p. 459, n.9).

2. i. e., do not follow other codes of conduct and other advisers besides the Qur'ān and the Prophet; for that will misguide you to polytheism and sins. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 6:121, p. 442, n. 5.

3. تذكرون *tadhakkarūna* (*tatadhakkarūna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr/tadhkār*], to remember. See at 6:80, p. 444, n. 11).

4. قرية *qaryah* (s.; pl. قرى *quran*) = habitation, town, village, hamlet. See at 6:123, p. 443, n. 1.

5. i. e., because of the sins and disobedience if its people. (See also 6:6 and 29:40). أهلكنا *'ahlaknā* = we destroyed, annihilated (v. i. pl. past from *'ahlaka*, form IV of *halaka* [*halk/ hulk/ halāk /ahlukah*], to perish. See at 6:6, p. 393, n. 3).

6. بأس *ba's* = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 6:147, p. 455, n. 3.

7. بياتا *bayātan* = by night, while sleeping at night. See *bayyuta* at 4:81, p. 277, n. 3.

8. قائلون *qā'ilūn* (pl.; s. *qā'il*) = those taking midday nap, are in siesta (act. participle from *qāla* [*qayl/ qil/ qā'ilah / qaylālah*], to take a midday nap).

9. دعوى *da'wā* (s.; pl. *du'awā*) = cry, claim, allegation, plea, pretext. See for similar import 7:97-98 and 16:45-47.

10. i. e., the polytheists. ظالمين *ẓālimīn* (acc./gen. of *ẓālimān*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [*ẓulm*], to transgress, do wrong. See at 6:33, p. 403, n. 12).

11. i. e., those to whom the Messengers were sent.
12. On the Day of Judgement, the Messengers as well as their people will be questioned about their conduct with regard to Allah's messages, the former as to whether they duly delivered the messages and the latter, whether they believed and obeyed them. See 5:109 and 28:65.

فَنَقُصِّ

7. So We will surely relate¹

عَنِّيهِمْ بِعِلْمٍ

unto them with knowledge;

وَمَا كُنَّا غَائِبِينَ

and We are not absent.²

﴿٧﴾

وَالْوِزْنَ

8. And the weighing³

يَوْمَئِذٍ الْحَقُّ

on that day⁴ is true.⁵

فَئِنَّ

Then as to those

تَقَلَّتْ مَوَازِينُهُ

whose scales⁶ became heavy⁷

فَأُولَئِكَ هُمُ

they would be the ones

الْمُفْلِحُونَ ﴿٨﴾

attaining success.⁸

وَمَنْ

9. And as to those

خَفَّتْ مَوَازِينُهُ

whose scales became light,⁹

فَأُولَئِكَ الَّذِينَ

they would be those who

خَسِرُوا أَنْفُسَهُمْ

would have lost¹⁰ themselves,

بِمَا كَانُوا

because they had been

يَعَانِيَنَا

to Our revelations

يَظْلِمُونَ ﴿٩﴾

doing wrong.¹¹

وَنَقَدْ مَكَانَكُمْ

10. We indeed established¹²

فِي الْأَرْضِ

you in the earth

وَجَعَلْنَا لَكُمْ فِيهَا

and set for you therein

مَعِيشَ

the means of living.¹³

1. *la-naqṣṣanna* = we surely relate, narrate, recount (v. i. pl. impfct. emphatic from *qassa* [qaṣṣa/qaṣaṣ], to cut, to relate. See *yaqṣṣūna* at 6:130, p. 446, n. 3).

2. *ghā'ibīn* (pl.; acc./gen. of *ghā'bīn*) = absent, not seeing, unseen (act. participle from *ghāba* [ghayb /ghaybah /ghiyāb /ghaybūbah, maghīb] to be absent, unseen).

3. *wazn* = weighing, weight, balance, balancing.

4. i. e., on the Day of Judgement.

5. See for similar import 4:40, 21:47 and 101:6-11.

6. i. e., of good deeds. *mawāzīn* (pl.; s. *mīzān*) = balances, scales. See *mīzān* at 6:152, p. 458, n. 3.

7. *thaqulat* = she or it became heavy (v. iii. f. s. past from *thaqala* [thiqal/thaqālah], to be heavy. See *muthqāl* at 4:40, p. 258, n. 5).

8. *mufliḥūn* (sing. *mufliḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from 'aflaḥa, form IV of *fulaḥa* [falḥ] = to split, cleave. See at 3:104, p. 197, n. 8).

9. *khaffat* = she or it became light, insignificant (v. iii. f. s. past from *khaffu*. See *yukhffafu* at 4:27, p. 252, n. 12).

10. *khastirū* = they lost, suffered damage (v. iii. m. pl. past from *khastira* [khusr /khasār/ khasārah/ khusrān], to lose. See at 6:20, p. 398, n. 11).

11. i. e., by disbelieving in the revelations and by acting in disregard of them. *yazlimūna* = they do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [zalm/zulm], to do wrong. See *yuzlamūna* at 6:160, p. 462, n. 5).

12. *makkannā* = we put in a position, established firmly, strengthened (v. i. pl. past in form II of *makana* [makinah], to be strong. See at 6:6, p. 393, n. 5).

13. i. e., all sorts of things and facilities for living, such as making the earth stable and inhabitable, supplying air, rains, water, food, etc. As Allah says elsewhere in the Qur'ān: "If you count Allah's favours, you cannot enumerate them..." 14:34).

ma'ā'ish (pl.; s. *ma'īshah*) = life, way of living, subsistence, means of living.

فَلْيَلَا مَا تَشْكُرُونَ ﴿١١﴾ Little is that you be grateful.¹

Section (Rukû') 2

وَلَقَدْ خَلَقْنَاكَ 11. And indeed We created²

فِي صُورَتِكَ you, then gave you shape,³

ثُمَّ قُلْنَا لِلْمَلَائِكَةِ then said to the angels:

اسْجُدُوا "Prostrate yourselves⁴

لِآدَمَ for Adam".

فَسَجَدُوا So they prostrated themself-

إِلَّا إِبْلِيسَ ves except Iblîs.

لَمْ يَكُنْ مِنْهُمْ He did not become of those

الْمُسَبِّحِينَ ﴿١٢﴾ prostrating themselves.

قَالَ 12. He⁵ said: "What

مَنَعَكَ prevented⁶ you that

أَلَّا تَسْجُدَ you did not prostrate yourself

إِذْ أَمَرْتُكَ when I commanded⁷ you?"

قَالَ He said:

أَنَا خَيْرٌ مِنْهُ "I am better than him;

خَلَقْتَنِي مِنْ نَّارٍ You created⁸ me of fire

وَخَلَقْتَهُ while You created him

مِنْ طِينٍ ﴿١٣﴾ of clay.⁹

قَالَ 13. He said:

فَاَهْبِطْهَا "Then get down¹⁰ from there;

1. تشكرون *tashkurûna* = you (all) express gratitude, be thankful, be grateful (v. ii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank, express gratitude. See at 5: 89, p. 374, n. 4).

2. This and the following five 'ayahs relate the descent of 'Ādam to the earth. See also 2:30-36. خلقنا *khalaqnâ* = we created, made, originated (v.

i. pl. past from *khalaqa* [*khalq*], to create. See *khalaqa* at 6:94, p. 430, n. 4).

3. صورنا *ṣawwarnâ* = we gave shape, shaped, formed, moulded, fashioned (v. i. pl. past from *sawwara*, form II from the root *ṣûrah*, shape. See *yusawwiru* at 3:6, p. 155, n. 7).

4. اسجدوا *usjudû* = (you all) prostrate yourselves, bow respectfully, pay obeisance (v. ii. m. pl. imperative from *sajada* [*sujûd*], to prostrate oneself. See at 2:34, p. 18, n. 3).

5. i. e., Allah said.

6. منع *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 2:114, p. 54, n. 7).

7. أمرت *'amartu* = I bade, commanded, ordered, (v. i. s. past from *'amara* [*'amr*], to command. See at 6:163, p. 463, n. 2).

8. خلقت *khalaqta* = you created, originated, made (v. ii. m. s. past from *khalaqa* [*khalq*], to create. See *khalaqnâ* at n. 2 above).

9. طين *ṭīn* = clay, soil. See at 110, p. 385, n. 7.

10. اهبط *ihbiṭ* = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭû* at 2:61, p. 29, n. 3).

فَمَا يَكُونُ لَكَ أَنْ for it cannot be for you that

تَتَكَبَّرَ فِيهَا you be puffed up¹ therein.

فَاخْرُجْ إِنَّكَ Se get out;² you indeed are

مِنَ الصَّغِيرِينَ of the lowly ones."³

14. He said: "Give me respite⁴

إِلَى يَوْمٍ till the day

يُعِيدُونَ they will be resurrected."⁵

15. He said: "You indeed are

مِنَ الْمُنْظَرِينَ of those given respite."⁶

16. He said: "Since You

أَغْوَيْتَنِي have made me go astray⁷

لَأَقْعُدَنَّ لَهُمْ I will lie in wait⁸ for them by

صِرَاطِكَ الْمُسْتَقِيمِ the straight⁹ way of Yours."¹⁰

﴿١٦﴾

17. "Then I shall come upon

مِنْ مِّنْ أَيْدِيهِمْ them from their front¹¹

وَمِنْ خَلْفِهِمْ and from their rear;¹¹

وَعَنْ أَيْمَنِهِمْ and from the right¹²

وَعَنْ شَمَائِلِهِمْ and from the left;¹³

وَلَا أَعْدُ and you will not find

1. تتكبر *tatakabbara(u)* = you be puffed up, become haughty/ proud (v. ii. m. s. impfct. from *takabbara*, form V of *kabural kabara* [kubr/ kibar/ kabârah/ kabr], to become great, to be older. The last letter takes *fathah* for the particle 'an coming before the verb. See *tastakbirâna* at 6:93, p. 430, n. 2).

2. اخرج *ukhruj* = get out, leave, move out (v. ii. m. s. imperative from *kharaja* [khurûj], to go out. See *ukhrujû* at 4:66, p. 270, n. 7).

3. صاغرين *ṣāghirîn* (pl.; acc./gen. of *ṣāghirân*; s. *ṣāghir*) = lowly ones, despised, contemptible. See *ṣaghâr* at 6:124, p. 443, n. 9.

4. أنظر *'anzir* = give a respite (v. ii. m. s. imperative from *'anzara*, form IV of *nazara* [nazar/manzar], to see. See *unzurû* at 6:11, p. 395, n. 6).

5. يعيدون *yub'athûna* = they are resurrected, raised, raised up, revived, sent out (v. iii. m. pl. impfct. passive from *ba'atha* [ba'th], to send out, to raise. See *yab'athu* at 6:61, p. 415, n. 4).

6. منظرين *munzarîn* (pl.; acc./gen. of *munzarûn*, s. *munzar*) = those given respite (passive participle from *'anzara*. See n. 4 above).

7. Note that Iblîs, out of his arrogance, blamed Allah for his own fault. أغويت *'aghwayta* = you made go astray, lured, misled (v. ii. m. s. past from *'aghwa*, form IV of *ghawâ* [ghayy/ghawâyyah], to go astray. See *ghayy* at 2:256, p. 132, n. 5).

8. لأقعدن *la-'aq'udanna* = I will lie in wait, sit (v. i. s. impfct. emphatic from *qa'ada* [qu'âd], to sit (followed by *li* it means to lie in wait).

9. مستقيمين *mustaqîm* = straight, upright, erect, correct, right, sound, proper (active participle from *istaqâma*, form X of *qâma* [qawmah/qiyâm], to stand up, to get up). See at 6:161, p. 462, n. 6).

10. بين أيديهم *bayna 'aydihim* [lit. between their hands] is an idiom meaning "before or in front of them". See at 2:255, p. 131, n. 6.

11. خلف *khalaf* = rear, rear part, successors, those behind. See at 3:170, p. 222, n. 12.

12. أيمن *'aymân* (pl.; s. *yamîn*) = right hands, right sides, oaths. See at 6:109, p. 437, n. 3.

13. شمائل *shamâ'il* (pl.; s. *shimâl*) = left, left sides; also good qualities, character.

أَكْثَرَهُمْ شَاكِرِينَ most of them grateful.¹



قَالَ أَخْرِجْ مِنْهَا 18. He said: "Get out from
مَذْمُومًا مَذْمُورًا there disgraced,² banished.³

لَمَنْ يَتَّبِعَكَ Surely whoever follows⁴ you
مِنْهُمْ from among them,

لَأَمْلَأَنَّ جَهَنَّمَ I will fill⁵ hell

مِنْكُمْ أَجْمَعِينَ out of you all."⁶

وَيَعَادُكُمْ 19. "And O 'Âdam,

اَسْكُنْ أَنْتَ inhabit⁷ you and

وَزَوْجُكَ الْجَنَّةَ your consort⁸ the Garden;

فَكُلَا مِنْ حَيْثُ and eat of thither

يَشْتَا what you both wish;

وَلَا تَقْرَبَا هَذِهِ الشَّجَرَةَ but do not approach⁹ this tree,

فَتَكُونَا else you will be

مِنَ الظَّالِمِينَ of the transgressors."¹⁰

قَوَّسَ لَهُمَا 20. But Satan whispered¹¹

الْفَيْكَلُ لِيُبْدِيَ to them in order to expose¹²

لَهُمَا مَا وُورِيَ to them what was hidden¹³

عَنْهُمْ from them

مِنْ سَوَاءٍ لِهَمَّا of their private parts¹⁴

1. شاكِرِينَ *shākīrīn* (acc./gen. of *shākīrūn*, sing. *shākīr*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrān*], to thank. See at 6:63, p. 416, n. 8).

2. مَذْمُومٌ *madh'ūm* = disgraced, banished (passive participle from *dha'ma* [*dha'm*], to disgrace, to banish).

3. مَذْهُورٌ *mad-hūr* = banished, driven away (passive participle from *duhara* [*duhr/duhūr*], to drive away).

4. تَبِعَ *tabi'a* = he followed, succeeded (v. iii. m. s. past from *taba'*/*tabā'ah*, to follow. See *tabi'a* at 2:145, p. 69, n. 5 and *lā tattabi'a* at 6:142, p. 452, n. 4).

5. لَأَمْلَأَنَّ *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'* / *mal'ah* / *mil'ah*], to fill, to fill up).

6. i. e., out of the followers of you of men and jinn.

7. اَسْكُنْ *uskun* = you live, dwell, inhabit, abide (v. ii. m. s. imperative from *sakana* [*sakan*] to live, to inhabit. See at 2:35, p. 18, n. 7).

8. زَوْجٌ *zawj* (pl. أَزْوَاجٌ '*azwāf*) = wife, husband, spouse, partner, one of a pair, consort. See at 4:1, p. 236, n. 5.

9. لَا تَقْرَبَا *lā Taqrabā* = you (two) do not go near, do not approach (v. ii. m. dual, imperative {prohibition} from *qaruba* [*qurb/maqrabah*] to go near, approach. See at 2:35, p. 19, n. 3).

10. ظَالِمِينَ *zālimīn* (acc./gen. of *zālimūn*, sing. *zālim*) = transgressors, wrong-doers, unjust persons (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 7:5, p. 466, n. 9).

11. وَاسْوَسَ *waswasa* = he whispered, tempted with wicked suggestions (v. iii. m. s. past).

12. يَبْدِي *yubdiya* = he exposes, makes appear (v. iii. m. s. impfct. from '*abdā*, form IV of *badā* [*budūww* / *badā'*], to appear, to come to light. The last letter takes *fathah* because of a hidden '*an* in the particle *li* (*li* of motivation) coming before the verb. See *badā* at 6:28, p. 401, n. 9).

13. وَوَرِيَ *wūriya* = he or it was hidden, concealed, secreted (v. iii. m. s. past passive from *wārā*, form III of *wārā* [*wary*], to kindle. See *yuwāriya* at 5:30, p. 343, n. 8).

14. سَوَاءٍ *saw'āt* (pl.; s. *saw'ah*) = private parts.

وَقَالَ and said:

مَا يَنْهَىٰ رَبُّكَ عَنْ هَذِهِ الشَّجَرَةِ "Your Lord forbade¹ you not

from this tree

إِلَّا أَنْ تَكُونَا

مَلَائِكَةً أَوْ تَكُونَا

مِنْ الْخَالِدِينَ³ of the immortals."

وَقَسَمُوا 21. And he swore⁴ to them:

إِنِّي لَكُمْ

لَيِّنُ النَّاصِيَةِ⁵ a well-wisher."



فَدَلَّاهُمَا 22. Thus he led⁶ them

بِمُؤْمَرٍ by a deceit.⁷

فَلَمَّا ذُوقُوا الشَّجَرَةَ So when they tasted⁸ the tree,

بَدَتْ لَهُمَا exposed⁹ became to them

سَوْءَهُمَا their private parts,

وَوَفَّقَا يَخْصِمَانِ and they set out¹⁰ patching¹¹

عَلَيْهِمَا on themselves some

وَرَقٍ مِنَ الْجَنَّةِ of the leaves of the garden.

وَنَادَاهُمَا رَبُّهُمَا And their Lord called out¹² to

أَلَمْ أَنْهَكُمَا them: "Did I not forbid¹³ you

عَنْ تِلْكَ الشَّجَرَةِ from that tree

وَأَقُلْ لَكُمَا and say to you

1. نهى *nahâ* = he forbade, prohibited, proscribed, prevented (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 3:114, p. 200, n. 13).

2. ملكين *malakayn* (dual; s. *malak*) = two angels. See *malâ'ikah* at 6:158, p. 461, n. 2.

3. خالدین *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khulîd], to live for ever. See at 6:128, p. 445, n. 11).

4. قاسم *qâsama* = he swore, bound himself by oath (v. iii. m. s. past in form III of *qasama* [qasm], to divide).

5. ناصحين *nâsiḥîn* (pl.; acc/gen/ of *nâsiḥûn*; s. *nâsiḥ*) = well-wishers, sincere advisers (active participle from *nasaha* [nash/nush/ nasâhah/ nasîḥah], to give sincere advise, to wish someone well).

6. دلّا *dallâ* = he lead, showed, pointed out (v. iii. m. s. past from the root *dalâlah*, to show, to lead).

7. غرور *ghurûr* = delusion, deception, conceit, vanities. See at 6:112, p. 438, n. 8.

8. ذوقا *dhâqâ* = they (two) tasted, (v. iii. m. dual past from *dhâqa* [dhawq/dhawâq/madhâq], to taste. See *dhâqû* at 6:148, p. 455, n. 8).

9. بدت *badat* = she became exposed, evident, manifest (v. iii. f. s. past from *badâ* [budûww/ budâ'] to appear, to come to light. See at 3:118, p. 202, n. 12).

10. طفقا *ṭafiqâ* = they (two) set out (to do something suddenly), began, started (v. iii. m. dual past from *ṭafiqâ* [ṭafiq], to set out, to begin).

11. يَخْصِمَانِ *yakhṣifāni* = they (two) patch, cover, sew (v. iii. m. dual impfct. from *khaṣafa* [khaṣf], to patch, to sew).

12. نادى *nādâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâdu*, form III of *nadû* [nadw], to call. See *nâdaytum* at 5:58, p. 359, n. 2).

13. أنهى *'anhâ* = I forbid, prohibit (v. i. s. impfct. from *nahâ*. Preceded by *lam*, the impfct. verb gives the sense of past tense. See n. 1 above).

إِنَّ الشَّيْطَانَ لَكُمْ ۚ that Satan is for you

عَدُوٍّ مُّبِينٍ ۚ an enemy open and clear?¹

فَلَا رَبَّنَا 23. They said: "Our Lord,

ظَلَمْنَا we have done wrong²

أَنفُسَنَا to ourselves,

وَأِنْ لَّنُتَغْفِرَ ۚ and if You forgive³ us not

وَرَحْمَةً and bestow mercy⁴ on us,

لَنَكُونَنَّ we will indeed be of

الْخَاسِرِينَ ۚ those in loss."⁵

قَالَ 24. He said:

أَهْبِطُوا " Get you all down,⁶

بَعْضُكُم لِبَعْضٍ you are one to the other

عَدُوٌّ an enemy.⁷

وَلَكُمْ فِي الْأَرْضِ You shall have in the earth

مَسْكَنًا وَمَسَاجِدَ a residence⁸ and enjoyment⁹

إِلَّا جِئْنَا ۚ till a time"

قَالَ 25. He said:

فِيهَا تَحْيَوْنَ "Therein you shall live"¹⁰

وَفِيهَا تَمُوتُونَ and therein you shall die;¹¹

وَمِنْهَا and from it

تُخْرَجُونَ ۚ you shall be brought out."¹²

1. مبین *mubīn* = all too clear, obvious, manifest, patent, open and clear. See at 6:142, p. 452, n. 7.

2. ظلمنا *ẓalamnā* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [ẓalm/ẓulm], to do wrong. See *ẓalamū* at 6:45, p. 408, n. 11).

3. تغفر *taghfir(u)* = you forgive, pardon, (v. ii. m. s. impfct. from *ghafara* [ghafr /maghfirah ghufṛān], to forgive. The final letter is vowelless because of the particle *lam* coming before the verb. See *yaghfiru* at 5:40, p. 348, n. 1).

4. رحم *tarham(u)* = you show mercy (v. ii. m. s. impfct. from *raḥima* [raḥmah / marḥamah], to show mercy. See *turḥamūna* at 6:155, p. 459, n. 11).

5. خاسرين *khāsirīn* (acc./gen. of *khāsirūn*; sing. *khāsir*) = losers, those in loss, those that incur loss (active participle from *khāsara* [khusr /khasār /khasārah /khusrān] to lose. See at 5:54, p. 357, n. 2).

6. The order is given to all the three, 'Ādam, his consort and Iblis. اهبطوا *iḥbiṭū* = you (all) get down, descend, land, alight (v. ii. m. pl. imperative from *habaṭa* [hubaṭi], to get down, descend. See at 2:61, p. 29, n. 3).

7. عدو *adūww* (s.; pl. أعداء 'a'dā') = foe, enemy, hostile. See at 6:142, p. 452, n. 6.

8. مسقر *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarār], to settle down, to abide. See at 6:67, p. 417, n. 11).

9. متاع *matā'* (pl. 'amti'ah) = enjoyment, pleasure, useful article, gear, provision. See at 5:96, p. 377, n. 14.

10. تحيون *tahyawna* = you (all) live (v. ii. m. pl. impfct. from *ḥayya* [ḥayāh], to live. See *'ahyaynā* at 6:122, p. 442, n. 9).

11. تموتون *tamūtūna* = you (all) die (v. ii. m. pl. impfct. from *māta* [mawt], to die. See *yamūtūna* at 4:18, p. 246, n. 8).

12. تخرجون *tukhrajūna* = you are brought out (v. ii. m. pl. impfct. passive from *'akhraja*, form IV of *kharaja* [khurūj] to go out. See *ukhruj* at 7:13, p. 469, n. 2).

Section (Rukû') 3

يٰۤاَيُّهَاۤ اَدَمُ 26. "O children of 'Âdam,

فَدَاۤرُنَا عَلَيۡكُمْ We have sent down unto you

لِبَاسٍ يُّكۡرِى clothing¹ that will cover²

سَوَآءِ نِفۡسِكُمۡ your private parts³

وَرِيشًا and as plumage;⁴

وَلِبَاسُ التَّقۡوٰى and the attire of piety,⁵

ذٰلِكَ خَيۡرٌ that is the best.

ذٰلِكَ مِّنْ These are of

اٰيٰتِ اللّٰهِ the signs⁶ of Allah,

لَعَلَّهُمْ maybe that they

يَذَكَّرُوۡنَ will bear in mind.⁷

يٰۤاَيُّهَاۤ اَدَمُ 27. "O children of 'Âdam,

لَا يَفۡتِنَنَّكُمۡ let not Satan beguile⁸ you

الۡفَيۡطٰنُ كَمَاۤ اَخۡرَجَ just as he drove out⁹

اٰبَوَيْكُمۡ your two parents¹⁰

مِّنَ الْجَنَّةِ from the paradise,

بَارِزٍ عَمَّاۤ لَبَسُوا stripping¹¹ them of their garb

لِّيُرِيَهُمۡ in order to show¹² them

سَوَآءِ نِفۡسِهِمۡ their private parts.

اِنَّهٗمۡ بِرَبِّكُمۡ Verily there see you

هُوَ وَفِيۡلُهٗ he and his sort

1. i. e., all sorts of materials suitable for use as clothing.

2. يُوۡرِي *yuwârî* = he hides, conceals, secretes, covers up (v. iii. m. s. impfct. from *wârâ*, form III of *wârâ* [wary], to kindle. See *wûriya* at 7:20, p. 470, n. 13).

3. سَوَآءِ *saw'ât* (pl.; s. *saw'ah*) = private parts.

4. i. e., such other materials as add beauty and ornamentation which are part of the dress. *rîsh* = plumage, feathers (metaphorically, materials for ornamentation).

5. Piety is one's internal clothing, the clothing of character and true being. *taqwâ* = godliness,

devoutness, piety (verbal noun in form V/VIII of *waqâ* (*waqy/wiqâyah*), to guard, beware, be on one's guard. See *ittuqâ* at 6:156, p. 459, n. 10).

6. i. e., these graces and provisions are pointers to Allah's Lordship over and favours upon His creatures. اٰيٰت *'âyât* (sing. *'âyuh*) = signs, miracles, revelations, evidences. See at 6:157, p. 460, n. 9.

7. يَذَكَّرُوۡنَ *yadhakkarûna* (originally يَذَكِّرُوۡنَ *yatadhakkarûna*) = they remember, bear in mind (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [dhikr /adlikâr], to remember, to mention. See at 6:126, p. 444, n. 9).

8. i. e., by making you go astray from the guidance given by Allah. لَا يَفۡتِنَنَّكُمۡ *lâ yafthinanna* = let him not beguile, tempt (v. iii. m. s. imperative emphatic (prohibition) from *fatana* [fatn /fatân], to put to trial, to tempt. See *fatannâ* at 6:53, p. 411, n. 8).

9. اَخۡرَجَ *'akhraja* = he ousted, dislodged, drove out, got out, produced (v. iii. m. s. past in form IV of *kharaja* [khuri], to go out, to leave. See at 2:36, p. 19, n. 7).

10. i. e., 'Âdam and his consort.

11. يَبۡرِزُ *yanzi'u* = he strips, takes away, takes off, divests, removes (v. iii. m. s. impfct. from *naza'a* [naz']], to remove, to take away. See *tanzi'u* at 3:26, p. 165, n. 3).

12. يَرِي *yuriya(rî)* = he shows, makes see (v. iii. m. s. impfct. from *'arâ*, form IV of *ra'â* [ra' /ru'yah], to see. The final letter takes *fathah* because of a hidden 'an in *li* (li of motivation) coming before the verb. See *yurî* at 2:167, p. 79, n. 3).

مِنْ حَيْثُ in such a manner¹

لَا تَرَوْنَهُمْ as you cannot see them.

إِنَّا جَعَلْنَا الشَّيَاطِينَ We have made Satans

أَوْلِيَاءَ لِلَّذِينَ patrons² for those

لَا يُؤْمِنُونَ who do not believe.³

وَإِذَا عَمَلُوا 28. And when they commit

فَجِئَةً قَالُوا a vile deed⁴ they say:

وَجَدْنَا عَلَيْهِهَا "We have found⁵ thereon

آبَاءَنَا وَاللَّهِ our fathers and Allah has

أَمَرَ بِهَا commanded⁶ us to do it.

قُلْ إِنَّ اللَّهَ لَا Say: "Verily Allah does not

يَأْمُرُ بِالْفَحْشَاءِ command vile deeds.

أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah

مَا لَا تَعْلَمُونَ that which you know not?"



قُلْ أَمَرَ بِهَا 29. Say: "My Lord enjoins

بِالْقِسْطِ fairness⁷ and that

وَأَقِمْ وَجُوهَكُمْ you set⁸ your faces at

عِنْدَ كُلِّ مَسْجِدٍ every place of worship and

وَادْعُوهُ مُخْلِصِينَ invoke Him making exclu-

سِيفٍ⁹ for Him the faith.¹⁰

كَأَنَّهُ بَدَأَكُمْ As He started you

1. حيث *haythu* = as, since, where (place and direction) *min haythu* = whence, wherefrom, in such a manner.

2. أولياء *'awliyā'* (pl.; sing. ولي *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:3, p. 466, n. 2.

3. i. e., those who do not believe in Allah and the guidance given by Him become an easy prey to the ruses of Satans. يؤمنون *yu'minūna* = they believe, have faith (v. iii. m. pl. impfct. from *'āmana* ['*imān*]), from IV of *amāna*, to be safe. See at 6:92, p. 429, n. 1).

4. فاحشة *fāhishah* s.; (pl. فواحش *fawāhish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication. Here it means both adultery and other vile deeds. See at 4:19, p. 247, n. 4.

5. It is the usual plea of unbelievers and polytheists that they follow only the religion on which they found their predecessors and that the rites and worship they perform were sanctioned by Allah. This *'āyah* contradicts that plea and emphasizes that Allah never sanctions vile deeds and polytheism. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wajūd*]), to find. See at 5:104, p. 381, n. 5).

6. أمر *'amara* = He commanded, ordered, bid, enjoined (v. iii. m. s. past from *'amr*, order, command. See at 4:14, p. 396, n. 11).

7. According to Ibn 'Ahhās (r. a.) *qist* or "fairness" here means *tawfūd* (monotheism). The context and the sequel of the *'āyah* support this interpretation. The sense of justice and fairness is also equally appropriate (see *Al-Baḥr*, V. 37-38). قسط *qist* = justice, equity, fairness. See at 6:152, p. 458, n.).

8. i. e. set you faces exclusively for the worship of Allah Alone. أقِمُوا *'aqimū* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqāna*, form IV of *qāna*, [*qawnaḥ/qiyām*]), to stand up. See at 6:71, p. 420, n. 10).

9. مخلصين *mukhlisīn* (pl.; acc./gen. of *mukhlisān*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful. (act. participle from *'akhlasa*, form IV of *khalaṣa* [*khulāṣ*]), to be pure, unimixed, unadulterated. See *mukhlisīn* at 2:139, p. 65, n. 11.

10. دين *dīn* = religion, creed, faith, worship.

تَعُودُونَ ﴿٣٠﴾ so shall you come back.¹

فَرِيقًا هَدَىٰ 30. A section² He gave gui-

دَانَسَ وَفَرِيقًا dance and a section,

حَقَّ عَلَيْهِمْ due became³ on them

الضَّلَالَةَ the going astray.⁴

إِنَّمَا اتَّخَذُوا Indeed they took⁵

الشَّيَاطِينَ أَوْلِيَاءَ Satans as patrons

مِنْ دُونِ اللَّهِ in lieu of Allah

وَيَحْسَبُونَ أَنَّهُمْ and thought⁶ that they were

مُهْتَدُونَ ﴿٣١﴾ on the right way.⁷

يٰٓبَنِي آدَمَ 31. O children of 'Ādam,

خُذُوا زِينَتَكُمْ take your adornment⁸

عِنْدَ كُلِّ مَسْجِدٍ at every place of worship;

وَكُلُوا وَاشْرَبُوا and eat and drink

وَلَا تُسْرِفُوا but do not waste⁹

إِنَّهُ لَا يُحِبُّ Verily Allah does not like

الْمُسْرِفِينَ ﴿٣٢﴾ the extravagant.¹⁰

Section (Rukū') 4

قُلْ مَنْ حَرَّمَ 32. Say: "Who has forbidden

زِينَةَ اللَّهِ the adornment of Allah

الَّتِي أَخْرَجَ which He has produced

لِعِبَادِهِ for His servants

1. i. e., as Allah has created you, so He will resurrect you. Also, as He created you individually, so you will go back and be answerable to Him individually. تعودون *ta'ūdūna* = you (all) come back, return (v. ii. m. pl. impfct from 'āda ['awd/'awdah], to return. See 'āda at 5:95, p.377, n. 10).

2. فريق *fariq* (pl. فُرُوق *furūq*, أَفْرِيقَاتٍ *afriqāt*) = section, group, faction, party, band. See at 5:70, p. 365, n. 3).

3. حق *haqq* = he or it became true, correct, due, right, incumbent, deserving (v. iii. m. s. past from *haqq*. See *haqq* at 3:112, p. 200, n. 3).

4. ضَلَالَةً *ḍalālāh* = error, wrong way, going astray. See at 2:175, p. 82, n. 6.

5. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadhā*, form VIII of 'akhadhā ['akhdh], to take. See at 6:70, p. 418, n. 8).

6. يَحْسَبُونَ *yaḥsibūna* = they think, consider, deem, suppose (v. iii. m. pl. impfct. from *ḥasiba* [ḥisbān/ nuḥṣabah/ nuḥṣibah], to consider, to deem. See *ḥasibū* at 5:71, p. 365, n. 5).

7. This part of the 'āyah makes it clear that going astray is due to unbelief and taking of Satans as patrons in lieu of Allah, i. e. the guidance given by Allah. مُهْتَدُونَ *muhtadūn* (sing. *muhtadīn*) = those in receipt of guidance, those on the right track, those guided aright, led on the right way (active participle from *ihdadā*, form VIII of *hadā* [hidāyah/hudān/hady], to lead, to guide. See at 6:82, p. 424, n. 10).

8. i. e., articles of adornment and fine dresses. زِينَةٌ *zīnah* = adornment, embellishment, ornament, finery. See *zayyana* at 6:137, p. 449, n. 4.

9. لَا تُسْرِفُوا *lā tusrifū* = (you all) do not waste, be extravagant, squander (v. ii. m. pl. imperative {prohibition} from 'asrafa, form IV of *sarafa* /sarifa [sarf/ saraf], to corrode, to spoil, to neglect. See at 6:141, p. 451, n. 13).

10. مُسْرِفِينَ *musrifīn* (pl; acc/gen. of *musrifīn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful (active participle from 'asrafa, form IV of *sarafa*/sarifa [sarf/ saraf], to corrode, to spoil, to neglect. See n. 9 above and *musrifīn* at 5:32, p. 344, n. 5).

وَالطَّيِّبَاتِ and the good things¹
 مِنَ الرِّزْقِ of the means of sustenance?"
 قُلْ هِيَ لِلَّذِينَ آمَنُوا Say: "These are for those who
 فِي الْحَيَاةِ الدُّنْيَا believe during worldly life,
 خَالِصَةً purely and exclusively²
 يَوْمَ الْقِيَمَةِ on the day of resurrection."³
 كَذَلِكَ نَقُصِّلُ Thus do We elucidate⁴
 الْآيَاتِ لِقَوْمٍ the revelations for a people
 يَعْلَمُونَ who know.⁵

قُلْ إِنْسَانُ حَرَّمَ رِبِّي 33. Say: "My Lord has but
 الْفَوَاحِشَ forbidden the vile deeds,⁶
 مَا ظَهَرَ مِنْهَا وَمَا بَعَثَ be that visible⁷ or hidden,⁸
 وَالْإِنَّمِ وَالْبَغْيَ and sin and⁹ outraging¹⁰
 بغيرِ الْحَقِّ وَأَنْ without right, and that
 تَشْرِكُوا بِاللَّهِ you set partners¹¹ with Allah
 مَا لَهُ بِرَبِّهِ of which He has not sent
 سُلْطَانًا down¹² any authority¹⁴, and
 وَأَنْ تَقُولُوا عَلَى اللَّهِ that you say against Allah
 مَا لَا نَعْلَمُونَ which you do not know.

وَلِكُلِّ أُمَّةٍ 34. And for every people¹³
 أَجَلٌ there is an appointed time.

1. i. e., lawful and good things. طَيِّبَاتِ *ṭayyibât* (sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 5:87, p. 372, n. 10.
2. خَالِصَةً *khālīṣah* (mas. *khālīs*) = pure, unmixed, unadulterated, free from or exclusive of all extraneous things, sincere, frank (active participle from *khalaṣa* [خَلَّصَ] *khulīṣ*), to be pure, unadulterated. See at 6:139, p. 450, n. 6).
3. i. e., the polytheists and unbelievers will not share the Muslims in such things in the hereafter.
4. نَقُصِّلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See at 6:55, p. 412, n. 9).
5. i. e., those who have the capacity to understand and reflect. See 29:43.
6. i. e., particularly adulteries and fornication. فَوَاحِشَ *fawāhish* (pl.: s. فاحشة *fāḥishah*) = vile deeds, grave sins, monstrosities, atrocities, adulteries, fornication. See *fāḥishah* at 6:151, p. 457, n. 6).
7. ظَهَرَ *ẓahara* = he or it became visible, apparent manifest (v. iii. m. s. past from *ẓahûr*, to be visible).
8. بَعَثَ *baʿaana* = he or it became hidden, concealed (v. iii. m. s. past from *baḥa/buṭān*, to be hidden).
9. اِثْمَ *ithm* (pl. 'ithām) = guilt, crime, offence, sin, sinning. See at 5:107, p. 583, n. 9.
10. بَغْيَ *baghy* = oppression, injustice, outrage, defiance. See at 6:146, p. 454, n. 14.
11. تَشْرِكُونَ *tushrikûna* = you (all) associate, set partners (v. ii. m. pl. impfct. from *ʾashraka*, form IV of *sharika* [sharika/ sharikah], to share. See 'at 6:77, p. 423, n. 2).
12. يُنَزِّلُ *yunazzil(n)* = he sends down, causes to descend (v. iii. m. s. past from *nazzala*, form II of *nazala* [nazzil], to come down. The final letter is vowelless because of the particle *lam* coming before the verb. See at 6:81, p. 424, n. 3).
13. سُلْطَانٍ *sultān* = authority, mandate, rule, evidence. See at 6:81, p. 424, n. 4.
14. أُمَّةٍ *ʾumamah* (pl. أُمَم *ʾumam*) = community, people, nation, generation, species, class, genus, See at 3:114, p. 200, n. 8.2

فَإِذَا جَاءَ أَجَلُهُمْ
لَا يَسْتَخِرُونَ سَاعَةً
وَلَا يَسْتَمُوتُونَ
فَإِذَا جَاءَ أَجَلُهُمْ

So when their time comes,
they cannot put off¹ an hour

nor can they bring forward.²

يَبْنِي 'آدَمَ

35. O Children of 'Ādam,

إِمَّا يَأْتِيَنَّكُمْ

if there come to you

رُسُلٌ مِنْكُمْ

Messengers from among you

يَقْصُونَ عَلَيْكَ

relating³ unto you

مَا يَنْزِي

My revelations,

فَمَنْ أَنْفَى

then whoever fears Allah⁴

وَأَصْلَحَ

and reforms,⁵

فَلَا خَوْفٌ عَلَيْهِمْ

no fear shall be on them

وَلَا هُمْ يَحْزَنُونَ

nor shall they grieve.⁶

وَالَّذِينَ كَذَّبُوا

36. And those who cry lies⁷

بِآيَاتِنَا

to Our revelations and

وَأَسْتَكْبَرُوا عَنْهَا

boast⁸ away from them,

أُولَئِكَ

such ones shall be

أَصْحَابُ النَّارِ

inmates of the fire;

هُمْ فِيهَا

they in there

يَخْلِدُونَ

will remain for ever.⁹

فَمَنْ أَظْلَمُ مِنْ هَٰذَا

37. So who is viler¹⁰ than he

1. يَسْتَخِرُونَ *yasta'khirūna* = they put off, seek to defer, delay (v. iii. m. pl. impfct. from *ista'khara*, form X from the root 'akhr. See 'akhkharta at 4:76, p. 275, n. 2).

2. The 'āyah is a warning to the unbelievers and sinners that Allah's retribution is sure to come on them at the time fixed for it. None can delay or hasten that hour. يَسْتَقْدِمُونَ *yastaqdimūna* = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from *isataqadama*, form X of *qadima* [qudūm], to arrive, to reach. See *qaddamat* at 5:80, p. 369, n. 6).

3. يَقْصُونَ *yaqūṣūna* = they relate, narrate, tell (v. iii. m. pl. impfct. from *qaṣṣa* [qaṣṣ/qaṣaṣ], to cut, to relate. See *qasasnā* at 6:130, p. 446, n. 3).

4. اتَّقَى *ittaqā* = he was on his guard, protected himself, feared Allah (v. iii. m. s. past in form VIII of *waqa* [waqy/wiqāyah], to guard. See at 4:76, p. 275, n. 7).

5. i. e., reforms his conduct and deeds. أَصْلَحَ *'aṣlahā* = he reformed, made amends, set right, settled, adjusted (v. iii. m. s. past in form IV of *ṣalaha* [ṣalāh/ṣulūh/maṣlahah], to be good, proper. See at 6:54, p. 412, n. 8).

6. i. e., on the Day of Judgement. يَحْزَنُونَ *yaḥzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazina* [huzn/ḥazan], to grieve. See at 5:69, p. 364, n. 7).

7. كَذَّبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb/kudhib/kadhbah/kidhbah], to lie. See at 6:150, p. 456, n. 8).

8. اسْتَكْبَرُوا *istakbarū* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [kubr/kibar/kabārah/kabr], to become great, to be older. See *tatakkabirūna* at 7:13, p. 469, n. 1 and *tastakbirūna* at 6:93, p. 430, n. 2).

9. يَخْلِدُونَ *khālidūn* (sing. *khālid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khalūd], to live or remain for ever. See at 5:80, p. 369, n. 8).

10. أَظْلَمُ *'aẓlamu* = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (elative of *ẓālim*. See at 6:157, p. 460, n. 7).

أَفْتَرَى عَلَى اللَّهِ who fabricates¹ against Allah
 كَذِبًا أَوْ a lie² or
 يَأْتِيهِمْ كَذَّبَ cries lies³ to His revelations?
 أُولَئِكَ يَنتَهُمُ Such ones, there will reach⁴
 نَصِيبُهُمْ them their portion⁵
 مِنَ الْكِتَابِ حَتَّى إِذَا from the Book⁶ till when
 جَاءَهُمْ there will come to them
 رُسُلَنَا Our Messengers⁶
 يَتَوَفَّوهُمْ to receive them fully,⁷
 قَالُوا they will say:
 أَيْنَ مَا "Where is that which
 كُنْتُمْ تَدْعُونَ you were wont to invoke⁸
 مِنْ دُونِ اللَّهِ in lieu of Allah?"
 قَالُوا They will say:
 ضَلُّوا "They have strayed⁹ from us";
 وَشَهِدُوا عَلَيَّ and they will testify¹⁰ against
 أَنْفُسِهِمْ أَنَّهُمْ كَانُوا themselves that they had
 كَافِرِينَ been unbelievers.
 38. He¹¹ will say: "Enter
 فِي أَسْرَقَ among the peoples
 خَلَّتْ مِنْ قَبْلِكُمْ that have passed¹² before you
 مِنَ الْجِنِّ وَالْإِنْسِ of jinn and men

1. اَفْتَرَى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [fury], to cut lengthwise, to fabricate. See at 6:144, p. 453, n. 5).

2. Such as declaring lawful something He has forbidden or vice versa or saying that He has taken a son unto Himself.

3. كَذَبَ *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [kidhb /kudhib /kadhbah / kidhbah], to lie. See at 6:157, p. 460, n. 8).

4. يَأْتِيهِ *yānālu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nāla* [nayl/manāl], to reach, attain. See at 2:124, p. 59, n. 5; and *tanālu* at 5:94, p. 376, n. 6).

5. نَصِيبُ *naṣīb* (s.; pl. *nuṣub /anṣibā' /anṣibah*) = share, portion, luck, chance, fate, dividend. See at 4:141, p. 307, n. 7.

6. i. e., the angels.

7. i. e., to put them to death. يَتَوَفَّوهُمْ *yatawaffawna* = they take fully, receive in full (v. iii. m. pl. impfct. from *tawaffā*, from V of *wafā* [wafā'/wafy], to be perfect, to fulfil. See *yatawaffā* at 6:61, p. 415, n. 1).

8. تَدْعُونَ *tad'ūna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'ā* [du'ā'], to call, to summon. See at 6:56, p. 413, n. 2).

9. At the time of death and on the Day of Judgement the false gods and goddesses whom the polytheists invoke will not be of any avail to them. ضَلَّ *ḍalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *ḍalāl/ḍalālah*, to loose one's way. {*ḍalla* 'annā = he or it went astray from us, i. e., it was lost to us or it has left us in the lurch}. See at 6:94, p. 430, n. 13).

10. i. e., they will acknowledge their guilt. شَهِدُوا *shahidū* = they bore witness, witnessed, attested, testified (v. iii. m. pl. past from *shahida*, [shuhūd], to witness. See at 4:15, p. 245, n. 4).

11. i. e. Allah.

12. خَلَّتْ *khalat* = she passed, passed away, became empty, became alone, went privately (v. iii. f. s. past from *khalā* [khulā'/khalā']. See at 5:75, p. 367, n. 3).

فِي النَّارِ into the fire."

كُلَّمَا دَخَلََتْهُمُ Everytime a group enters

لَعَنَتْ أُخْتَهَا حَتَّى إِذَا it curses¹ its sister² till when

أَدْرَكُوا they will have all reached

فِيهَا جَمِيعًا successively³ therein,

قَالَتْ أَوَّلُهُمْ the last of them⁴ will say

لِأَوَّلِهِمْ about the first⁵ of them:

رَبَّنَا هَؤُلَاءِ "Our Lord, these

أَضَلُّونَا فَقَاتِهِمْ misled⁶ us, so award them

عَذَابًا ضِعْفًا a double⁷ punishment

مِنَ النَّارِ of the fire."

قَالَ He will say:

لِكُلِّ ضِعْفٍ "For everyone double,⁸

وَلَكِنْ لَا تَعْلَمُونَ but you do not know."⁹

وَقَالَتْ أَوَّلُهُمْ 39. The first of the them will

لِأَوَّلِهِمْ say to the last of them:

فَمَا كُنَّا لَكُمْ "Then you do not have

عَلَيْنَا مِنْ فَضْلٍ over us any superiority."¹⁰

فَذُوقُوا "So you all taste¹¹

أَلْعَذَابَ the punishment for what

كُنْتُمْ تَكْسِبُونَ you used to acquire."¹²

1. *la'anat* = she condemned, damned, cursed, banished from mercy (v. iii. f. s. past from *la'n*. See *la'ana* at 5:61, p. 360, n.1).

2. i. e., its sister group already in the fire.

3. ادركوا *iddarakû* = they reached successively, one after another (v. iii. m. pl. past from *iddaraka*, form VIII of *daraka* [*darak* /*dark*], to attain. See *tudriku* at 6:103, p. 434, n. 8).

4. i. e., those who followed their predecessors in error.

5. i. e., those who were followed in the error. On the Day of Judgement the unbelievers and polytheists who followed the lead of their predecessors will blame the latter for having misguided them (the former).

6. أضلوا *'aḍallû* = they led astray, misled, made go astray (v. iii. m. pl. past from *'aḍalla*, form IV of *ḍalla* [*ḍalāl*/*ḍalālah*], to loose one's way. See *ḍalla* at 7:37, p. 478, n. 9).

7. i. e., because they themselves went astray and made others go astray. صُفِّتَ *ḍi'f* (s.; pl. *'aḍ'āf*) = double, a multiple.

8. The latter generations will have the same punishment as inflicted on their predecessors because they, the latter generations, did not learn from the instance of their predecessors and the guidance given by Allah through His Messengers.

9. i. e., you do not know the nature and amount of the punishment inflicted on each group. تَعْلَمُونَ *ta'lamûna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* [*'ilm*], to know. See at 6:81, p. 424, n. 7).

10. فضل *faḍl* (pl. *fuḍûl*) = grace, favour, refinement, kindness, bounty, also surplus, excess, superiority, precedence, priority. See at 4:73, p. 272, n. 8.

11. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq*/*mudhâq*], to taste. See at 6:30, p. 402, n. 4).

12. i. e., of guilt and sin. تَكْسِبُونَ *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *karaba* [*kasb*], to earn, acquire. See at 6:3, p. 392, n. 9).

Section (Rukû') 5

40. Those who cry lies¹ **إِنَّ الَّذِينَ كَذَّبُوا**

بِآيَاتِنَا to Our revelations and

وَأَسْتَكْبَرُوا عَنْهَا boast² away from them,

لَا تَفْتَحُ لَهُمْ there shall not be opened³ for

أَبْوَابُ السَّمَاءِ them the gates of the heaven⁴

وَلَا يَدْخُلُونَ and they shall not enter

الْجَنَّةَ the garden⁵

حَتَّى يَبِيعَ الْخَمَلُ unless the camel enters⁶

فِي سَرِّ الْإِبْرَةِ the eye⁷ of the needle.⁸

وَكَذَلِكَ نَجْزِي And thus do We requite⁹

الْمُجْرِمِينَ the culprits.¹⁰

41. They will have of hell

مِهَادٌ وَمِنْ فَوْقَيْهِ a bed¹¹ and above them will

غَوَاشٍ be coverings.¹²

وَكَذَلِكَ نَجْزِي And thus do We requite

الظَّالِمِينَ the transgressors.

42. And those who believe

وَعَمِلُوا الصَّالِحَاتِ and do the good deeds¹³ –

لَا نُكَلِّفُ نَفْسًا We do not burden¹⁴ anyone

إِلَّا وُسْعَهَا except to on'es capacity¹⁵ –

1. كَذَّبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb / *kadhib* / *kadhbah* / *kidhbah*], to lie. See at 7:36, p. 477, n. 7).

2. اسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabara* / *kabara* [kubr / *kibar* / *kabârah* / *kabr*], to become great, to be older. See at 7:36, p. 477, n. 8).

3. تَفْتَحُ *tufattaḥu* = she or it is opened (v. iii. f. s. impfct. passive from *fattaḥa*, form II of *fataḥa* [fath], to open. See *fataḥnâ*, at 6:43, p. 408, n. 3).

4. i. e., for acceptance of their deeds and prayers by Allah (see *Al-Balûr*, V, 50; also 35:10).

5. i. e., paradise.

6. يَلِجُ *yalija* (u) = he or it enters, penetrates, goes in (v. iii. m. s. impfct. from *walaja* [*lajah* / *wulûj*], to enter. The final latter takes *fataḥah* because of a hidden 'an in *hattâ* coming before the verb. See *tâliju* at 3:27, p. 165, n. 7).

7. سَمِ *samm* (s.; pl. *sumûm* / *simâm*) = poison, hole, eye (of a needle).

8. "Unless the camel enters the eye of the needle" is an idiomatic expression to denote something impossible. *khiyât* = needle.

9. نَجْزِي *najzi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jaza'* [*jazâ'*], to recompense. See at 6:84, p. 425, n. 9).

10. مُجْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [*jarni*], to commit a crime. See at 6:147, p. 455, n. 4).

11. مِهَادٌ *mihâd* = bed, place of rest, fold that holds something. See at 3:12, p. 158, n. 8.

12. i. e., of hell-fire. *ghawâsh* (pl.; s. *ghâshiyah*) = coverings.

13. صَالِحَاتٍ *ṣâlihât* (pl.; sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ân and the *sunnah*). See at 5:93, p. 375, n. 8.

14. نُكَلِّفُ *nukallifu* = we burden, cause to bear, charge, entrust (v. i. pl. impfct. from *kallafa*, form II of *kalifa* [*kalaf*], to be fond of, to be keen. See *tukallafu* at 4:84, p. 278, n. 6).

15. وَسْعَ *wus'* = capacity, ability, capability, power. See at 6:152, p. 458, n. 6.

أُولَئِكَ such ones will be

أَصْحَابُ الْجَنَّةِ the inmates¹ of paradise.

هُمْ فِيْهِ They in there

خَالِدُونَ shall remain for ever.²

وَنَزَعْنَا 43. And We shall remove³

مَا فِيْ صُدُوْرِهِمْ whatever is in their breasts⁴

مِنْ غِيٍّ of malice.⁵

يَجْرِي مِنْ تَحْتِهِمْ There will flow⁶ below them

الْأَنْهَارُ the rivers;⁷

وَقَالُوا and they will say:

الْحَمْدُ لِلَّهِ "All the praise is for Allah

الَّذِي هَدَانَا لِهَذَا Who guided us to this,

وَمَا كُنَّا with it and we could not have

لِنَهْتَدِيَ لَوْلَا been guided⁸ if it were not

أَنْ هَدَانَا اللَّهُ that Allah gave us guidance.⁹

لَقَدْ جَاءَتْ There indeed had come

رُسُلُ رَبِّنَا the Messengers of our Lord

بِالْحَقِّ with the truth.¹⁰

وَيُؤَدَّبُونَ And they will be addressed¹¹

أَنْ تِلْكَ الْجَنَّةُ that this is the paradise you

أُورِثْتُمُوهَا have been made to inherit¹²

بِمَا كُنْتُمْ تَعْمَلُونَ for what you used to do.¹³

1. أصحاب 'aṣḥāb (pl.; sing. صاحب ṣāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 5:86, p. 372, n. 7).

2. خالدون khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khalada [khalūd], to live or remain for ever. See at 7:36, p. 477, n. 9).

3. نزعنا naza'nā = we took off, divested, removed (v. i. s. impfct. from naza'a [naz'], to remove, to take away. See yanzi'u at 7:27, p. 473, n. 11).

4. صدور ṣudūr (pl.; sing. صدر ṣadr) = breasts, chests, bosoms, hearts, front, beginning, start. See at 5:7, p. 332, n. 3.

5. غل ghill = malice, rancour, spite, hatred.

6. تجري tajrī = she runs, flows, streams (v. iii. f. s. impfct. from jarā [jary], to flow. See at 6:6, p. 393, n. 10).

7. أنهار 'anhār (sing. nahr) = rivers, streams. See at 5:119, p. 390, n. 5.

8. نهدي nahtadiya (dī) = we receive guidance, are on the right track, are led aright (v. i. pl. impfct. from ihtadā, form VIII of hadā [hidāyah/hudan/hady], to lead, to guide. See muhtadūn at 7:30, p. 475, n. 7).

9. i. e., by sending His Messenger and through him the Book of guidance, the Qur'ān. This meaning is made further clear by the next clause of the 'āyah.

10. i. e., the Qur'ān and all that it contains of the rules of guidance, warnings and glad tidings for unbelievers and believers.

11. نادوا nādū = they were addressed, a call was made to them (v. iii. m. pl. past passive from nādā, form III of nadā [nadw], to call. See nādū at 7:22, p. 471, n. 12).

12. أورثتم 'ārith-tum = you were made to inherit (v. ii. m. pl. past passive from 'awrathu, form IV of waritha ['irith/ 'irthahl wirāthahl rithahl/ turāth], to be heir, to inherit. See yarithu at 4:176, p. 324, n. 8).

13. i. e., of good deeds according to the Qur'ān and sunnah and with belief ('imān).

- وَنَادَى 44. And there will call out¹
 أَصْحَابُ الْجَنَّةِ the inmates of paradise
 أَصْحَابُ النَّارِ to the inmates of the fire
 أَن قَدْ وَجَدْنَا that we have indeed found²
 مَا وَعَدَنَا رَبَّنَا what our Lord had promised³
 حَقًّا us true;
 فَهَلْ وَجَدْتُمْ مَا so have you found⁴ what
 وَعَدَ رَبُّكُمْ your Lord had promised you
 حَقًّا true?
 قَالُوا نَعَمْ They will say: "Yes".
 فَادْنُ Then there will call out⁵
 مُؤَدِّنُهُمْ a caller⁶ between them
 أَن لَعْنَةُ اللَّهِ that the curse⁷ of Allah
 عَلَى الظَّالِمِينَ is on the transgressors⁸ —
- أَلَّذِينَ يَصُدُّونَ 45. Who deter⁹ [others]
 عَنْ سَبِيلِ اللَّهِ from the way of Allah
 وَيَبْغُونَهَا عِوَجًا and desire¹⁰ it crooked,¹¹
 وَهُمْ بِالْآخِرَةِ and they are in the hereafter
 كَافِرُونَ unbelievers.¹²
- وَبَيْنَهُمَا 46. And between the two
 حِجَابٌ will be a screen¹³

1. نادى *nādā* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nāda*, form III of *nadā* [nadw], to call. See *nūdū* at 7:43, p. 481, n. 11).

2. i. e., the rewards promised. وجدنا *wajadnā* = we found, got (v. i. pl. past from *wajada* [wujād], to find. See at 7:28, p. 474, n. 5).

3. وعد *wa'ada* = he promised, pledged, gave word (v. iii. m. s. past from *wa'd*, to make a promise. See at 5:8, p. 332, n. 10).

4. i. e., the retributions promised about wrong-doers. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [wujād], to find. See at 4:89, p. 281, n. 4).

5. أذن *'adhdhana* = he called out, made call (to prayer), (v. iii. m. s. past in form II of *'adhina* ['idhn], to allow, to permit).

6. مؤذن *mu'adhdhin* = caller, summoner (active participle from *'adhdhana*. See n. 5 above).

7. لعنة *la'nah* (s.; pl. *la'nāt*) = curse, damnation, imprecation. See *la'anta* at 7:38, p. 479, n. 1.

8. i. e., the polytheists and unbelievers, especially who deter others from accepting the truth, as explained in the next *'āyah*. ظالمين *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [zulm], to transgress, do wrong. See at 6:33, p. 403, n. 12).

9. يصدون *yaṣuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [ṣadd/ṣudūd], to turn away. See at 4:61, p. 268, n. 4).

10. يبغيون *yabghūna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghā* [bughā], to seek, desire. See at 5:50, p. 355, n. 6).

11. عوج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

12. i. e., those who do not believe in the hereafter and prevent others from believing in it and accepting the guidance given by Allah are transgressors.

13. حجاب *ḥijāb* (s.; pl. *ḥujub/ahjibah*) = screen, curtain, partition, cover, barrier, veil.

وَعَلَى الْأَعْرَافِ and on the elevations¹

رِجَالٌ يَعْرِفُونَ will be men² recognising³

كُلًّا بِسِمَتِهِمْ all³ by their marks;⁵

وَنَادُوا and they will call out to

أَصْحَابَ الْجَنَّةِ الَّذِينَ the inmates of paradise that

سَلَامٌ عَلَيْكُمْ "Peace be on you all".

لَمْ يَدْخُلُوهَا They will not have entered⁶

وَهُمْ يَطْمَعُونَ it but will be craving for.⁷

وَإِذَا 47. And when

صُرِفَتْ أَبْصَرُهُمْ their eyes will be turned⁸

لِلْفَلَاقَةِ أَصْحَابِ النَّارِ towards the inmates of fire

قَالُوا رَبَّنَا they will say: " Our Lord,

لَا تَجْعَلْنَا مَعَ لَا تَجْعَلْنَا مَعَ do not put⁹ us with

الْقَوْمِ الظَّالِمِينَ the transgressing people."

Section (Rukû') 8

وَنَادَى 48. And there will call out

أَصْحَابُ الْأَعْرَافِ the occupants of the eleva-

رِجَالٌ لَا يَعْرِفُونَ tions to men¹⁰ they will know

بِسِمَتِهِمْ قَالُوا by their marks saying:

" مَا أَغْنَىٰ عَنْكَ مَا أَغْنَىٰ عَنْكَ " It has not availed¹¹ you

جَمْعُكُمْ your amassment¹²

1. i. e., the elevations or crest of the partition between hell and paradise. أعراف 'a'râf (pl.; s. 'urf) = elevations, crest.

2. i. e., those whose merits and demerits become equal and are kept apart for final verdict on them but they are hopeful of Allah's mercy and entry into paradise (see for instance Ibn Kathîr, III, 414-415; Al-Bahr, V, 56-57).

3. يعرفون ya'rifûna = they know, recognize, are aware of (v. iii. m. pl. impfct. from 'arafa [ma'rifa/ 'irfân], to know, to recognize. See 'at 6:20, p. 398, n. 10).

4. i. e., those adjudged to go to paradise or hell.

5. سيماء simâ (s.; pl. siyam) = mark, sign, characteristic.

6. i.e., they will be on the eve of entering paradise and full of hope for it. يدخلوا yadkhulû (na) = they enter, go in (v. iii. m. pl. impfct. from dakhala [dukhâl], to enter. The terminal nûn is dropped for the particle lam coming before the verb. See at 2:114, p. 54, n. 11).

7. يطمعون yaṭma'ûna = they covet, desire, crave for (v. iii. m. pl. impfct. from ṭama'a [ṭama'], to covet, to desire. See ṭatma'ûna at 2:75, p. 35, n. 9).

8. i. e., the eyes of the people on the elevations will turn. صُرِفَتْ ṣurifat = she or it is turned, diverted, turned away, diverted (v. iii. f. s. past from ṣarafa [sarf], to turn, to turn away. See nuṣarriḥu at 6:105, p. 435, n. 8).

9. لا تجعل لا taj'al = do not put, place, set, make (v. ii. m. s. imperative (prohibition) from ja'ala [ja'al] to make, to put. See ja'alû at 6:100, p. 433, n. 13).

10. i. e., the leaders of unbelievers who by their wealth, manpower and other influences lead people astray in this world and who will be made distinguishable by their appearances and marks.

11. أغنى 'aghnâ = he or it availed, became of use, enriched, sufficed (v. iii. m. s. past in form IV of ghaniya [ghinan / ghanâ'], to be free from want, to be rich. See yughnî at 4:130, p. 302, n. 2).

12. i. e., of wealth, men and all sorts of worldly power and influence. جمع jam' = amassment, accumulation, gathering, collection.

وَمَا كُنْتُمْ
تَفْتَخِرُونَ and what you had been
priding yourselves¹ on."

أَهَؤُلَاءِ الَّذِينَ 49. "Are these the ones whom

أَقْسَمْتُمْ you had sworn²

لَا يَأْتِيهِمْ اللَّهُ Allah would not reach³ them

بِرَحْمَةٍ with mercy?"

أَدْخُلُوا الْجَنَّةَ "Enter paradise,

لَا خَوْفٌ عَلَيْكُمْ no fear⁴ will be on you

وَلَا أَنتُمْ تَحْزَنُونَ nor will you grieve."⁵



وَنَادَى 50. And there will cry out⁶

أَصْحَابُ النَّارِ the inmates of fire

أَصْحَابُ الْجَنَّةِ to the inmates of paradise

أَنْ أَفِصُوا عَلَيْنَا that "Pour⁷ forth upon us

مِنْ الْمَاءِ أَوْ مِمَّا some water or some of what

رَزَقَكُمْ اللَّهُ Allah has provided⁸ for you."

قَالُوا They will say:

إِنَّ اللَّهَ حَرَّمَهَا "Allah has prohibited⁹ them

عَلَى الْكَافِرِينَ for the unbelievers -"



الَّذِينَ اتَّخَذُوا 51. "Who took¹⁰

دِينَهُمْ their religion

1. تَسْتَكْبِرُونَ *tastakbirûna* = you pride yourself on, turn arrogant, wax proud, become haughty, are puffed up (v. ii. m. pl. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibâr/ kabârah*] to become big, large, great. See at 6:93, p. 430, n. 2).

2. The reference is to the unbelieving leaders' deriding at the poor Muslims during the worldly life saying that Allah would not bestow any favour or reward on them in the hereafter.

3. أَقْسَمْتُمْ *'aqsamtum* = you took an oath, swore (v. ii. m. pl. past from *'aqsama*, form IV of *qasama* [*qasmi*], to divide, split. See *qasama*, at 7:21, p. 471, n. 4).

4. يَأْتِي *yanâlu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nâla* [*nayl/manâl*], to reach, attain. See at 7:37, p. 478, n. 4).

5. خَوْفٌ *khawf* = fear, apprehension, dread, threat. See at 4:82, p. 277, n. 14.

6. The order here is directed either to the "men on the elevations" or to the believers who were about to enter paradise. يَحْزَنُونَ *yahzanûna* = they grieve, become sad (v. iii. m. pl. impfct. from *hazana* [*huzn/hazan*], to grieve. See at 7:35, p. 477, n. 6).

7. نَادَى *nâdâ* = he called out, made a call, called, summoned, announced (v. iii. m. s. past from *nâdu*, form III of *nadâ* [*nudw*], to call. See at 7:44, p. 482, n. 1).

8. أَفِصُوا *'afîdû* = you (all) pour forth, emerge, move out, overflow (v. ii. m. pl. imperative from *'afûdu*, form IV of *fûdu* [*fuyd/fuydân*], to overflow. See at 2:199, p. 97, n. 1).

9. رَزَقَ *razaqa* = he provided the means of subsistence, provided, bestowed (v. iii. m. s. past from *razaq*, to give the means of subsistence. See at 6:142, p. 452, n. 3).

10. حَرَّمَ *harrama* = he prohibited, made unlawful, interdicted, proscribed, made inviolate, declared sacred, tabooed (v. iii. m. s. past in form II of *haruma/harima*, to be prohibited. See at 6:151, p. 456, n. 12).

11. اتَّخَذُوا *ittakhadhû* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:30, p. 475, n. 5).

لَهْوًا وَلَعِبًا in amusement¹ and fun²
وَعَرَّتْهُمْ and there deceived³ them
الْحَيَاةَ الدُّنْيَا the worldly life."
فَالْيَوْمَ نَسَهُمْ So toady We forget⁴ them
كَمَا سَوْا as they forgot⁵ the
لِقَاءَ يَوْمِهِمْ هَذَا meeting⁶ of this day of theirs
وَمَا كَانُوا and as they used to
يَتَّبِعُونَ بَيِّنَاتِنَا reject⁷ Our revelatins.
﴿٥١﴾
وَلَقَدْ جِئْنَاهُمْ 52. And We have brought
كِتَابًا to them a Book,⁸
فَصَلَّاهُ which We have elaborated⁹
عَلَىٰ عِلْمٍ with knowledge,
هُدًى وَرَحْمَةً as guidance and mercy
﴿٥٢﴾ لِّقَوْمٍ يُؤْمِنُونَ for a people who believe.¹⁰

هَلْ يَنْظُرُونَ 53. Do they await¹¹ aught
إِلَّا تَأْتِيهِمْ but for its fulfilment?¹²
يَوْمَ يَأْتِي تَأْيِيدُهُ The day its fulfilment comes
يَقُولُ الَّذِينَ there will say those who
سَوَّاهُ مِنْ قَبْلُ had forgotten it before:
فَدَجَّاتِ "There indeed had come
رُسُلَ رَبِّنَا the Messengers of our Lord

1. لهو *lahw* = fun, play, diversion, distraction, pleasure, amusement. See at 6:70, p. 418, n. 10.

2. لعب *la'ib* (s.; pl. 'al'âb) = play, game, sport, fun, joke, jest. See at 6:70, p. 418, n. 9.

3. غرت *gharrat* = she or it deceived, deluded, misled, beguiled (v. iii. f. s. past from *gharra* [ghurûr], to deceive, delude. See at 6:130, p. 446, n. 7).

4. نسى *nansâ* = we forget, became oblivious (v. i. pl. impfct. from *nasiya* [nasy/nisyân], to forget. See *yunsiyanna* at 6:68, p. 418, n. 2).

5. نسا *nasû* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [nasy/nisyân], to forget. See n. 4 above; also at 6:43, p. 405, n. 1).

6. لقاء *liqâ'* = meeting, encounter. See at 6:154, p. 459, n. 4.

7. يحدون *yajhadûna* = they reject, negate, deny, disavow, repudiate, refuse (v. iii. m. pl. impfct. from *jahada* [jahd/juhûd], to reject, to deny).

8. i. e., the Qur'ân.

9. فصلنا *faṣṣalnâ* = we elaborated, set forth in detail, made clear (v. i. pl. past. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See at 6:126, p. 444, n. 8).

10. The Qur'ân is guidance and mercy for those who believe, as stated at the very beginning of *sûrat al-Baqarah*. See 2:2-5.

11. The 'âyah is addressed to the unbelievers of the Prophet's time as well as all those who have not yet believed. ينظرون *yanẓurûna* = they look, look expectantly, wait for, await (v. iii. m. pl. impfct. from *naẓara* [naẓr/manẓar], to see, view, look at. See at 6:152, p. 461, n. 1).

12. i. e., the fulfilment of the warning of punishment and of the Day of Judgement contained in this Book, the Qur'ân. تأويل *ta'wîl* (pl. تأويلات *ta'wîlât*) = interpretation (i. e., the bringing out of the truth and significance of something said, in other words, fulfilment. See *Al-Zamakhsharî*, II, p. 65; *Şafwat*, p. 207. Verbal noun in form II of 'âla ['awl/ma'âl], to return, to revert).

بِالْحَقِّ with the truth.
 هَلْ لَنَا مِنْ شُفَعَاءٍ So have we any intercessor¹
 فَيَشْفَعُوا لَنَا to intercede² for us
 أَوْ نُرَدُّ or could we be sent back³
 فَنَعْمَلُ that we might act
 غَيْرَ الَّذِي otherwise than what
 كُنَّا نَعْمَلُ we used to do?"
 قَدْ خَسِرُوا أَنْفُسَهُمْ They have lost⁴ themselves
 وَضَلُّوا عَنْهُمْ and there have strayed⁵ from
 مَا كَانُوا them what they used to
 يَفْتَرُونَ invent falsely.⁶

Section (Rukû') 7

إِنَّ رَبَّكُمْ اللَّهُ 54. Verily your Lord is Allah
 الَّذِي خَلَقَ Who created
 السَّمَوَاتِ وَالْأَرْضَ the heavens and the earth
 فِي سِتَّةِ أَيَّامٍ in six days;
 ثُمَّ اسْتَوَى then He took position⁷
 عَلَى الْعَرْشِ on the Throne.⁸
 يُغْشِي اللَّيْلَ He makes the night cover⁹
 النَّهَارَ the day
 سَبْعًا سَبْعِينَ مَرَّةً seeking¹⁰ it rapidly;¹¹
 وَالشَّمْسُ وَالْقَمَرُ the sun and the moon

1. intercessors, advocates (active participle on the scale of *fa'il* from *shafa'u* (*shaf'*), to subjoin, to attach. See *shaf'* at 7:53, p. 486, n. 1).
2. *yashfa'u* (*na*) = they intercede, advocate (v. iii. m. pl. impfct. from *shafa'a* [*shaf'*], to subjoin, to attach. The terminal *nûn* is dropped because of a hidden '*an* in *fā'* [causal *fā'*] before the verb. See n. 1 above; also see *yashfa'u* at 4:85, p. 279, n. 1).
3. i. e., to the worldly life. *nuraddu* = we are returned, sent back, turned (v. i. pl. impfct. passive from *radda* [*radd*], to send back. See at 6:71, p. 420, n. 1).
4. *khafirû* = they lost, suffered damage (v. iii. m. pl. past from *khafira* [*khusr* / *khafâr* / *khafârâh* / *khafârân*], to lose. See at 7:9, p. 467, n. 10).
5. i. e., they did not come to any use for them. *ضل* *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâla* / *dalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).
6. i. e., the false gods the unbelievers set up for themselves will not be of any avail to them on the Day of Judgement. *yaftarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *fard* [*fary*], to cut lengthwise, to fabricate. See at 6:137, p. 449, n. 8).
7. *istawâ* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwan*], to be equal. See at 2:29, p. 15, n. 13).
8. *al-'arsh* = The Throne.
9. *yughshi* = he wraps, makes (someone) cover (v. iii. m. s. impfct. from *'aghshâ*, form IV of *ghashiya* [*ghashâwah*], to cover. See *yaghshâ* at 3:154, p. 215, n. 9).
10. *yaqlubu* - he seeks, wants, wishes, demands (v. iii. m. s. impfct. from *qalaba* [*qalab* / *maqlab*], to ask, to seek, to apply. See *qalaba* at 4:104, p. 291, n. 2).
11. i. e., following it constantly and rapidly without any intermission. *hathith* = rapid, quick. *hathithan*, rapidly, quickly.

وَالنُّجُومَ and the stars¹مُسَخَّرَاتٍ are made subservient²

بِأَمْرِهِ by His command.

أَلَا لَهُ الْخَلْقُ Verily His is the creation³

وَالْأَمْرُ and the command.

بَارَكَ اللَّهُ Blessed be Allah,

رَبُّ الْعَالَمِينَ Lord of all the beings.⁴ادْعُوا رَبَّكُمْ 55. Pray⁵ to your Lordتَضَرُّعًا وَخُفْيَةً humbly⁶ and secretly.⁷

إِنَّمَا لَا يُحِبُّ Verily He does not like

الْمُعْتَدِينَ the transgressors.⁸وَلَا تُفْسِدُوا 56. And do not cause trouble⁹

فِي الْأَرْضِ in the earth

بَعْدَ إِصْلَاحِهَا after it has been set right;¹⁰

وَادْعُوهُ and beseech him

خَوْفًا وَطَمَعًا with fear and hope.¹¹

إِنَّ رَحْمَتَ اللَّهِ Indeed the mercy of Allah

قَرِيبٌ مِنْ is close by

الْمُحْسِنِينَ the right-doers.

وَهُوَ الَّذِي 57. And He it is Who

1. النُّجُوم *nujûm* (pl.; s. *najm*) = stars. See at 6:97, p. 432, n. 1.

2. It is a matter for reflection how Allah has made the sun, the moon and the stars subjected to His command and serviceable for all in the universe, all moving according to a set routine. مَسْخَرَاتٍ

musakhkharât (pl.; s. *musakhkharah*) = made subservient, subjected, made serviceable, made useful (passive participle from *sakhkhara*, form II of *sakhira*[*sukhr/maskhar*], to ridicule, deride. See *sakhirû* at 6:10, p. 395, n.3).

3. i. e., there is none to share with Him in the matter of creation and in the command over it. His is the absolute originality, right and mastery.

4. عَالَمِينَ *'âlamîn* (pl.; acc./gen. of عَالَمٌ *'âlamûn*; sing. عَالَمٌ *'âlam*, i.e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 6:162, p. 463, n. 1).

5. ادْعُوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â*]), to call, to summon. See *yad'ûna* at 6:108, p. 436, n. 6).

6. تَضَرَّع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [*ḍara'/ḍarâ'ah*], to be humble. See *taḍarra'û* at 6:63, p. 418, n.).

7. خُفْيَةً *khufyatan* = in secrecy, secretly, covertly.

See at 6:63, p. 416, n. 6.

8. i. e., who transgress and violate the limits and prohibitions set by Allah. مُعْتَدِينَ *mu'tadîn* (pl.; acc./gen. of *mu'tadîn*, s. *mu'tadîn*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 6:119, p. 441, n. 7).

9. لَا تُفْسِدُوا *lâ tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative (prohibition) from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fasada* [*fasâd/fusâd*], to be or become bad, spoiled. See at 2:11, p. 7, n. 8).

10. إِصْلَاح *'islâḥ* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *salaha* [*saluḥa*] [*salâḥ* /*salâḥiyah* /*salûḥ*]), to be good, right, proper. See at 4:114, p. 295, n. 5).

11. طَمَعٌ *tama'* (s.; pl. *'atma'*) = hope, craving, desire. See *yatma'ûna* at 7:46, p. 483, n. 6.

يُرْسِلُ الرِّيحَ despatches¹ the winds²

بَشْرًا as glad tidings³

بَيْنَ يَدَيْ رَحْمَتِهِ in advance of His mercy,

حَتَّىٰ إِذَا أَثْقَلَ till when it carries⁴

سَحَابًا ثِقَالًا the heavy⁵ clouds⁶

سُقْنَاهُ إِلَىٰ بَرَمِثٍ We drive⁷ it to a dead⁸ land

فَأَنزَلْنَا بِهِ الْمَاءَ and send down thereby water

فَأَخْرَجْنَا بِهِ and produce⁹ therewith

مِنْ كُلِّ الثَّمَرَاتِ of every kind of fruit.

كَذَٰلِكَ نُخْرِجُ Likewise We shall bring out

الْمَوْتَىٰ لَعَلَّكُمْ the dead.¹⁰ Maybe that you

تَذَكَّرُونَ bear in mind.¹²

وَأَنبَلَدَ الطَّيْبُ 58. And the good land,

يَخْرُجُ مِنَّاها its vegetation¹³ comes out

بِإِذْنِ رَبِّهٖ by the leave of its Lord;

وَالَّذِي خُسِفَ but that which is bad,¹⁴

لَا يَخْرُجُ it does not come out

إِلَّا بِتَكْدِيرٍ except with difficulty.¹⁵

كَذَٰلِكَ نُصَرِّفُ Thus do We spell out¹⁶

الْآيَاتِ the revelations

لِقَوْمٍ for a people

يَشْكُرُونَ who express gratitude.¹⁷

1. After the emphasis in the previous two 'āyahs that it is Allah Alone Who is the Creator and Lord all beings and that He Alone should be worshipped, the present and the following 'āyahs point out how He provides the means of subsistence for all beings. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from 'arsala, form IV of *rasila* [*rasal*]), to be long and flowing. See *nursilu* at 6:48, p. 409, n. 8).

2. ريح *riyāḥ* (pl.; s. *riḥ*) = winds, odours.

3. بشرى *bushrā* = glad tidings, good news. See at 3:126, p. 205, n. 11.

4. أثقلت *'aqaḥ* = she lifted, raised, carried, transported (v. iii. f. s. past from 'aqalla, form IV of *qalla* [*qill/qull/qillah*]), to be little.

5. ثقال *thiqāl* (pl.; s. *thaqil*) = heavy, weighty.

6. سحب *saḥāb* = clouds.

7. سقنا *suqnā* = we drove, urged on, piloted, carried along (v. i. pl. past from *sāqa* [*sawq/siyāqah/masāq*]), to drive, to urge on).

8. i. e., dry and barren land.

9. أخرجنا *'akhrajnā* = we produced, brought out (v. i. pl. past from 'akhrāja, form IV of *khuraja* [*khurūj*]), to go out. See at 2:267, p. 140, n. 7).

10. i. e., on the Day of Resurrection.

12. تذكرون *tadhakkarūna* (*tatadhakkarūna*) = you bear in mind, remember, receive admonition (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakkara* [*dhikr/tudhkār*]), to remember. See at 7:3, p. 466, n. 3).

13. نبات *nabāt* = vegetation, plants, vegetable organism. See at 6:99, p. 432, n. 11.

14. خبيث *khautha* = he or it became bad, evil, malignant (v. iii. m. s. past from *khubith/khabāthah*, to be bad. See *khautha* at 5:100, p. 379, n. 8).

15. تكدير *nakid* = hard, troublesome, difficult.

16. نصرف *nuṣarrifu* = we spell out, elucidate, explain, cause to flow off, inflect, (v. i. pl. impfct. from *ṣarrafa*, form II of *ṣarafa* [*ṣarf*]), to turn, to turn away. See at 6:105, p. 435, n. 8).

17. يشكرون *yashkurūna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrān*]), to thank. See at 2:243, p. 122, n. 11).

Section (Rukû') 8

لَقَدْ أَرْسَلْنَا نُوحًا 59. We indeed sent¹ Nûh

إِلَىٰ قَوْمِهِ فَقَالَ to his people and he said:

يَقَوْمِ "O my people,

اعْبُدُوا اللَّهَ you all worship² Allah,

مَا لَكُمْ مِنْ إِلَهٍ you do not have any god

غَيْرُهُ إِنِّي أَخَافُ other than He. I fear³ against

عَذَابِكُمْ عَذَابَ you the punishment of a

يَوْمٍ عَظِيمٍ tremendous⁴ day."

قَالَ الْمَلَأُ 60. The notables⁵ of his

قَوْمِهِ إِنَّا لَنَرَاكَ people said : "We indeed see

فِي ضَلَالٍ مُّبِينٍ you in manifest⁶ error."

قَالَ يَنْفَوِّم 61. He said: "O my people,

لَيْسَ فِي ضَلَالَةٍ No error⁷ is there on my part;

وَلَكِنِّي رَسُولٌ but I am a Messenger

1. See 11:25-50 for further details about Nûh. أرسلنا 'arsalnâ = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasala [rasal]), to be long and flowing. See at 6:42, p. 407, n. 5).

2. i. e., you all worship Allah Alone and none else. This is made clear in the next clause which emphasizes that you do not have any god other than He. It is also to be noted that all the Prophets delivered the same message of monotheism to their respective people. أعبدوا u'budû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibâdah /'ubâdah / 'ubâdiyyah], to worship, to serve. See at 6:102, p. 434, n. 6).

3. أخاف 'akhâfu = I fear, am afraid, dread (v. i. s. impfct. from khâfu [khawf], to fear. See at 6:79, p. 423, n. 8).

4. i. e., the Day of Judgement. عظيم 'azîm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 6:15, p. 397, n. 3).

5. ملا mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12.

6. It is invariably the practice of unbelieving leaders to accuse a Messenger of Allah of error and going astray while the fact is that they themselves are in error. مبين mubîn = all too clear, obvious, manifest, patent, open and clear. See at 7:22, p. 472, n. 1.

7. ضلالة dalâlah = error, wrong way, going astray. See at 7:30, p. 475, n. 4.

مِن رَّبِّ الْعَالَمِينَ from the Lord of all beings.¹



أُبَلِّغُكُمْ 62. I convey² to you

رِسَالَتِي the messages³ of my Lord

وَأَنْصَحُكُمْ and give you sincere advice,⁴

وَأَعْلَمُ مِنَ اللَّهِ for I know from Allah

مَا لَا تَعْلَمُونَ what you do not know."⁵

أَوْعَيْتُمْ 63. "Do you wonder⁶

أَنْ جَاءَكُمْ that there has come to you

ذِكْرٌ مِّن رَّبِّكُمْ a reminder⁶ from your Lord

عَلَى رَجُلٍ مِّنكُمْ on a man from among you⁷

يُذَكِّرُ that he may warn⁸ you and

وَلِتَنْفَوْا that you be godfearing⁹

وَلَعَلَّكُمْ and maybe that you

تُرْحَمُونَ are shown mercy?"¹⁰

كَذَّبُوهُ 64. But they cried lies to him.

فَأَنْجَيْنَاهُ So We rescued¹⁰ him and

وَالَّذِينَ مَعَهُ those who were with him¹²

فِي الْفُلْكِ in the Ark¹³

وَأَغْرَقْنَا الَّذِينَ and drowned¹⁴ those who

كَذَّبُوا بِآيَاتِنَا cried lies to Our revelations.

1. *'ālamīn* (pl.; acc./gen. of *'ālamūn*; عالمين *'ālamūn*; sing. عالم *'ālam*, i.e., any being or object that points to its Creator. sing. *'ālam*) = all beings, creatures. See at 7:54, p. 4487, n. 4).

2. أبلغ *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *balagha* [*bulāgh*], to reach. See *ballaghta* at 5:67, p. 363, n. 5).

3. رسالات *risalât* (pl.; s. *risâlah*) = messages, missions. See *risâlah* at 5:67, p. 363, n. 6.

4. أنصح *'anṣahu* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [*nash* /*nush*/ *naṣāḥah*/ *naṣīḥah*], to give sincere advice, to wish [some one] well).

5. عجبتم *'ajibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See *'ajaba* at 5:100, p. 379, n. 9).

6. i. e., Allah's revelations, the scripture. (See 21:50). ذكر *dhikr* = citation, recollection, mention, reminder.

7. Allah always sent Messengers who were men and were from among their respective peoples.

8. ينذر *yundhira(u)* = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhâr*], to dedicate, to vow. The final letter takes *fathah* for a hidden *'un* in *li* {*li* of motivation} coming before the verb. See *tundhira* at 7:1, p. 465, n. 4).

9. اتقوا *tattaqû(na)* = you (all) beware, be on your guard, act righteously, be godfearing (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*wagya* /*wiqāyah*), to guard. The terminal *nûn* is dropped for the reason stated in the previous note. See at 4:128, p. 301, n. 7).

11. أنجينا *'anjaynâ* = we rescued, saved, delivered (v. i. pl. past in form IV of *najâ* [*najw*/ *najâ*/ *najâh*], to save. See at 2:50, p. 24, n. 5).

12. i. e., those who believed and followed him.

13. فلك *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 2:164, p. 77, n. 1.

14. أغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 2:50, p. 24, n. 6).

إِنَّهُمْ كَاُولَٰئِكَ
فَوَمَّا عَيْنُكَ ٦٦ Indeed they were
a people unable to see.¹

Section (Rukû') 9

وَالِإِخَاهُ ٦٥ 65. And to 'Âd,²

أَخَاهُمْ هُودًا ٦٥ their brother³ Hûd.⁴

قَالَ يَنْفَرُونَ ٦٥ He said: "O my people,

اعْبُدُوا اللَّهَ ٦٥ you all worship⁵ Allah.

مَا لَكُمْ مِّنَ اللَّهِ ٦٥ You do not have any god
غَيْرَهُ ٦٥ other than He.

أَفَلَا تَتَّقُونَ ٦٥ Will you not then beware?⁶

قَالَ الْمَلَأُ ٦٦ 66. There said the notables⁷

الَّذِينَ كَفَرُوا ٦٦ who disbelieved⁸

مِّن قَوْمِهِ ٦٦ of his people: "We indeed

لَنَرَنَّكَ فِي سَفَاهَةٍ ٦٦ see you in utter folly⁹

وَأِنَّا لَنَظُنُّكَ ٦٦ and we certainly think¹⁰ you

مِنَ الْكَاذِبِينَ ٦٦ are of those telling lies.¹¹

٦٦

قَالَ يَنْفَرُونَ ٦٦ 67. He said: "O my people,

لَيْسَ فِي سَفَاهَةٍ ٦٦ no folly is there in me;

وَلَكِنِّي رَسُولٌ ٦٦ but I am a Messenger

مِّن رَّبِّ الْعَالَمِينَ ٦٦ from the Lord of all beings."

٦٧

1. i. e., the First 'Âd people, who lived in Yaman between 'Umân and Hâdramawt, then known as al-'Aḥqâf. They have gone completely out of existence. They were polytheists and worshipped idols.

2. i. e., He was sent as Allah's Messenger to his people, the 'Âd. See 11:50-60, 26:123-140 and 46:21-26 for further details.

3. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

4. i. e., He was sent as Allah's Messenger to his people, the 'Âd. See 11:50-60, 26:123-140 and 46:21-26 for further details.

5. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the 'âyah. أَعْبُدُوا u'būdû = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibâdah / 'ubûdah / 'ubûdiyyah], to worship, to serve. See at 7:59, p. 489, n. 2).

6. تَتَّقُونَ tattaqûna = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqâyah], to guard, to protect. See at 6:153, p. 458, n. 15).

7. مَلَأُ mala' = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:60, p. 489, n. 5.

8. كَفَرُوا kafarû = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from kafara [kufri], to cover. See at 6: 7, p.394, n. 3).

9. سَفَاهَةٍ safâhah = folly, stupidity, impudence, silliness. See safah at 6:140, p. 451, n. 1.

10. لَنَظُنُّ la+nazunnu = we certainly think, believe, suppose, presume (v. i. pl. impfct. from zanna [zann], to think, to suppose. See yazunnuuna at 2:78, p. 37, n. 1).

11. كَاذِبِينَ kâdhibîn (acc./gen. of kâdhibûn, sing. kâdhib) = those that lie, liars, untruthful (active participle from kadhaba [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See at 3:61, p. 179, n.8).

أُنَبِّئُكُمْ 68. "I convey¹ to you

رِسَالَتِي the messages of my Lord

وَأَنَا لَكُمْ and I am for you a sincere

نَاصِحٌ أَمِينٌ² adviser,² trustworthy.³

أَوَعَجَبْتُمْ 69. "Do you wonder⁴

أَنْ جَاءَكُمْ that there has come to you

ذِكْرٌ مِنْ رَبِّكُمْ a reminder⁵ from your Lord

عَلَى رَجُلٍ مِنْكُمْ on a man from among you

لِيُنذِرَكُمْ that he may warn⁶ you?

وَأَذْكُرُوا إِذْ And remember⁷ when

جَعَلَكُمْ خُلَفَاءَ He made you successors⁸

مِنْ بَعْدِ قَوْمِ نُوحٍ to the people of Nûh

وَزَادَكُمْ and increased⁹ you

فِي الْخَلْقِ بَعْضَةً¹⁰ in make¹⁰ abundantly.¹¹

فَاذْكُرُوا So remember

مَا آتَاكُمْ اللَّهُ لَعَلَّكُمْ Allah's graces¹² so that you

تُقْلِحُونَ¹³ may attain success.¹³

قَالُوا 70. They said:

أَجِئْنَا "Have you come to us for

لِنَعْبُدَ اللَّهَ وَحْدَهُ that we worship Allah Alone

وَنَذَرَمَا and abandon what

1. أُنَبِّئُ *'uballighu* = I convey, communicate, inform, notify (v. i. s. impfct. from *ballagha*, form II of *bulagha* [*bulûgh*], to reach. See at 7:62, p. 490, n. 2).

2. نَاصِح *naṣiḥ* (s.; pl. *nāṣiḥūn*) = well-wisher, sincere adviser (active participle from *naṣaḥa* [*naṣḥ* /*nush*/ *naṣāḥah*/ *naṣiḥah*], to give sincere advice, to wish well. See *nāṣiḥin* at 7:21, p. 471, n. 5).

4. أَمِين *'amīu* = faithful, trustworthy, loyal, honest, trustee (active participle on the scale of *fa'īl* from *'amuna* [*'amānah*], to be faithful).

4. عَجَبْتُمْ *'ujibtum* = you wondered, marvelled, were amazed/astonished/surprised (v. ii. m. pl. past from *'ajiba* [*'ajab*], to wonder. See at 7:63, p. 490, n. 5).

5. i. e., Allah's revelations, the scripture. (See 21:50). ذِكْر *dhikr* = citation, recollection, mention, reminder. See at 7:62, p. 490, n. 6.

6. يُنذِر *ynudhira(u)* = he warns, cautions (v. iii. m. s. impfct. from *'andhara*, form IV of *nadhara* [*nadhr* /*nudhūr*], to dedicate, to vow. The final letter takes *fatḥah* for a hidden *'an* in *li* [*li* of motivation] added before the verb. See *tundhira* at 7:63, p. 490, n. 8).

7. اذْكُرُوا *udhkurā* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [*dhikr*/tadlikār], to remember. See at 5:20, p. 339, n. 4).

8. خُلَفَاء *khalā'if* (pl.; s. خليفة *khalīfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 6:165, p. 464, n. 1).

9. زَاد *zāda* = he increased, grew, became more, added, enlarged, (v. iii. m. s. past from *zayda* /*zayādah*, to be more. See at 3:173, p. 223, n. 9).

10. خَلَق *khalq* = creation, origination, making, make. See at 3:190, p. 230, n. 10.

11. بَعْضَةً *baṣ'atah* = extent, expanse, breadth, vastness, abundance, magnitude. See *yabṣuṭu* at 2:247, p. 125, n. 5.

12. آيَات *'ālā'* (pl.; s. *'ilān*) = blessings, graces.

13. تَقْلِحُونَ *tuqliḥūna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *'aflaḥa*, form IV of *falaḥa* [*faliḥ*], to split. See at 5:100, p. 379, n. 13).

كَانَ يَعْبُدُ آبَاءَنَا our fathers¹ used to worship?

فَأْتِنَا Then bring on us

يَمَاعِدًا إِنَّ what² you threaten² us with,

كُنْتَ مِنَ الصَّادِقِينَ if you are of the truthful."³



71. He said: " There indeed

وَقَعَ عَلَيْكُمْ has fallen⁴ on you

مِنْ رَبِّكُمْ from your Lord

رِجْسٌ وَعَذَابٌ punishment⁵ and wrath.⁶

أُتَجِدُ لَوْنِي Do you dispute⁷ with me

فِي أَسْمَاءٍ about names⁸

سَمَّيْتُمُهَا that you have designated,⁹

أَنْتُمْ وَأَبَاؤُكُمْ you and your fathers?

مَا نَزَّلَ اللَّهُ Allah has not sent down¹⁰

بِهَآئِ مِنْ سُلْطَانٍ about these any authority.¹¹

فَانْتَظِرُوا So await;¹²

إِنِّي مَعَكُمْ إِن I am along with you of

الْمُنْتَظِرِينَ those awaiting."

72. So We rescued¹³ him and

وَالَّذِينَ مَعَهُ those who were with him¹⁴

بِرَحْمَتِنَا as of mercy from Us;

وَقَطَعْنَا دَائِرَ and We cut off the rear¹⁵

1. i. e., their ancestors.

2. i. e., the punishment.

3. تد *ta'idu* = you promise, assure, threaten (v.

iii. m. s. impfct. from *w'ada* {wa'd}, to make a promise. See *yu'idu* at 4:120, p. 297, n. 8).

صادقين *ṣādiqīn* (pl.; acc./gen. of *ṣādiqān*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadyq/ ṣidyq*], to speak the truth. See at 6:16, p. 416, n. 12).

4. i. e., has become due (see *Tafsīr al-Jalālayn*).

وقع *waqa'a* = he or it fell, fell down, occurred, lay

(v. iii. m. s. past from *wuqū*, to fall. Followed by the particle *'alā*, the verb gives the sense of falling due. See at 4:100, p. 288, n. 5).

5. رِجْسٍ *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act, punishment. See at 6:125, p. 444, n.

6. غَضَبٍ *ghadab* = wrath, fury, anger, indignation.

See at 2:90, p. 43, n. 6.

7. تُجَادِلُونِ *tujādilūna* = you dispute, quarrel,

controvert, argue, debate, wrangle (v. ii. m. pl. impfct. from *jādala*, form III of *judala* [جدل *judl*],

to tighten. See *tujādilu* at 4:107, p. 292, n. 1).

8. i. e., the imaginary gods and goddesses whom they gave different imaginary names.

9. سَمَّيْتُمْ *sammaytum* = you designated, named,

called, nominated (v. ii. pl. past from *sammā*, form II of *samā* [*sunuwuww/samā'*], to be high. See *sammaytu* at 3:36, p. 169, n. 5).

10. نَزَلَ *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzāl*), to come down. See at 4:140, p. 306, n. 7).

11. سُلْطَانٍ *sulṭān* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

12. انتظروا *intaẓirū* = you (all) wait, await, look

closely, look expectantly, bide time (v. ii. m. pl. imperative from *intaẓara*, form VIII of *nāẓara*. See at 6:158, p. 461, n. 7).

13. أَنْجَيْنَا *'anjaynā* = we rescued, saved, delivered

(v. i. pl. past in form IV of *najā* [*najw/ najā'/ najāh*], to save. See at 7:64, p. 490, n. 11).

14. i. e., those who believed and followed him.

15. i. e., they were eradicated and annihilated. دَابِر

dābir = root, extremity, past. *qata'a dābir al-shay* = to destroy the thing. See *'adbār* at 6:44, p. 408, n. 10).

الَّذِينَ كَذَبُوا of those who cried lies¹
 بِآيَاتِنَا to Our revelations;² and they
 وَمَا كَانُوا مُؤْمِنِينَ were not believers.



Section (Rukû')

وَالَّذِينَ كَذَبُوا 73. And to Thamûd,³
 أَخَاهُمْ صَالِحًا their brother⁴ Šâlih.⁵
 قَالَ يَتَقَوَّمُوا He said: "O my people,
 اعْبُدُوا اللَّهَ you all worship⁶ Allah.
 مَا لَكُمْ مِنْ إِلَهِ غَيْرِهِ You do not have any god
 other than He.
 فَذَجَأَ نَصْمَ فَجَاءَ بَيِّنَةٌ clear evidence⁷
 مِنْ رَبِّكُمْ from your Lord.
 هَذِهِ نَاقَةُ اللَّهِ This she camel of Allah
 نَكَمَتْ عَلَيْكُمْ is given for you as a sign.⁸
 فَذَرُوهَا تَأْكُلْ So let her alone⁹ to eat
 فِي أَرْضِ اللَّهِ in Allah's earth,¹⁰
 وَلَا تَمْسُوهَا and do not touch¹¹ her
 بِسُوءٍ with any harm,¹²
 فَيَأْخُذَكُمْ for then there will seize you
 عَذَابٌ أَلِيمٌ a punishment very painful."

1. كَذَبُوا *kadhhabû* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhib* [kidhb /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:36, p. 477, n.7).

2. آيَات *'âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 7:26, p. 473, n. 6.

3. i. e., We sent to Thamûd. They were another ancient Arab people who succeeded the First 'Âd and are also known as the Second 'Âd people. They lived in al-Hijr, a tract between al-Hijâz and Syria, lying on the way from Mādīnah to Tabûk.

4. In Arabic a person of a particular tribe or community is often referred to as "brother" of that community or tribe.

5. i. e., he was sent as Allah's Messenger to his people, the Second 'Âd. See 11:61-68, 26:141-159 and 27:45-53 for further details.

6. i. e., worship Allah Alone and none or nothing else, as emphasized in the next clause of the *'âyah*. اَعْبُدُوا *u'būdû* = you (all) worship (v. ii. m.

pl. imperative from *'abada* ['ibādah / *'ubūdah* / *'ubūdiyyah*], to worship, to serve. See at 7:65, p. 491, n. 5).

7. The evidence is specified in the next clause. بَيِّنَةٌ *bayyīnah* (f. s.; pl. *bayyīnāt*) = clear, clear proof, clear evidence, obvious, manifest. See at 6:157, p. 460, n. 4.

8. The Thamûd people asked Šâlih (p.b.h.) to produce a camel out of a big stone they pointed out and said that they would believe in him if he could do so. So he prayed to Allah and Allah granted his prayer and produced the camel they had asked for (see Al-Ṭabarī, pt. VIII, p. 22-227; Ibn Kathīr, III, 436-437).

9. ذَرُّوا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]). See at 6:120, p. 441, n. 8).

10. i. e., to eat of pastures in the earth.

11. لَا تَمْسُوا *lâ tamassû* = do not touch (v. ii. m. pl. imperative [prohibition] from *massa* [*mass* / *masîs*], to feel, to touch. See *yamassu* at 6:49, p. 410, n. 11).

12. سُوء *sû'* (pl. *'aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 6:54, p. 412, n. 5).

وَأَذْكُرُوا 74. And remember¹ when
 جَعَلَكُمْ خُلَفَاءَ he made you successors²
 مِنْ بَعْدِكَ after the 'Âd³
 وَوَرَّأَكُمْ فِي الْأَرْضِ and settled⁴ you in the earth,
 تَتَّخِذُونَ you taking up⁴
 مِنْ سُوءِهَا أَقْصُورًا of its plains⁵ for palaces
 وَتَنْحِتُونَ الْجِبَالَ and carving⁶ out mountains
 بُيُوتًا for homes.⁷
 فَادْكُرُوا اللَّهَ So remember Allah's graces⁸
 وَلَا تَتَّبِعُوا فِي الْأَرْضِ and act not evilly⁹ in the
 مَفْسِدِينَ earth making trouble.¹⁰

قَالَ الْمَلَأُ 75. There said the notables¹¹
 الَّذِينَ اسْتَكْبَرُوا who had turned arrogant¹²
 مِنْ قَوْمِهِ from among his people
 لِلَّذِينَ اسْتَضَعُّوهُمَا to those who were treated
 لِمَنْ أَمَنَ as weak¹³ – to those who
 مِنْهُمْ آمَنُوكُمْ believed of them: "Do you
 أَنْتَ صَاحِبُ الْمَرْسَلِ know that Sâlih is one sent¹⁴
 مِنْ رَبِّهِ from his Lord?"
 قَالُوا إِنَّا They said: "Indeed we are
 بِكَ أَرْسِلَ بِهِ in what he has been sent with
 مُؤْمِنُونَ believers."

1. اذكروا *udhkurû* = you (all) remember, call to mind, mention (v. ii. m. pl. imperative from *dhakara* [dhikr/tadhkâr], to remember. See at 7:69, p. 492, n. 7).
2. خلفاء *khulafâ'* (pl.; s. *khalifah*) = successors. See *khalâ'if* at 7:69, p. 492, n. 8.
3. See p. 491, n. 2.
4. ورا *bawwa'a* = settled, put up, provided accommodation, made (someone) take position (v. iii. m. s. past in form II of *bâ'a* [baw'], to be back. See *tubawwi'u* at 3:121, p. 204, n. 3).
5. تتخذون *tattakhidhûna* = you take, take up, adopt, make use of (v. ii. m. pl. impfct. from *ittakhadha*, form VIII *'akhadha* ['akhdh], to take. See *iattakhadhû* at 7:51, p. 484, n. 10).
6. سول *suhûl* (pl.; s. *sahl*) = plains, plain ground.
7. تنحتون *tanhituna* = you carve, hew (v. ii. m. pl. impfct. from *nahata* [nahî], to carve, to hew).
8. They are still to be seen in al-Hijr (Madâ'in Şâlih).
9. آلاء *'âlâ'* (pl.; s. *'ilan*) = blessings, graces. See at 7:69, p. 492, n. 12.
10. لا تعروا *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative [prohibition] from *'aitha* ['uhtw], to act wickedly).
11. مفسدين *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'afsada*, form IV of *fasada* [*fâsâd/fusûd*], to be bad. See at 3:63, p. 180, n. 2).
12. ملا *mala'* = crowd, gathering, host, grandees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.
13. استكبروا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabural/kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See at 7:40, p. 480, n. 2).
14. استضعفوا *ustad'ifû* = they were treated as weak, deemed weak (v. iii. m. pl. past passive from *istad'afa*, form X of *da'ufa* [du'/fa'fa'], to be weak. See *mustad'afin* at 4:127, p. 300, n. 6).
15. i. e., a Messenger of Allah. مرسل *mursal* = one sent, despatched (passive participle from *'arsala*, form IV of *rasala* [rasal], to be long and flowing. See *mursalin* at 6:48, p. 409, n. 9).

قَالَ الَّذِينَ 76. There said those who

أَسْتَكْبَرُوا إِنَّا turned arrogant: "Indeed we,

بِاللَّهِ آمَنُكُمْ بِهِ in what you believe,

كُفْرُونَ are disbelievers."

فَعَقَرُوا 77. So they slaughtered¹

الْشَّامَةَ the she-camel

وَعَتَوَاعَن and insolently turned² from

أَمْرِ رَبِّهِم the command of their Lord

وَقَالُوا يُصْلِحُ أَنْبِيَا and said: "O Şâlih, bring us

بِمَا وَعَدْنَا إِنْ كُنْتَ what you threaten³ us with if

مِنَ الْمُرْسَلِينَ you are of the Messengers."⁴

فَأَخَذَتْهُمْ 78. So there seized⁵ them

الرَّجْفَةُ the tremor⁶ and

فَأَصْبَحُوا فِي دَارِهِمْ they became⁷ in their homes

جَاثِمِينَ fallen prostrate.⁸

فَوَلَّى عَنْهُمْ 79. Then he turned⁹ from

وَقَالَ يَقَوْمُ them and said: "O my people,

لَقَدْ أَنبَأْتُكُمْ I have indeed conveyed¹⁰ to

رِسَالَاتِي you the message of my Lord

وَصَّحْتُكُمْ and advised you sincerely¹¹

1. عَقَرُوا 'aqarû = they wounded, crippled by cutting the tendons at the back of the knees, hamstring, {figuratively, slaughtered, for they used to hamstring the camel for slaughtering it} (v. iii. m. pl. from 'aqara ['uqr/'aqr/'aqârah], to be barren. See 'âqir at 3:40, p. 171, n. 11).

2. عَتَا 'ataw = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from 'atâ ['utûw/'utîy/'itîy], to be insolent).

3. تَعَد ta'idu = you promise, assure, threaten (v. iii. m. s. impfct. from w'ada [wa'd], to make a promise. See ya'idu at 7:70, p. 493, n. 3).

4. مَرْسَلِينَ mursalin (accusative /genitive of mursalin, sing. mursal) = messengers, those sent out, despatched, delegated (passive participle from 'arsala, form IV of rasala [rasal], to be long and flowing. See at 6:48, p. 409, n. 9).

5. أَخَذَتْ 'akhadhat = she took, caught, got hold of, seized (v. iii. f. s. past from 'akhadh, to take. See ittakhadhû at 7:51, p. 484, n. 10).

6. رَجْفَةٍ rajfah = severe earthquake, tremor. (See 11:67 where it is mentioned that they lay prostrate, i. e., died, on account of a shrill from the sky. Obviously, the tremor and the shrill came together but each element is mentioned separately at the two places. See Safwat, p. 212).)

7. أَصْبَحُوا 'ashbahû = they became, became in the morning (v. ii. m. pl. past in form IV of 'ashaba [shab], to be in the morning. See at 5:102, p. 380, n. 5).

8. جَاثِمِينَ jâthimîn (pl.; acc./gen. of jâthimûn; s. jâthim) = crouching, prostrate (active participle from jathama [jathm/jutjhâm], to crouch, to fall).

9. تَوَلَّى tawallâ = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of waliya, to be near. See at 4:115, p. 295, n. 11).

10. أَبْلَغْتُ 'ablaghtu = I conveyed, informed, notified (v. i. s. past from 'ablagha, form IV of balagha [bulâgh], to reach. See 'uballighu at 7:68, p. 492, n. 1).

11. نَصَحْتُ naṣahtu = I gave sincere advise (v. i. s. past from naṣaḥa [naṣḥ /nuṣḥ/ naṣāḥah/ naṣīḥah], to give sincere advice, to wish {some one} well. See 'anṣaḥu at 7:62, p. 490, n. 4).

وَلَكِنْ لَا تَحِبُّونَ but you do not like¹

أَنْتَصِحِيكَ the sincere advisers.²

وَلُوطًا 80. And [remember] Lût,

إِذْ قَالَ لِقَوْمِهِ when he said to his people:

أَتَأْتُونَ الذَّنْجَةَ "Do you commit lewdness?"³

مَا سَبَقَكُمْ بِهَا Never did before you⁴ do it

مِنْ أَحَدٍ مِنْ

الْعَالَمِينَ all the beings?"⁵

إِنَّكُمْ لَأَتُونَ 81. "Verily you come upon

الرِّجَالَ شَهْوَةً men in passion⁶

مِنْ دُونِ الْبَنَاتِ instead of women.

بَلْ أَنْتُمْ قَوْمٌ Nay, you are a people

مُسْرِفُونَ committing excesses."⁷

وَمَا كَانَتْ جَوَابَ 82. And naught was the reply

قَوْمِهِ إِلَّا أَنْ of his people except that

قَالُوا أَخْرِجُوهُمْ they said: "Drive them out"⁸

مِنْ قَرْيَتِكُمْ from your habitation.⁹

إِنَّهُمْ أَنْاسٌ They really are a folk¹⁰

يَنْظَهُرُونَ practising puritanism."¹¹

1. *tuhibbûna* = you (all) love (v. ii. m. pl.

impfct. from *'ahabba*, form IV of *habba* [*hubb*], to love. See at 3:119, p. 203, n. 1).

2. *nâsihîn* (pl.; acc/gen. of *nâsihûn*; s.

nâsih) = well-wishers, sincere advisers (active participle from *naṣaḥa* [*naṣḥ* /*nuṣḥ*/ *naṣāḥah*/ *naṣiḥah*], to give sincere advise, to wish some one well. See at 7:21, p. 471, n. 5).

3. The exact nature of their misdeed is mentioned in the next *'āyah*. *fāḥishah* s.; (pl. فواحش *fawāḥish*) = vile deed, grave sin, monstrosity, atrocity, adultery, fornication, lewdness. See at 7:28, p. 474, n. 4.

4. *sabaqa* = he preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See *istabiqû* at 2:148, p. 70, n. 8).

5. *'ālamîn* (pl.; acc/gen. عالمين *'ālamân*;

sing. عالم *'ālam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 7:60, p. 490, n. 1).

6. i. e., commit homo-sexuality. شهوة *shahwah*

(s.; pl. *shahawât*) = passion, desire, craving, greed. See *shahawât* at 3:14, p. 159, n. 10.

7. *musrifûn* (pl.; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful. Active participle from *'asrafa*, form IV of *sarafa/sarifa* [*sarf*/ *saraf*], to corrode, to spoil, to neglect. See at 5:32, p. 344, n. 5).

8. i. e., drive Lût and his followers out of the land. أخرجوا *'akhrijû* = (you) oust, drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See at 2:191, p. 92, n. 1).

9. *'akhrijû* = you (all) drive out, expel, dislodge (v. ii. m. pl. imperative from *'akhraja*, form IV of *kharaja* [*khurâj*], to go out. See *tukhrajûna* at 7:25, p. 472, n. 12).

10. *unâs* = people, folk.

11. *yataṭahharûna* = they purify themselves, get themselves cleaned, practise puritanism (v. ii. m. pl. imperative from *ṭaṭahhara*, form V of *ṭahara/ṭahura* [*ṭuhr* /*ṭahârah*], to be pure, clean. See *mutataḥhirîn* at 2:222, p. 109, n. 12).

فَأَنْجَيْنَاهُ 83. So We delivered¹ him

وَأَهْلَهُ and his followers²

إِلَّا أَتْرَأْتَهُ except his wife.

كَانَتْ مِنْ She was of those

الْبَاقِينَ remaining behind.³

وَأَمْطَرْنَا 84. And We showered⁴

عَلَيْهِمْ مَطَرًا on them a rain.⁵

فَانْظُرْ كَيْفَ So behold how

كَانَ عَاقِبَتُهُ was the end⁶

الْمُجْرِمِينَ of the sinful.

Section (Rukû') 11

وَالَّذِينَ آمَنُوا 85. And to Madyan people⁷

أَخَاهُمْ شُعَيْبًا their brother Shu'ayb.

قَالَ يَنْفَعُكُمْ He said: "O my people,

أَعْبُدُوا اللَّهَ you all worship Allah.

مَا لَكُمْ مِنْ إِلَهٍ You do not have any god

غَيْرُهُ other than He.

فَدَجَّاءَ نَعْمَ There really has come to you

بَيِّنَةٍ clear proof from

رَبِّكُمْ your Lord.

فَأَوْفُوا الْكَيْلَ So fulfil⁸ and the measure⁹

وَالْمِيزَانَ and the balance,¹⁰

1. أنجينا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past in form IV of najâ [najw/ najâ'/ najâh], to save. See at 7:71, p. 493, n.

2. أهل 'ahl (s.; pl. أهْلُون/أهل/ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 4:25, p. 251, n. 5.

3. i. e., she stayed behind at home without accompanying Lût (p. b. h.) and was destroyed.

غابرين ghâbirîn (pl.; acc./gen. of ghâbirûn; s. ghâbir) = those remaining behind, the bygone ones (active participle from ghâbara [ghubûr], to stay, to remain, to pass away).

4. أمطرنا 'amṭarnâ = we showered, rained (v. i. pl. past from 'amṭara, form IV of maṭara, to rain.

5. The nature of the punishment and rain are detailed in 15:73-74 wherein it is mentioned that the land was turned upside down and a rain of sijjil (brimstones) was showered on them. مطر

maṭar (s.; pl. أمطار 'amṭâr) = rain. See at 4:102, p. 290, n. 3.

6. عاقبة âqibah (s.; pl. عَوَاقِب 'awâqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 6:135, p. 448, n. 5.

7. i. e., We sent to the Madyan (Midian) people. These people were the descendants of Madyan, son of Prophet Ibrâhîm (p.b.h.) by his wife Qattirah, and are so called after their progenitor. The territory in which they lived is also called after him Madyan. During the long course of its history its extent varied from time to time, but it roughly corresponds with the tract lying between the north-east of the Sinai Peninsula and Syria, including the northern parts of the Jordan valley. Prophet Shu'ayb called them to monotheism and asked them to abandon malpractices in their commercial dealings and their brigandage and waylaying travellers and trade caravans passing through their territories.

8. أوفوا 'awfû = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from wafâ [wafâ'], to fulfil. See at 6:152, p. 458, n. 1).

9. i. e., in your business transactions. كيل kayl (s.; pl. akyâl) = measure. See at 6:152, p. 458, n. 2.

10. ميزان mîzân (s.; pl. mawâzin) = balance, scale. See at 6:152, p. 458, n. 3.

وَلَا تَبْخَسُوا الْكَاسَ and do not underpay¹ men

أَنْشَاءَهُمْ in their things;

وَلَا تَفْسِدُوا nor create disorders²

فِي الْأَرْضِ in the earth

بَعْدَ إِصْلَاحِهَا after it has been set in order.³

ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is better for you,

إِنْ كُنْتُمْ

مُؤْمِنِينَ

وَلَا تَقْعُدُوا 86. And do not sit⁴

بِكُلِّ صِرَاطٍ at every path

تُوعِدُونَ holding out threats⁵

وَتَصُدُّونَ and turning away⁶

عَنْ سَبِيلِ اللَّهِ from the way of Allah

مَنْ آمَنَ بِهِ those who believe in Him,

وَتَسْعَوْنَهَا عَوَجًا seeking⁷ it to be crooked.⁸

وَاذْكُرُوا إِذْ And remember when

كُنْتُمْ قَلِيلًا you had been a few

فَكَثَّرَكُمُ then He made you many;⁹

وَانْظُرُوا كَيْفَ كَانَتْ and behold how was the

عَاقِبَةُ الْمُفْسِدِينَ end¹⁰ of the mischief-makers.

﴿٨٧﴾

وَأِنْ كُنَّا ظَالِمِينَ 87. And if there be a group¹²

مِنْكُمْ آمَنُوا of you who believe

1. *la tabkhasûu* = do not underpay, pay less, diminish, reduce, make less, decrease, lessen (v. ii. m. pl. imperative {prohibition} from *bakhasu* [bakhs], to decrease. See *yabkhas* at 2:282, p. 147, n. 12).

2. *la tufsidû* = you (all) do not make troubles, mischief, disorder (v. ii. m. pl. imperative {prohibition} from *'afsada*, to spoil, corrupt, mar, distort, create troubles; form IV of *fusada* [fusâd/fusûd], to be or become bad, spoiled. See at 7:56, p. 487, n. 9).

3. i. e., by Allah's guidance and rules given through His Messengers. *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *shalaha* [shalûh /shalâhiyah /sulûh]), to be good, right, proper. See at 7:56, p. 487, n. 10).

4. i. e., do not lie in wait. *la taq'udû* = do not sit (v. ii. m. pl. imperative {prohibition} from *qa'ada* [qu'ûd], to sit down. See at 4:140, p. 306, n. 11).

5. *tu'widûna* = you hold out threats, threaten (v. ii. m. pl. impfct. from *'aw'ada*, form IV of *wa'ada* [wa'd], to promise. See *ta'idu* at 7:77, p. 496, n. 3).

6. *tasuddûna* = you (all) deter, hinder, divert, dissuade, alienate, turn away, prevent (v. ii. m. pl. impfct. from *sadda* [sadd], to turn away. See at 3:99, p. 194, n. 9).

7. *tabghûna* = you (all) seek, seek to attain, wish, desire, covet (v. ii. m. pl. impfct. from *baghâ* [bughâ'], to seek, desire. See *yabghûna* at 3:99, p. 194, n. 10).

8. i. e., by misinterpreting the words of Allah and twisting them to serve particular whims and motives. *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 3:99, p. 194, n. 11.

9. *kaththara* = he made many, multiplied, made numerous (v. iii. m. s. past in form II of *kathura* [kathrah], to be many, much).

10. *'âqibah* (s.; pl. عَوَاقِبُ 'awâqib) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

11. *tâ'ifah* (pl. طَائِفَةٌ *ṭawâ'if*) = section of people, sect, group. See at 4:113, p. 294, n. 7).

بِالَّذِي in that which

أُرْسِلْتُ بِهِ I have been sent¹ with,

وَمَا يَفْقَهُ الَّذِينَ يُرْمِزُونَ and a group who believe not,

فَاصْبِرُوا حَتَّى then be patient² till

يَحْكُمَ اللَّهُ بَيْنَنَا Allah judges³ between us,

وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the Best of Judges.



PART (Juz') IX

قَالَ السُّلَّاءُ 88. There said the notables⁴

الَّذِينَ اسْتَكْبَرُوا who turned arrogant⁵

مِنْ قَوْمِهِ from among his people:

لَنُخْرِجَنَّكَ "Surely we will drive you

يَشْعَبُ وَالَّذِينَ out⁶ O Shu'ayb, and those

مَعَكُمْ who believe along with you,

مِنْ قَرْيَتِنَا أَوْ from our habitation⁷ or you

لَنَعُودَنَّ فِي دِينِنَا shall revert⁸ to our religion."

قَالَ أُولَئِكَ He said: " Even if we were

كَرِهِينَ unwilling?"⁹

فَدَأْتَرْنَا 89. "We would have fabrica-

عَلَى اللَّهِ كَذِبًا إِنْ ted¹⁰ against Allah a lie¹¹ if

عُدْنَا فِي دِينِكُمْ we reverted¹² to your religion

بِمَا بَعَثَنَا اللَّهُ after that Allah has saved¹³

مِنَّا us from it;

1. أُرْسِلْتُ *'ursiltu* = I was sent, despatched (v. i. s. past passive from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See *'arsalnâ* at 7:59, p. 489, n. 1).

2. اصْبِرُوا *ibbirû* = (you all) be patient, bear calmly, persevere, (v. ii. m. pl. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 3:200, p. 235, n. 1).

3. يَحْكُم *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fatḥah* because of a hidden 'an in *ḥattâ* coming before the verb. See at 3:23, p. 164, n. 1).

4. مَلَأَ *mala* = crowd, gathering, host, grandes, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

5. اسْتَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*]; to become great, to be older. See at 7:75, p. 495, n. 12).

6. لَنُخْرِجَنَّكَ *la nukhrijanna* = we shall surely drive out, expel, dislodge (v. i. pl. impfct. emphatic from *'akhraja*, form IV of *kharaja* [*khurûj*]), to go out. See *'akhrijû* at 7:82, p. 497, n. 8).

7. قَرْيَةٍ *qaryah* (s.; pl. قُرَى *quran*) = habitation, town, village, hamlet. See at 7:82, p. 497, n. 9.

8. لَنَعُودَنَّ *la ta'ûdunna* = you will certainly revert, come back, return (v. ii. m. pl. impfct. emphatic from *'âda* [*'awd/'awdah*], to return. See *ta'ûdûna* at 7:29, p. 475, n. 1).

9. كَرِهِينَ *kârihin* (pl.; acc./gen. of *kârihûn*, s. *kârih*) = unwilling, reluctant, averse.

10. فَدَأْتَرْنَا *iftaraynâ* = we fabricated, made up, invented falsely, trumped up, slandered (v. i. pl. past. *iftarâ*, form VIII of *farâ* [*fary*]), to cut lengthwise. See *iftarâ* at 7:37, p. 478, n. 1).

11. كَذِبًا *kadhib* = lie, falsehood, untruth, deceit. See at 6:93, p. 429, n. 5.

12. عُدْنَا *'udnâ* = we returned, reverted, came back (v. i. pl. past from *'âda*. See n. 8 above).

13. نَحْيَ *najjâ* = he rescued, saved, delivered (v. iii. m. s. past in form II of *najâ* [*najw/ najâ'/ najâh*], to save. See *'anjaynâ* at 7:83, p. 498, n. 1).

- وَمَا يَكُونُ لَنَا and it is not for us
 أَنْ نَعُودَ فِيهَا إِلَّا أَنْ يَشَاءَ اللَّهُ رَبُّنَا that we revert¹ in it except that Allah, our Lord, wills.
 وَسِعَ رَبُّنَا Our Lord encompasses²
 كُلَّ شَيْءٍ وَعِلْمًا everything in knowledge.
 عَلَى اللَّهِ تَوَكَّلْنَا On Allah we rely.³
 رَبَّنَا أَفْتَخْ Our Lord, give decision⁴
 بَيْنَنَا وَبَيْنَ قَوْمِنَا between us and our people
 بِالْحَقِّ وَأَنْتَ in truth, for You are
 خَيْرُ الْقَاضِيَيْنِ the Best of all to decide."⁵
90. وَقَالَ الَّذِينَ
 الَّذِينَ كَفَرُوا who disbelieved
 مِنْ قَوْمِهِ لَئِنْ أَتَيْتُمُ of his people: "If you follow⁶
 شُعَيْبًا إِنْ كُنَّا لَنَكُونَنَّ
 لَعَنِينَ سَعِيدِينَ surely be the losers."⁷
91. فَأَخَذَهُمُ الرِّجْفَةُ So the tremor⁸ took them
 فَاصْبَحُوا فِي دَارِهِمْ and they became in their
 جُنُجٍ homes fallen prostrate.⁹
92. الَّذِينَ كَذَبُوا Those who cried lies¹⁰ to
 شُعَيْبًا Shu'ayb were

1. نَعُودُ *na'ûda(u)* = we revert, return, come back (v. i. pl. impfct. from *âda* ['awd/awdah], to return. The last letter takes *fathah* because of the particle *'an* coming before the verb. See *la ta'ûdunna* at 7:88, p. 500, n. 8).

2. وَسِعَ *wasi'a* = he or it enclosed, encompassed, held, accommodated, contained, comprised (v. iii. m. s. past from *wasâ'h/sa'h*), to be wide. See at 2:255, p. 131, n. 10).

3. تَوَكَّلْنَا *tawakkalnâ* = we relied, depended, put our trust, appointed as representative (v. i. pl. past from *tawakkala*, form V of *wakala* [wakkal/wukûl], to entrust. See *yatawakkal* at 5:11, p. 333, n. 10 and *wakkalâ* at 6:89, p. 427, n. 3).

4. أَفْتَخْ *iftah* = open, decide, give victory (v. ii. m. s. imperative from *fataha* [fath], to open. See *tafatahu* at 7:40, p. 480, n. 3).

5. قَاضِيَيْنِ *fâtîhîn* (pl.; acc/gen. of *fâtîhân*; s. *fâtîh*) = those who decide, openers, conquerors (act. participle from *fataha*, see n. 4 above).

6. اتَّبَعْتُمْ *ittaba'tum* = you followed, pursued (v. ii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [taba' /tabâ'ah], to follow. See *yattabi'ûna* at 4:83, p. 278, n. 4).

7. خَاسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khâsara* [khusr /khasâr /khasârah /khusrân], to lose. See *khâsirîn* at 7:23, p. 472, n. 5).

8. رَجْفَةٌ *rajfah* = severe earthquake, tremor. See at 7:78, p. 496, n. 6.

9. جُنُجٍ *jâthimîn* (pl.; acc/gen. of *jâthimân*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [jathm/jutjhâm], to crouch, to fall. See at 7:78, p. 496, n. 8).

10. كَذَبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 7:40, p. 480, n. 1).

كَأَن لَّمْ يَمُوتُوا ¹ as if they did not live therein.

الَّذِينَ كَذَبُوا ² Those who cried lies²

شُعَيْبًا كَانُوا مِنْهُ ³ to Shu'ayb, they were

الْخَاسِرِينَ ⁴ the ones in loss.³

فَوَلَّى عَنْهُمْ ⁵ 93. So he turned from⁴ them

وَقَالَ يَقُولُونَ ⁶ and said: "O my people,

لَقَدْ أَرْسَلْنَاكُمْ ⁷ I have indeed conveyed⁵ to

رُسُلَنَا رَبِّي ⁸ you the messages of my Lord

وَنَصَحْتُكُمْ ⁹ and have given sincere

نَصِيحَةً ¹⁰ advice⁶ to you.

فَكَيْفَ أَتَى ¹¹ Then how can I grieve⁷

عَلَى قَوْمٍ كَافِرِينَ ¹² over a disbelieving people?"

Section (Tukū') 12

وَمَا أَرْسَلْنَا فِي ¹³ 94. And We sent not in

قَرْيَةٍ مِّنْ نَّبِيِّ ¹⁴ a habitation any Prophet

إِلَّا أَخَذْنَا أَهْلَهَا ¹⁵ but We took⁸ its people

بِالْأَسَاءَةِ وَالضَّرَاءِ ¹⁶ with distress⁹ and adversity¹⁰

لَعَلَّهُمْ يَضُرَّعُونَ ¹⁷ that they might be humble.¹¹

ثُمَّ بَدَّلْنَا مَكَانَ ¹⁸ 95. Then We changed¹² the

النَّيِّتَةِ الْوَعْدَةِ ¹⁹ state of woe with weal

1. يَخْنَأُوا *yaghna'w*(na) = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanā'*], to be free from want. The terminal *nūn* is dropped for the particle *lam* coming before the verb.

2. كَذَبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kidhbah*], to lie. See at 7:72, p. 494, n.1).

3. خَاسِرِينَ *khāsirīn* (acc./gen. of *khāsirān*, sing. *khāsir*) = losers, those in loss (active participle from *khasara* [*khusr /khasār /khasārah /khusrān*] to lose. See at 5:54, p. 357, n. 2).

4. تَوَلَّى *tawallā* = he took over, undertook; also, turned away, desisted (v. iii. m. s. past in form V of *waliya*, to be near. See at 7:79, p. 496, n. 9).

5. أَرْسَلْتُ *'ablaghtu* = I conveyed, informed, notified (v. i. s. past from *'ablagha*, form IV of *balagha* [*bulāgh*], to reach. See *'uballighu* at 7:79, p. 496, n. 10).

6. نَصَحْتُ *naṣaḥtu* = I gave sincere advice (v. i. s. past from *naṣaḥa* [*naṣḥ /nuṣḥ /naṣāḥah /naṣīḥah*], to give sincere advice, to wish {some one} well. See at 7:79, p. 496, n. 11).

7. أَتَى *'āsā* = I grieve, be sad (v. i. s. impfct. from *'asiya* [*'asan*], to be sad).

8. أَخَذْنَا *'akhadhnā* = we took, received, obtained, seized, grabbed (v. i. pl. past from *'akhadha* [*'akhdh*], to take. See at 6:43, p. 408, n. 6).

9. بَأْسًا *ba'sā* = adversity, distress, difficulty, poverty. See at 6:42, p. 407, n. 7.

10. ضَرَاءَ *ḍarrā'* = affliction, suffering, illness, distress. See at 6:42, p. 407, n. 8.

11. يَضُرَّعُونَ *yaddarra'ūna* (originally *yataḍarra'ūna*) = they humble themselves, implore, beseech (v. iii. m. pl. impfct. from *ṭarra'a*, from V of *ḍara'a / ḍari'a* [*ḍarā'ah/ ḍara'*], to be humble. See *yataḍarra'ūna* at 6:42, p. 407, n. 9).

12. بَدَّلْنَا *baddalnā* = we replaced, substituted, changed, exchanged (v. i. pl. past from *baddala*, form II of *badala* [*badl*], to replace. See at 4:56, p. 265, n. 7).

حَتَّىٰ عَمَّوْا وَقَالُوا ¹till they prospered and said:
 قَدَمَسَ ءَابَاؤُنَا ²"There did indeed afflict our
 الْفَرَّاءَ وَالسَّرَّاءَ ³fathers bad and good days."
 فَأَخَذْنَهُمْ ⁴Then We seized them
 بَغْنَةً ⁵all of a sudden
 وَهُمْ لَا يَشْعُرُونَ ⁶and they were unaware.⁷

وَلَوْلَآ أَنَّهُلَ 96. And if the inhabitants of
 الْقَرْيَءَ آمَنُوا ⁸the habitations believed
 وَاتَّقَوْا ⁹and feared, surely
 لَفَتَحْنَا ¹⁰We would have opened
 عَلَيْهِم بَرَكَاتٍ ¹¹on them blessings from
 السَّمَاءِ وَالْأَرْضِ ¹²the heaven and the earth;
 وَلَكِنْ كَذَّبُوا ¹³but they cried lies.
 فَأَخَذْنَاهُمْ بِمَا ¹⁴So We seized them for
 كَانُوا يَكْسِبُونَ ¹⁵what they used to acquire.¹⁶

أَفَأَمِنَ 97. Or did there feel secure
 أَهْلُ الْقَرْيَ ¹⁷the people of the habitations
 أَن يَأْتِيَهُم ¹⁸against the coming on them
 بَأْسُنَا لَيْلًا ¹⁹Our retribution by night
 وَهُمْ نَائِمُونَ ²⁰while they were asleep?

1. عَمَّوْا 'afaw = they prospered, grew and multiplied, forgave (v. iii. m. pl. past from 'afā ['afw /afā'], to be effaced, to efface. See ya'fū at 5:15, p. 336, n. 4).
2. مَسَّ massa = he touched, affected, afflicted (v. iii. m. s. past from mass/ masīs, to feel, to touch. See lā tamassū at 7:73, p. 494, n. 11).
3. ضَرَّاءَ ḍarrā' = affliction, suffering, illness, distress. See at 7:94, p. 502, n. 10.
4. سَرَّاءَ sarrā' = prosperity, happiness.
5. أَخَذْنَا 'akhadhna = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadha ['akhdh], to take. See at 7:94, p. 502, n. 8).
6. بَغْنَةً baghtatan (baghiyah surprise) = all of a sudden, by surprise. See at 6:47, p. 409, n. 4.
7. يَشْعُرُونَ yash'urūna = they realize, notice, perceive, feel, sense, come to know, are aware (v. iii. m. pl. impfct. from sha'ura [shu'ūr], to realize, to know. See at 6:123, p. 443, n. 5).
8. اتَّقَوْا ittaqaw = they feared, were on their guard, feared Allah (v. iii. m. pl. past from ittaqā, form VIII of waqā [waqy/wiqāyah], to guard, to preserve. See at 5:93, p. 375, n. 10).
9. بَرَكَاتٍ barakāt (pl.; s. barakah) = blessings.
10. i. e., all sorts of blessings and benefits from all directions.
11. i. e., to the Messenger and the messages delivered to them. كَذَّبُوا kadhdhabū = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from kadhdhaba, form II of kadhaba [kidhb /kadhib /kadhbah / kidhbah], to lie. See at 7:72, p. 494, n. 1).
12. i. e., of guilt and sins. يَكْسِبُونَ yaksibūna = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from kasaba [kasb], to gain, to acquire. See at 6:129, p. 446, n. 2).
13. آمَنَ 'amina = became safe, felt secure, trusted (v. iii. m. s. past from 'amn/ amān/ amānah. See at 2:283, p. 150, n. 5).
14. بَأْسٌ ba's = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:4, p. 466, n. 5.
15. بَيَّاتًا bayātan = by night, while sleeping at night. See bayyata at 7:4, p. 466, n. 6.

أَوَآمِنَ 98. Or did there feel secure¹
 أَهْلَ الْقُرَى the inhabitants of the towns
 أَن يَأْتِيَهُم against the coming on them
 بَأْسُنَا ضُحًى Our retribution² by forenoon³
 ۞ وَهُمْ يَلْعَبُونَ while they were at play?⁴

أَفَأَمِنُوا 99. Or did they feel secure
 مَكْرَ اللَّهِ against Allah's plan?⁵
 فَلَا يَأْمَنُ But there cannot feel secure
 مَكْرَ اللَّهِ against Allah's plan
 إِلَّا الْقَوْمُ anyone except a people
 ۞ الْخَاسِرُونَ doomed to loss.⁶

Section (Rukû') 13

أَوَلَمْ يَهْدِ لِلَّذِينَ 100. Would it not guide those
 يَرِثُونَ the earth who inherit⁷
 مِن بَعْدِ أَهْلِهَا after its inhabitants⁸
 أَن لَّوْنَاهُ that if We will
 أَصْنَاهُمْ We could hit⁹ them
 بِذُنُوبِهِمْ for their sins?
 وَنَطَعْنَا And We put a seal¹⁰ on their
 قُلُوبِهِمْ قَهْرًا hearts so they would not
 ۞ يَسْمَعُونَ listen?¹¹

1. أَمِنَ 'amina = became safe, felt secure, trusted (v. iii. m. s. past from 'amn/ amân/ amânah. See at 7:97, p. 503, n. 13).

2. بَأْسٌ ba's = wrath, vehemence, strength, the thick of fighting, intrepidity, retribution. See at 7:97, p. 503, n. 14.

3. ضُحًى duḥan = forenoon.

4. يَلْعَبُونَ ya'l'abûna = they play, are at play, make fun (v. iii. m. pl. impfct. from la'iba [lu'b/ li'b/ la'ib tal'âb], to play, to have fun. See at 6:91, p. 428, n. 8).

5. Allah might seize men in such a way that they could not imagine how it came about. مَكْر makr = plan, expedient, tactic, stratagem, ruse, trickery.

6. خَاسِرُونَ khâsirûn (pl.; s. khâsir) = losers, those in loss, those doomed to loss (active participle from khasara [khusr/ khasâr/ khasârah/ khusrân] to lose. See khâsirîn at 7:90, p. 501, n. 7).

7. يَرِثُونَ yarithûna = they inherit, are heir to (v. iii. m. pl. impfct. from waritha [wirth/ 'irth/ 'irthah/ wirâthah/ irithah/turâth], to inherit. See yarithu at 4:176, p. 324, n. 8).

8. i. e., would it not open the eyes of those who inherited the earth after its former inhabitants who had been destroyed because of their unbelief and sinful conduct that Allah may similarly punish them for their similar unbelief and misconduct?

9. أَهْلٌ 'ahl (s.; pl. أَهْلُونَ 'ahlân/ أَهْلَاتِينَ 'ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:83, p. 498, n. 2.

10. i. e., as we hit their predecessors. أَصَابْنَا 'aşabnâ = we hit, struck, inflicted, reached (v. i. pl. past from 'aşaba form IV of šaba [şawb / şaybâbah], to hit the mark, to be right. See at 4:72, p. 272, n. 4).

11. i. e., because of their persistence in unbelief and sins, as clearly mentioned in the next 'âyah.

نَطَعْنَا naṭba'u = we print, put a seal, imprint, impress (v. i. pl. impfct. from ṭaba'a [ṭab'], to impress, to set a seal. See ṭaba'a at 4:155, p. 314, n. 5).

11. يَسْمَعُونَ yasma'ûna = they listen, hear, pay attention (v. iii. m. pl. impfct. from sami'a [sam' / samâ' / samâ'ah / masma'], to hear. See sami'û at 5:83, p. 371, n. 2).

101. These are the habitations¹ We relate² unto you
 some of their tidings.³
 There indeed had come to
 them their Messengers
 with the clear proofs;⁴
 but they were wont not to
 believe in what
 they had cried lies⁵ to
 afore.
 Thus does Allah put a seal⁶
 on the hearts
 of the unbelievers.

102. Nor did We find⁷
 in favour of most of them
 any covenant;⁸
 but We found
 most of them
 indeed wantonly sinful.⁹

103. Then we sent out¹⁰
 after them Mûsâ

1. i. e., the habitations of the peoples of Nûh, Hûd, Sâlih, Lût and Shu'ayb, peace be on them. قَرَى *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 6:131, p. 447, n. 2.

2. نَقَصْ *naqṣṣu* = we relate, narrate, narrate, recount (v. i. pl. impfct. from *qassa* [*qasṣ/qasas*], to cut, to relate. See *naqṣṣanna* at 7:7, p. 467, n. 1).

3. أَنْبَاءُ '*anbā'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 6:5, p. 393, n. 1.

4. بَيِّنَات *bayyinat* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 5:132, p. 344, n. 4).

5. كَذَبُوا *kadhhabū* = they called lies, thought untrue, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhib /kadhbah / kiahbah*], to lie. See at 7:96, p. 503, n.11).

6. i. e., because of their persistent unbelief. طَعَنَ *yaṭba'u* = he puts a seal, imprints, impresses (v. iii. m. s. impfct. from *yaba'u* [*yab'*], to impress, to set a seal. See *naṭba'u* at 7:100, p. 504, n. 10).

7. وَجَدْنَا *wajadnā* = we found, got (v. i. pl. past from *wajada* [*wujād*], to find. See at 7:44, p. 482, n. 2).

8. i. e., any faithful adherence to and fulfilment of a covenant. عَهْد *'ahd* (s.; pl. عُهُود *'uhūd*) = covenant, pledge, pact, vow, commitment. See at 2:124, p. 59, n. 4.

9. فَاسِقِينَ *fāsiqīn* (pl., acc/gen. of *fāsiqūn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:108, p. 384, n. 6).

10. بَعَثْنَا *ba'athnā* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 5:12, p. 333, n. 12).

إِنِّي فَرَعَوْنُ وَمَلَأِيهِ with Our signs to the

يَا أَيُّهَا Pharaoh¹ and his notables;²

فَظَلَمُوا بِهَا but they did wrong³ to these.

فَانْظُرْ كَيْفَ كَانَتْ So behold, how was the

عَاقِبَةُ الْمُفْسِدِينَ end⁴ of the mischief-makers.⁵



وَقَالَ مُوسَى 104. And Mûsâ said:

يَا فَرَعَوْنُ "O Pharaoh,

إِنِّي رَسُولٌ I am indeed a Messenger

مِّن رَّبِّ الْعَالَمِينَ from the Lord of all beings."⁶



حَقِيقٌ عَلَى 105. "Befitting⁷ is on my part

أَن لَّا أَقُولَ عَلَى اللَّهِ that I say nought about Allah

إِلَّا الْحَقَّ except the truth.

فَدَجِئْتُكُمْ I have indeed come to you

بِإِنشَاءِ رَبِّكُمْ with a proof from your Lord.

فَأَرْسِلْ مَعِيَ So send⁸ with me

بَنِي إِسْرَءِيلَ the Children of Isrâ'îl."

قَالَ إِن كُنْتُ 106. He said: "If you have

جِئْتَ بِآيَةٍ come with a sign

فَأَبْرِئْهَا إِن كُنْتُ then present it, if you are

مِّنَ الصَّادِقِينَ of the truthful."⁹

1. "Pharaoh" was the title of the king of Egypt at that time. The particular king at Mûsâ's time was most probably Thothmes I of the 18th Dynasty reigning about 1540 B. C.

2. *mala'* = crowd, gathering, host, grantees, council of elders, notables. See at 2:246, p. 123, n. 12. See at 7:66, p. 491, n. 7.

3. i. e., by disbelieving and rejecting the proofs and miracles that Allah caused to happen through Mûsâ. ظَلَمُوا *ẓalamû* = they did wrong, injustice, oppressed, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 6:145, p. 408, n. 11).

4. *âqibah* (s.; pl. عَوَاقِب *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:84, p. 498, n. 6.

5. Note the expression "from the Lord of all beings" here. It was a reminder to the Pharaoh himself that he was not the "Lord" of his people, as he claimed himself to be. It also stressed the true nature of Mûsâ's mission, which was from the Lord of all beings, not simply from the "Lord God of the Hebrews", as the Old Testament puts it (Exod. iii. 18). مُفْسِدِينَ *mufsidîn* (acc. /gen. of *mufsidûn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from *'af sada*, form IV of *fasada* [*fasâd/fusûd*], to be bad. See at 7:74, p. 495, n. 1C).

6. *'âlamîn* (pl.; acc./gen. of *'âlamûn*; sing. *'âlam*, i. e., any being or object that points to its Creator. sing. *'âlam*) = all beings, creatures. See at 7:80, p. 497, n. 5).

7. *haqiq* (s.; pl. *ahiqqâ'*) = worthy, competent, entitled, befitting, becoming.

8. *'arsil* = send, despatch (v. ii. m. s. imperative from *'arsala*, form IV of *rasala* [*rasal*], to be long and flowing. See *'ursiltu* at 7:87, p. 500, n. 1).

9. *şadiqîn* (pl.; acc./gen. of *şadiqûn*; s. *şadiq*) = truthful (active participle from *şadaqa* [*şadaq/şidq*], to speak the truth. See at 7:70, p. 493, n. 3).

فَاتْلَقَ عَصَاهُ 107. So he threw¹ his stick²
فَإِذَا هِيَ شُيْبَانٌ and lo! it was a huge serpent³
مُتَبَيِّنٌ all too clear.⁴

وَنَزَعَ يَدَهُ 108. And he pulled out⁵ his
فَإِذَا هِيَ بَيْضَاءُ hand and lo! it was white⁶
لِلنَّظِيرِينَ to the onlookers.⁷

Section (Rukû') 14

قَالَ الْمَلَأُ 109. There said the notables
مِن قَوْمِ فِرْعَوْنَ of the people of Pharaoh:
إِنَّ هَذَا السَّاحِرُ "This indeed is a sorcerer"⁸
عَلِيمٌ quite knowledgeable."⁹

يُرِيدُ أَنْ يُخْرِجَكَ 110. "He intends⁹ to expel¹⁰
مِنْ أَرْضِكَ you from your land.
فَمَاذَا تَأْمُرُونَ So what do you advise?¹¹
عَلِيمٌ

قَالُوا أَرْسِهِ 111. They said: "Defer him¹²
وَأَحَاهُ and his borther,
وَأَرْسِلْ فِي الْمَدَائِنِ and send into the towns
حَاشِرِينَ collectors¹³ —

1. *'alqâ* = he threw, cast, flung, plunged, posed, set forth, offered (v. iii. m. s. past. in from IV of *laqiya* [*liqâ*] *luqyân* *luqy* *luqyah/luqan*), to meet. See *'alqaw* at 4:171, p. 321, n. 3).

2. *'aşâ* (pl. *'uṣîy*, *'iṣîy*, *a'ṣîn*) = staff, stick, rod. See at 2:60, p. 28, n. 2.

3. *thu'bân* (s.; pl. *tha'âbin*) = gigantic snake, huge serpent.

4. *mubîn* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

5. i. e., from his pocket or from the fold of his robe (see 20:22 and 27:12). *naza'a* = he pulled out, took off, removed, divested (v. iii. m. s. past from *naz*'), to pull out, to take away. See *naza'nâ* at 7:43, p. 481, n. 3).

6. that is radiant with light.

7. *nâẓirîn* (acc./gen. of *nâẓirân*, s. *nâẓir*) = onlookers, spectators, beholders (active participle from *nâẓara* [*naẓr/manẓar*], to see, view, look at. See *yanẓurûna* at 7:52, p. 485, n. 11).

8. *sâḥir* (s.; pl. *saḥarah/suḥḥâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*siḥr*], to enchant, to bewitch. See *siḥr* at 6:7, p. 394, n. 4).

9. *yuridu* = he intends, desires (v. iii. m. s. impfct. form *'arâda*, form IV from *râda* [*rawd*], to walk about. See at 5:91, p. 374, n. 12).

10. *yukhrîja(u)* = he expels, drives out, takes out, ousts, produces (v. iii. m. s. impfct. from *'akhraja*, form IV of *kharaja* [*khuriġ*], to go out, to leave. The last letter takes *fathah* for the particle *'an* coming before the verb. See *'akhraja* at 7:27, p. 473, n. 9).

11. *ta'murûna* = you (all) enjoin, command, give orders, advise (v. ii. m. pl. impfct. from *'amaru* [*'amr*], to order. See at 3:110, p. 199, n. 2).

12. *'arjîh* (originally *'arjî'hu*) = put him off, postpone, delay, adjourn, defer (v. ii. m. s. imperative from *'arja'a* [form IV from the root *raj*'], to postpone, to defer).

13. *ḥāshirîn* (acc./gen. of *ḥāshirân*) = collectors, gatherers, assemblers (act. participle from *ḥashara* [*ḥashr*], to gather. See *yahshuru* at 6:128, p. 445, n. 3).

يَأْتُوكَ 112. "That they bring to you
يَكُنْ سَاحِرٍ عَلِيمٍ every expert sorcerer."



وَجَاءَ السَّحَرَةُ 113. And the sorcerers¹ came

وَرَعَوْا to the Pharaoh.

قَالُوا إِنَّا They said: "Surely we should

لَنَا آخِرٌ إِن كُنَّا have a reward² if we were

نَحْنُ الْغَالِبِينَ the winners."³

قَالَ نَعَمْ وَإِنَّكُمْ 114. He said: "Yes; and you

لَيَن الْمُقَرَّبِينَ will surely be posted near."⁴

قَالُوا أَمْشُوكَ 115. They said: "O Mûsa,

إِمَّا أَنْ تُلْقِيَ whether you will throw⁵

وَأِمَّا أَنْ تَكُونَ نَحْنُ or will it be we

الْمُلْقِينَ the throwers?"⁶

قَالَ أَلْقُوا 116. He said: "You throw."

فَلَمَّا أَلْقَوْا سَكَّرُوا So when they threw they

أَعْيُنَ النَّاسِ bewitched⁷ the men's eyes

وَأَسْرَفَهُمْ and overawed⁸ them

وَجَاءُوا and came up

بِسِحْرِ عَظِيمٍ with a great⁹ sorcery.

1. سحرة *saḥarah* (pl., s. *sāhir*) = sorcerers, magicians, enchanters. See *sāhir* at 7:109, p. 507, n. 8.

2. أجر *'ajr* (pl. أجور *'ujūr*) = reward, recompense, remuneration, emolument, fee. See at 6:90, p. 427, n. 7).

3. غَالِبِينَ *ghālibīn* (acc./gen. of *ghālibūn*) = winners, victors, conquerors, dominant (active participle from *ghalaba* [ghalab/ghalbah], to subdue, to conquer. See *ghālibūn* at 5:23, p. 340, n. 10).

4. i. e., near the royal court as close counsellors and courtiers. مُقَرَّبِينَ *muqarrabīn* (acc./gen. of *muqarrabūn*, sing. *muqarrab*) those placed or posted near (passive participle from *qarraba*, form II of *qaruba* [qurb/ muqrabah], to be near. See at 3:45, p. 173, n. 8).

5. تُلْقِي *tulqiya* (*qīl*) = you throw, fling, cast (v. ii. m. s. impfet. from *'alqā*, from IV of *laqiya* [liqā' /luqyān /luqy /luqyah/luqan], to meet. The final letter takes *fathah* for the particle *'an* coming before the verb. See *'alqā* at 7:107, p. 507, n. 1).

6. مُلْقِينَ *mulqīn* (pl.; acc./gen. of *mulqūn*; s. *mulqīn*) = throwers, casters (active participle from *'alqā*. See n. 5 above).

7. سَكَّرُوا *saḥarū* = they bewitched, mesmerized, enchanted, charmed (v. iii. m. pl. past from *saḥara* [siḥr], to enchant. See n. 1 above).

8. اسْتَرْهَبُوا *istarhabū* = they frightened, terrified, overawed, scared, alarmed, intimidated, threatened (v. iii. m. pl. past from *istarhaba*, form X of *rahiba* [rahb/ ruhbi/ rahbah], to fear. See *irhabūnī* at 2:40, p. 21, n. 1.

9. عَظِيمٍ *'azīm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:59, p. 489, n. 4).

وَأَوْحَيْنَا 117. And We communicated¹

إِلَى مُوسَى to Mûsâ

أَنَّا أَلْقَيْنَا عَصَاكَ that you throw your stick;

فَادَّاهِيَ تَلْقَفُ and lo! It swallowed up²

مَا يَأْكُفُونَ what they had faked.³

فَوَقَعَ الْحَقُّ 118. So the truth came to

وَبَطُلَ pass⁴ and futile became⁵

مَا كَانُوا يَعْمَلُونَ what they used to perform.⁶

فَعُتِلُوا 119. So were they defeated⁷

هُنَالِكَ there

وَأَنقَلَبُوا صَغِيرِينَ and turned⁸ despicable.⁹

وَأَلْقَى السَّحَرَةُ 120. And the sorcerers were

سَاجِدِينَ thrown¹⁰ prostrate.¹¹

قَالُوا آمَنَّا 121. They said: "We believe

رَبِّ الْعَالَمِينَ in the Lord of all beings –

رَبِّ مُوسَى 122. "The Lord of Mûsâ

وَهَارُونَ and Hârûn."

1. *awhaynâ* = we communicated (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 4:163, p. 317, n. 6) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. *talqafu* = she or it snatches, grabs, seizes quickly, i. e. swallowed (v. iii. f. s. impfct. from *laqafa* [*laqf/laqafân*], to seize quickly).

3. *yafikûna* = they fake, fake up, artfully contrive, falsely make up (v. iii. m. pl. impfct. from *'afaka* [*'ifk/ 'afk/ 'afak/ 'ufûk*], to lie, to deceive. See *tu'fakûna* at 6:95, p. 431, n. 7).

4. *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

5. *batala* = he or it became, null, void, futile, worthless (v. iii. m. s. past from *batil/ batlân*, to be null, void. See *bâtil* at 4:161, p. 316, n. 11).

6. *yamalûna* = they do, perform (v. iii. m. pl. impfct. from *'amila* [*'amal*], to do. See at 2:144, p. 69, n. 3).

7. *ghulibû* = they were defeated, overcome, conquered, subdued (v. iii. m. pl. past passive from *ghalaba* [*ghalb/ ghalbah*], to subdue, to conquer. See *ghâlibîn* at 7:113, p. 508, n. 3).

8. *inqalabû* = they (all) returned, turned round, turned, retreated (v. iii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:174, p. 224, n. 1).

9. *sâghirîn* (pl.; acc./gen. of *sâghirûn*; s. *sâghir*) = low, lowly, humiliated, despised, contemptible, despicable (act. participle from *saghura* [*sighâr/saghârah*], to be small).

10. *ulqiya* = he was thrown flung, cast (v. iii. m. s. past passive from *'alqa*, from IV of *laqiya* [*liqâ' /luqyân /luqy /luqyah/luqan*], to meet. See *'alqa* at 7:107, p. 507, n. 1).

11. i. e., they prostrated themselves to Allah, as is clear from the two succeeding *'âyahs*. *sâjidîn* (pl.; acc./gen. of *sâjidân*; s. *sâjid*) = those who prostrate themselves, prostrate (act. participle from *sajada* [*sujûd*], to prostrate oneself. See *usjudû* at 7:11, p. 468, n. 4).

قَالَ فِرْعَوْنُ 123. The Pharaoh said:

مَا مَنَعْتُمْ بِهِ "Did you believe in Him

قَبْلَ أَنْ مَّاذَنْ لَكُمْ before I gave you leave¹ to?

إِنَّ هَذَا لَمَكْرٌ Surely this is a plot²

مَكْرُتُمْ فِي الْمَدِينَةِ you hatched³ in the city

لِتُخْرِجُوا that you might drive⁴ out

مِنْهَا أَهْلَهَا therefrom its inhabitants.⁵

فَسَوْفَ تَعْلَمُونَ ﴿١٢٣﴾ Then soon you shall know."⁶

لَأَقْطَعَنَّ 124. "I shall surely cut off⁷

أَيْدِيَكُمْ وَأَرْجُلَكُمْ your hands and feet

مِنْ خِلْفٍ on alternate sides;⁸

ثُمَّ لَأَصْلَبَنَّكُمْ then I will crucify⁹ you

أَجْمَعِينَ ﴿١٢٤﴾ all together."

قَالُوا 125. They said:

إِنَّا لِلرَّبِّ إِنَّا "Surely We are to our Lord

مُسْقِطُونَ ﴿١٢٥﴾ going to be turned over."¹⁰

وَمَا نَنفِقُ 126. "And you take not ven-

غِةً عَلَيْنَا إِلَّا لَأَنَّا geance¹¹ on us but for that we

مَأْمَنَّا believed

بِآيَاتِ رَبِّنَا in the signs of our Lord

1. أَذِنَ 'adhana(nu) = I give leave, permit, allow (v. i. impfct. from 'adhina ['idhn], to allow, to permit, to listen. The last letter takes *fathah* for the particle 'an coming before the verb. See 'adhhana at 7:44, p. 482, n. 5).

2. مَكْرٌ makr = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:99, p. 504, n. 5.

3. مَكْرَتُمْ makartum = you plotted, hatched, devised, schemed (v. iii. m. pl. past from makara [makr], to plot, to deceive. See yamkurû at 6:123, p. 443, n. 4).

4. تُخْرِجُوا tukhrijû(na) = you expel, oust, drive out, bring out, produce (v. ii. m. pl. impfct. from 'akhrja, form IV of kharaja [kharj], to go out, to leave. The terminal nun is dropped for a hidden 'an in li (of motivation) coming before the verb. See yukhrija at 7:110, p. 507, n. 10).

5. أَهْلٌ 'ahl (s.; pl. أَهْلٌ 'ahlân/أهل'ahâlin) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:100, p. 504, n. 8.

6. i. e., the consequences of your disobedience. The threat is elaborated in the next 'âyah.

7. أَقْطَعَنَّ 'uqaṭṭi'anna = I shall surely cut, sever, mutilate, slash (v. i. impfct. emphatic from qaṭṭa'a, form II of qata'a [qat'], to cut. See qat'a at 6:44, p. 408, n. 9).

8. خِلْفٌ khilâf (s.; pl. kilâfât) = difference, disparity, contrast. min khilâf = from the opposite, i. e., alternately.

9. أُصْلَبَنَّ 'usallibanna = I shall surely crucify (v. i. impfct. form II of emphatic from ṣallaba, form II of ṣalaba [ṣalb], to crucify. See ṣalabû at 4:157, p. 315, n. 1).

10. The true believer in Allah and the meeting with Him in the hereafter are not afraid of any corporal punishment or death for His sake. مَغْلُوبُونَ munqalibûn (pl.; s. munqalib) = those turned over, turned about, upturned, capsized, overturned (act. participle from inqalaba, to be turned round, form VII of qalaba [qalb], to turn round. See inqalabû at 7:119, p. 509, n. 8).

11. تَتَّقِمُ tanqimu = you take revenge, vengeance, avenge yourself (v. ii. m. s. impfct. from naqama [naqm], to take revenge. See tanqimûna at 5:59, p. 359, n. 7).

لَمَّا جَاءَتْكُمْ when these have come to us.

رَبَّنَا آفِغْ عَلَيْنَا Our Lord, pour out¹ on us

صَبْرًا patience and

تَوَفَّنَا مُسْلِمِينَ let us die² as Muslims."

Section (Rukū') 15

وَقَالَ الْمَلَأُ 127. There said the notables

مِن قَوْمِ فِرْعَوْنَ of the people of the Pharaoh:

أَنْذَرُ مُوسَى "Do you let alone³ Mūsâ and

وَقَوْمَهُ لِيَفْسِدُوا his people to create troubles⁴

فِي الْأَرْضِ in the land

وَيَذَرَكَ and to forsake⁵ you

وَمَا إِلَهُكَ and your gods?"

قَالَ سَتَقِفِلُ He said: "We will slaughter⁶

أَبْنَاءَهُمْ their sons and

وَنَسْتَحْيِي نِسَاءَهُمْ keep alive⁷ their womenfolk;

وَأَنَا فَوْقَهُمْ and indeed we are over them

فَنَهَرُوكَ irresistible."⁸

قَالَ مُوسَى لِقَوْمِهِ 128. Mūsâ said to his people:

" اَسْتَعِينُوا بِاللَّهِ " Seek the help⁹ of Allah

وَأَصْبِرُوا and have patience.¹⁰

إِنَّ الْأَرْضَ لِلَّهِ Verily the earth is Allah's.

1. آفِغْ 'afriḡh = pour out, empty, unload (v. ii. m. s. imperative from 'afraḡha, form IV of faraḡha/furigha [farāḡh /furūḡh], to be empty. See at 2:250, p. 127, n. 9).

2. تَوَفَّ tawaffa = (you) take in full, cause to die, let die (v. ii. m. s. imperative from tawaffū, form V of wafū [wafā' /wafy], to be perfect, to fulfil. See at 3:193, p. 232, n. 7).

3. تَذَر tadharu = you leave, let alone, abandon, forsake (v. ii. m. s. impfct. from wadhara/yadharu[wadhr] to leave. See nadharu at 6:110, p. 437, n. 10).

4. يَفْسِدُوا yufsidū(na) = they make trouble, cause disorder, spoil (v. iii. m. pl. impfct. from 'afsada, form IV of fasada [fasād/fusūd], to be bad. The terminal nūn is dropped for a hidden 'an in li (of motivation) coming before the verb. See muḡsidin at 7:103, p. 506, n. 5).

5. يَذَر yadhara(u) = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from wadhr { See n. 3 above}. The last letter takes fathah for the verb is conjunctive to the previous verb yufsidū which is governed by a hidden 'an.

6. نَقْتَل nuqattilu = we slaughter, massacre (v. i. pl. impfct. from qattala, form II of qatala [qatl], to kill, slay. See yuqattalū at 5:33, 344, n. 10).

7. نَسْتَحْيِي nastahyī = we let live, keep alive, are ashamed of (v. i. pl. impfct. istahyā, form X of ḡhayya/ḡhayya [ḡhayāh], to live. See yastahyūna at 2:49, p.23, n.16).

8. نَهَرُوا ḡqāhirān (pl.; s. ḡqāhir) = irresistible, overpowering, subjugators (act. participle from ḡqahara [ḡqahr], to overpower, subjugate, vanquish).

9. اَسْتَعِينُوا ista'īnū = you (all) seek help, ask for help, beseech help (v. ii. m. pl. imperative from ista'āna, form X from 'āna ['awn], to assist, help. See at 2:153, p. 72, n. 13).

10. اَصْبِرُوا iṣbirū = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from ṣabara [ṣabr], to be patient, to bind. See at 7:88, p. 500, n. 2).

يُورِثُهَا He makes inherit¹ it

مَنْ يَشَاءُ whom He will

مِنْ عِبَادِهِ of His servants;

وَالْآخِرَةُ and the end² is

لِلْمُتَّقِينَ for the godfearing.³

قَالُوا 129. They said:⁴

أُورِثْنَا "We have been persecuted⁵

مِنْ قَبْلِ أَنْ تَأْتِيَنَا before you came to us and

وَمِنْ بَعْدِ مَا جِئْتَنَا after you have come to us."

قَالَ عَسَىٰ رَبُّكُمْ He said: "Maybe Your Lord

أَنْ يَهْلِكَ عَدُوُّكُمْ will destroy⁶ your enemy⁷

وَيَسْتَخْلِفَكُمْ and make you successors⁸

فِي الْأَرْضِ فَيَنْظُرْ in the land and then see

كَيْفَ تَعْمَلُونَ how you act."



Section (Rukû') 16

وَلَقَدْ أَخَذْنَا 130. And We seized⁹

عَالِ الْفِرْعَوْنَ the people of the Pharaoh

بِالسِّنِينَ with years (of drought)

وَنَقَصَ مِنَ الشَّرَايِ and shortage¹⁰ in yields¹¹

لَعَلَّهُمْ that they might

يَذْكُرُونَ bear in mind.¹²

1. يورث *yārithu* = makes inherit, gives as inheritance, appoints heir to (v. iii. m. s. impfct. from 'awratha, form IV of *waritha* ['irith/ 'irithah/ *wirāthah/ rithah/turāth*], to be heir, to inherit. See 'āriththum at 7:43, p. 481, n. 12).

2. آخِرَة *āqibah* (s.; pl. عَوَاقِب *'awāqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:103, p. 4506, n. 4

3. مُتَّقِينَ *muttaqīn* (acc./gen. of *muttaqūn*, sing. *muttaqīn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqāyah*], to guard, to protect. See at 5:46, p. 352, n. 10).

4. i. e., Mūsā's people said.

5. أُورِثْنَا *'ādhinā* = we were persecuted, tortured, hurt, damaged (v. i. pl. past passive from 'ādha, form IV of 'adhiya ['adhān], to be harmed, to suffer. See 'ādhi at 6:34, p. 404, n. 3).

6. يَهْلِك *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [*halk/hulk/halukah*], to destroy). The last letter takes *fathah* because of the particle 'an coming before the verb. See at 5:17, p. 337, n. 5).

7. عَدُوٌّ *'adūww* (s.; pl. أَعْدَاء *'a'dā'*) = foe, enemy. See at 7:24, p. 472, n. 7.

8. يَسْتَخْلِفُ *yastakhlifa(u)* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlafa*, form X of *khulafa* [*khalf/khilāfah*], to come after, to follow, to succeed. The last letter takes *fathah* because the verb is conjunctive to the previous verb *yuhlika* which is governed by the particle 'an. See *yastakhlitif* a 6:133, p. 447, n. 8).

9. أَخَذْنَا *'akhadhnā* = we took, received, obtained, seized, grabbed (v. i. pl. past from 'akhadha ['akhdh], to take. See at 7:95, p. 503, n. 5).

10. نَقَصَ *naqṣ* = loss, diminution, decrease, shortage, deficit. See at 2:155, p. 73, n. 9.

11. ثَمَرَات *thamarāt* (pl.; sing. *thamarah*) = fruits, yields, results, benefits. See at 2:265, p. 139, n. 12).

12. i. e., take heed and believe. يَذْكُرُونَ *yadhdkkarūna* (originally *yatadhakkarūna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr/ adhdkār*], to remember, to mention. See at 7:26, p. 473, n. 7).

فَإِذَا جَاءَ تَهُمْ 131. So if there came to them
 الْحَسَنَةُ any good thing¹ they said:
 لَنَا هَذِهِ وَإِنْ "Ours is this";² but if
 نَصَبَهُمْ سَيِّئَةٌ there befell³ them an evil⁴
 يَطَّيَّرُوا بِمُوسَى they augured ill⁵ of Mūsā
 وَمَنْ مَعَهُ and those with him.
 أَلَا إِنَّا طَبَّيَّرْنَاهُمْ O sure, their ill augury
 عِنْدَ اللَّهِ was with Allah;⁶
 وَلَكِنْ أَكْثَرُهُمْ but most of them
 لَا يَعْلَمُونَ did not know.

وَقَالُوا 132. And they said:
 مَهْمَا تَأْتِيَنَا بِآيَةٍ مِنْ "Whatever you bring us of a
 آيَةٍ لِنَسْحَرَنَّ بِهَا sign to enchant⁷ us therewith,
 فَسَاغَنَّاكَ we will not be in you
 بِمُؤْمِنِينَ believers".

فَأَرْسَلْنَا عَلَيْهِمُ 133. So We sent on them
 الطُّوفَانَ وَالْجَرَادَ the deluge⁸ and the locusts,⁹
 وَالْقُمَّلَ وَالضَّفَادِعَ and the lice¹⁰ and the frogs¹¹
 وَالدَّمَ and blood,
 آيَاتٍ مُفَصَّلَاتٍ as signs¹² set forth in detail.¹³
 فَاسْتَكْبَرُوا But they turned arrogant¹⁴

1. i. e., a good year of harvest. حسنة *ḥasanah* (s.; pl. *ḥasanāt*) = good thing, good deed (deed enjoined and approved by the Qur'ān and *sunnah*), benefaction. See at 6:160, p. 462, n. 1.
2. i. e., we deserve this because of our efforts.
3. نصب *tuṣīb* (نصب *tuṣību*) = she or it afflicts, affects, befalls, hits (v. iii. f. s. impfct. from *asāba*, form IV of *ṣāba* [*ṣawb/ṣaybūbah*], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by 'in). See at 4:77, p. 275, n.12).
4. i. e., hardship and bad season. سيئة *sayyi'ah* (pl. *sayyi'āt*) = sin, offence, misdeed, bad deed, evil. See at 2:81, p. 38, n. 3 and *sayyi'āt* at 6:160, p. 462, n. 3.
5. يَطَّيَّرُوا *yattayyarū(na)* [originally *yataṭayyarūna*] = they augur ill, see an evil omen (v. iii. m. pl. impfct. from *ṭaṭayyara*, form V of *ṭāra* [*ṭayr/ṭayrān*], to fly. The terminal *nūn* is dropped for the verb comes as conclusion of a conditional clause. See *yafīru* at 6:38, p. 415, n. 11).
6. i. e., the evil befell them by Allah's decree.
7. تسحر *tashara(u)* = you enchant, bewitch, charm (v. ii. m. s. impfct. from *saḥara* [*siḥr*], to enchant. The final letter takes *faḥah* for a hidden 'an in *li* (of motivation) coming before the verb. See *saḥirū* at 7:116, p. 508, n. 7).
8. i. e., the land (Egypt) was inundated with all the troubles mentioned here. Even the rivers and wells were filled with blood. طوفان *tūfān* = deluge, flood.
9. جراد *jarād* = locusts.
10. قمل *qummal* = lice, small insects.
11. ضفادع *ḍafāḍi'* (pl.; s. *ḍifḍi'/ḍafḍa'*) = frogs.
12. i. e., signs of Allah's retribution.
13. مفصلات *mufaṣṣalāt* (fem. pl.; s. *mufaṣṣalah*; m. *mufaṣṣal*) = set forth in detail, elaborated (passive participle from *faṣṣala*, from II of *faṣala* [*faṣl*], to separate, set apart. See *mufaṣṣal* at 6:114, p. 439, n. 8).
14. استكبروا *istakbarū* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabara/kabaru* [*kubr/ kibar/ kabārah/kabr*], to become great, to be older. See at 7:88, p. 500, n. 5).

وَكَاوُفًا and had been a people

تُجْرِمُونَ committing sins.¹

وَلَمَّا وَقَعَ 134. And when there fell²

عَلَيْهِمُ الرِّجْزُ on them the retribution³

فَالُوايَمُوسَى they said: "O Mûsâ,

ادْعُ لَنَا رَبَّكَ pray⁴ for us to your Lord

بِمَا by what He has

عَاهَدَ عِنْدَكَ commissioned⁵ you with.

إِن كُنْتُمْ عَنَّا If you remove⁶ from us

الرِّجْزَ the punishment

لَنُؤْمِنَنَّ we will surely believe in you

وَلَنُرْسِلَنَّ مَعَكُمْ and will send with you

بَنِي إِسْرَءِيلَ you the Children of Isrâ'îl.

فَلَمَّا كَشَفْنَا 135. But when We removed⁷

عَنْهُمْ الرِّجْزَ from them the punishment

إِلَى أَجَلٍ لَّهُمْ بَلِّغُوهُ till a time⁸ they would reach,⁹

إِذَا هُمْ يَنْكُثُونَ lo, they violated.¹⁰

فَانْتَقَمْنَا 136. So We took vengeance¹¹

عَنْهُمْ on them and

فَاغْرَقْنَاهُمْ drowned¹² them in the sea¹³

1. محرمين *mujrimîn* (pl.; acc./gen. of *mujrimûm*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarma*], to commit a crime. See at 7:40, p. 480, n. 10).

2. وقع *waqa'a* = he or it fell, fell down, occurred, came to pass (v. iii. m. s. past from *wuqû'*, to fall. See at 7:71, p. 493, n. 4).

3. رجز *rijz* = retribution, punishment, dirt, filth. See at 2:59, p. 27, n. 15.

4. ادع *ud'u* = you call, pray, invite (v. ii. m. s. imperative from *da'a* [*du'a*'], to call, to summon. See at 2:61, p. 28, n. 12).

5. i. e., by virtue of your being Allah's Prophet and the provision of forgiveness for believing.

عهد *'ahida* ('*ilâ*) = he assigned, committed, commissioned, entrusted, charged. delegated (v. iii. m. s. past from '*ahd*, to delegate, to entrust, to commit. See at 3:183, p. 227, n. 9).

6. كَشَفْنَا *kashafta* = you removed, disclosed, uncovered (v.ii. m. s. past from *kashafa* [*kashf*], to remove. See *yakshif* at 6:41, p. 407, n. 1).

7. كَشَفْنَا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See n. 6 above).

8. i. e., the date they were to meet with drowning.

اجل *'ajal* (pl. '*âjâl*) = appointed time, term, date, deadline. See at 6:128, p. 445, n. 8.

9. بالغوا *bâlighû* (pl.; s. *bâligh*) = those who reach, attain (act. participle from *balagha* [*bulûgh*], to reach. See *bâlighah* at 6:149, p. 456, n. 2).

10. يَنْكُثُونَ *yankuthûna* = the violate, infringe, break (v. iii. m. pl. impfct. from *nakatha* [*nakth*], to break, violate).

11. i. e. duly punished. انتقمنا *intaqamnâ* = we revenged, took vengeance, avenged ourselves (v. i. pl. past from *intaqama* form VIII of *naqama/naqima* [*naqm/naqam*], to revenge. See *yantaqimu* at 5:95, p. 377, n. 110).

12. اغرقنا *'aghraqnâ* = we drowned, sunk, immersed (v. i. pl. past from '*aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

13. يَم *yamm* (s.; pl. *yamûm*) = open sea.

بِأَنَّهُمْ كَذَّبُوا because they cried lies¹

بِآيَاتِنَا وَكَانُوا to Our signs and had been

عَنَّا غَافِلِينَ heedless² to them.

وَأَوْرَثْنَا 137. And We made over³ to

الْقَوْمِ الَّذِينَ the people who

كَانُوا يُسْتَعْفَفُونَ had been deemed weak⁴

مَشْرِقِ الْأَرْضِ the eastern parts of the land

وَمَغْرِبِهَا and its western parts

الَّتِي نَرَكُنَّافِيَا wherein We gave blessings⁵;

وَنَمَتْ and fulfilled⁶ was the

كَلِمَتُكَ رَبِّكَ الْحُسْنَى best word of your Lord

عَلَى بَنِي إِسْرَءِيلَ on the Children of Isrâ'îl

يَمَاصِرُوا for they bore with patience;⁷

وَدَمَرْنَا what and We annihilated⁸

كَانَ يَصْنَعُ there used to make⁹

فِرْعَوْنَ وَقَوْمَهُ the Pharaoh and his people

وَمَا كَانُوا and what they used

يَعْرِشُونَ to erect.¹⁰

وَجَوَزْنَا 138. And We crossed¹¹

بِئْسَى إِسْرَءِيلَ with the Children of Isrâ'îl

الَّتِي حَرَقْنَا نَارَهَا the sea and they came upon

قَوْمٍ يَكْفُونَ a people devoted¹² to

1. كَذَّبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb* /*kadhib* /*kadhbah* / *kidhbah*], to lie. See at 7:101, p. 505, n.5).

2. غَافِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [*ghafalah* /*ghufûl*], to neglect, to ignore. See at 6:156, p. 460, n.2).

3. أَوْرَثْنَا *'awrathnâ* = we made over, bequeathed, gave as inheritance (v. i. pl. past from *'awratha*, form IV of *waritha* [*'irith* /*'irithah* /*wirâthah* /*rithah* /*turâth*], to be heir, to inherit. See *yârithu* at 7:128, p. 512, n. 1).

4. يُسْتَعْفَفُونَ *yustad'afûna* = they are deemed weak, treated as weak, (v. iii. m. pl. impfct. passive from *istad'afa*, form X of *da'ufa* [*du'f* /*da'f*], to be weak. See *ustad'ifû* at 7:75, p. 495, n. 13).

5. نَرَكُنَّافِيَا *bâraknâ* = we blessed, gave blessings (v. i. pl. past from *bâraka*, form III of *baraka*, to kneel down. See *barakât* at 7. 96, p. 503, n. 9).

6. نَمَتْ *tammât* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [*tamâm*], to be completed. See at 6:115, p. 439, n. 11).

7. يَمَاصِرُوا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [*ṣabr*], to be patient. See *taṣbirû* at 6:34, p. 2404, n. 2).

8. دَمَرْنَا *dammarnâ* = we devastated, annihilated, destroyed, ruined, demolished (v. i. pl. past from *dammara*, form II of *damara* to perish).

9. يَصْنَعُ *yaṣna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *ṣana'a* [*ṣan'* /*ṣun'* /*ṣanî'*], to do, to make. See *yasna'ûna* at 5:63, p. 361, n. 5).

10. يَعْرِشُونَ *ya'rishûna* = they erect, raise (v. iii. m. pl. impfct. from *arasha*, [*'arsh* /*'urûsh*], to erect a trellis).

11. جَوَزْنَا *jâwaznâ* = we crossed, passed by, overstepped (v. i. pl. past from *jâwaza*, form III of *jâza* [*jawz* /*jawâz* /*majâz*], to pass, to be allowed. See *jâwaza* at 2:249, p. 126, n. 14).

12. يَكْفُونَ *ya'kifûna* = they cling to, devote themselves to, are addicted to (v. iii. m. pl. impfct. from *'akafa* [*'ukûf*], to adhere, to cling. See *'âkifûn* = at 2:187, p. 90, n. 2).

أَصْنَانِهِمُ the idols¹ of theirs.

قَالُوا يَمُوسَى They said: "O Mûsâ,

اجْعَلْ لَنَا إِلَهًا make² for us a god

كَمَا هُمْ إِلَى اللَّهِ as they have gods."

قَالَ إِنَّكُمْ He said: "Indeed you are

قَوْمٌ يَجْهَلُونَ a people that do not know."³

إِنَّ مَتَوَلَّاهُ 139. "As to these people,

مُنِيرٌ مَّا هُمْ فِيهِ doomed to ruin⁴ is what

وَيَطِلُّ مَا they are in⁵ and void⁶ is what

كَانُوا يَعْمَلُونَ they use to do."



قَالَ 140. He said:

أَغْيَرُ اللَّهِ "Is one other than Allah I

أَبْتَغِيكُمْ إِلَهًا should seek⁷ for you as a god

وَهُوَ فَضَّلَكُمْ while He has preferred⁸ you

عَلَى الْعَالَمِينَ over all the beings?"⁹



وَأَذْأَجَيْتَكُمْ 141. And when We saved¹⁰

مِنْ مَاءِ الْفِرْعَوْنَ you from the people of the

فِرْعَوْنَ Pharaoh

يَسُومُونَكُمْ who were inflicting¹¹ on you

سَوْءَ الْعَذَابِ the evil of persecution,

1. Prophet Mûsâ (p. b. h.), along with the Children of Isrâ'îl, crossed over from Egypt to the Sinai peninsula where the people were then steeped in idolatry and poytheism. أصنام 'aşnām (pl.; s. صنم şanām) = idols, images. See at 6:74, p. 421, n. 9.

2. Influenced by the instance of the local people and impelled by Satan the Children of Isrâ'îl ignored the teachings of their Prohet and insisted on worshipping an idol. اجعل ij'al = appoint, set, make (v. ii. m. s. imperative from ja'ala [ja'1], to make, put, place. See at 4:75, p. 273, n. 8).

3. تجهلون tajhalûna = you ignore, do not know, are foolish (v. ii. m. pl. impfct. from jahala [jah1/jahâlah], to be ignorant. See jahâlah at 4:17, p. 246, n. 2).

4. متبر mutabbar = destroyed, annihilated, doomed to ruin (passive participle from tabbara, form II of tabara [tabr], to destroy).

5. i. e., polytheism and worship of idols.

6. باطل bâtil = vain, futile, untruth, that which is untrue, false, falsehood, baseless, void. See at 4:61, p. 316, n. 11.

7. أبغى 'abghî = I seek, desire (v. i. s. impfct. from baghâ [bughâ], to seek. See abtaghî at 6:164, p. 463, n. 4).

8. i. e., He has preferred you for sending Prophets from among you and for giving you proper guidance. فضل faḍḍala = he preferred, gave precedence (v. iii. m. s. past in form II of faḍala [fuḍl/fuḍûl], to excel, to be in excess. See at 4:95, p. 285, n. 9).

9. i. e., all the beings of the time. عالمين 'âlamîn (pl.; acc./gen. of عالم 'âlamûn; sing. عالم 'âlam, i.e., any being or object that points to its Creator. sing. 'âlam) = all beings, creatures. See at 7:80, p. 497, n. 5).

10. أنجينا 'anjaynâ = we rescued, saved, delivered (v. i. pl. past in form IV of najâ [najw/ najâ'/ najâh], to save. See at 7:83, p. 498, n. 1).

11. يسمون yasûmûna = they impose, inflict, subject to (v. iii. m. pl. impfct. from sāma [sawm], to impose, inflict, to offer for sale. See at 2:49, p. 23, n. 15).

يَقْتُلُونَ أَبْنَاءَكُمْ slaughtering¹ your sons
وَيَسْتَحْيُونَ and keeping alive² your
نِسَاءَكُمْ women,
ذَلِكَ مِنْ بَلَاءِ رَبِّكُمْ and in that was a trial³ from
رَبِّكُمْ عَظِيمٌ your Lord, a grave one.⁴



Section (Rukû') 17

وَوَعَدْنَا مُوسَى 142. We appointed⁵ for Mûsâ
ثَلَاثِينَ لَيْلَةً thirty nights and comple-
وَأَنَّمْنَاهَا بِعَشْرِ mented⁶ them with ten.
فَتَمَّ يَمِينُ Thus became full the term⁷
رَبِّهِ أَرْبَعِينَ لَيْلَةً of his Lord in forty days.
وَقَالَ مُوسَى And Mûsâ said
لِأَخِيهِ هَارُونَ to his brother Hârûn :
اخْلُفْنِي فِي قَوْمِي "Take my place⁸ in my people
وَأَصْلِحْ and put right⁹
وَلَا تَتَّبِعْ سَبِيلَ and do not follow¹⁰ the way
الْمُفْسِدِينَ of the mischief-makers."

وَلَمَّا جَاءَ مُوسَى 143. And when Mûsâ came
لِإِمِّيْنَا to Our appointed place
وَكَلَّمَ رَبُّهُ and His Lord spoke to him
قَالَ رَبِّ أُوْنِي he said: "My Lord, show me
أَنْظُرْ إِلَيْكَ that I may look at You."

1. يقتلون *yūqattilūna* = they slaughter, massacre (v. iii. m. pl. impfct. from *qattala*, form II of *qatala* [qat], to kill, slay. See *yūqattalū* at 5:33, 344, n. 10).

2. يستحيون *yastahyūna* = they keep alive, are ashamed of (v. iii. m. pl. impfct. in form X of *hayiya/hayya* [hayāh], to live. See at 2:49, p.23, n.16).

3. بلاء *balā'* = trial, test, tribulation (See 2:49, p. 24, n. 1). This word is used in respect of both good and bad things. Hence the commentators interpret the clause in two different ways, namely, that either (a) the persecution by the Pharaoh was a great test or (b) the saving of you by Allah from the Pharaoh's persecution was a great favour (See Al-Jabārī, I, 274-275.; Ibn Kathīr, I, 128-129).

4. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:116, p. 508, n. 9).

5. واعدنا *wā'adnā* = we appointed, arranged (v. i. pl. past from *wā'ada*, form III of *wa'ada* [wa'd] to promise).

6. See 2:51. After Mûsâ had escaped with the Israelites from Egypt they demanded of him to bring down a Book from his Lord and he went to the place appointed by Allah for him for a period of forty days. أنمنا *'atmamnā* = we completed, complemented, finished (v. i. pl. past from *'atamma*, form IV of *tamma* [tamām], to be completed. See *'atmamtu* at 5:3, p. 328, n.4).

7. ميقات *mīqāt* (sing.; pl. *mawāqīt*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawāqīt* at 2:189, p. 91, n. 3.

8. اخلف *ukhluf* = you succeed, take the place of (v. ii. m. s. imperative from *khakafa*, to succeed. See *yastakhliḥ* at 7:129, p. 512, n. 8).

9. i. e., their affairs and conduct. أصل *'aṣliḥ* = put right, put in order, make good, reform (v. ii. m. s. imperative from *'aṣlaḥa*, form IV of *ṣalaḥa* [ṣalāḥ/ ṣulāḥ/ maṣlaḥah], to be good, proper. See at 6:54, p. 412, n. 8).

10. لا تتبع *lā tattabi'* = do not follow, obey, pursue (v. ii. m. s. imperative {prohibition} from *itaba'a*, form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 6:150, p. 456, n. 6).

قَالَ لَنْ تَرَنِى He said: "You cannot see Me
 وَلَكِنْ أَنْظِرْ إِلَى الْجَبَلِ but look at the mountain,
 فَإِنْ أَسْفَرَ¹ if it remains stable¹
 مَكَانَهُ in its place
 فَسَوْفَ تَرَنِى then you will see Me."
 فَلَمَّا جَلَّى So when his Lord cast His
 رَبُّهُ لِلْجَبَلِ Light² on the mountain,
 جَعَلَهُ دَكًّا He made it a level ground³
 وَخَرَّ مُوسَى صَوْغًا and Mûsa fell³ unconscious.⁴
 فَلَمَّا أَفَاقَ And when he recovered⁶
 قَالَ سُبْحَانَكَ he said: "Glory be to You;
 تَبْتُ إِلَىكَ I trun to you in repentance⁷
 وَأَنَا أَوَّلُ and I am the first
 الْمُؤْمِنِينَ of the believers."

قَالَ يٰمُوسَى 144. He said: "O Mûsâ,
 إِنِّ اصْطَفَيْتُكَ I have chosen⁸ you
 عَلَى النَّاسِ بِرِسَالَتِي over men with My messages⁹
 وَبِكَلِمَتِي and My words.
 فَخُذْ مَا آتَيْنَاكَ So take¹⁰ what I have given
 وَكُنْ مِنَ الشَّاكِرِينَ you and be of the grateful."¹¹

وَكَتَبْنَا لَهُ 145. And We wrote for him

1. Mûsâ (p.b.h.) was enabled to hear the words of Allah without seeing Him. *istaqarra* = he or it became stable/steady, settled (v. iii. m. s. past in form X of *qarra* [*qarâr*], to settle down, to abide. See *mustaqarr* at 7:24, p. 472, n. 8).

2. *tajallâ* = he cast his light, revealed himself, shone forth (v. iii. m. s. past in form V of *jalâ* [*jalw/jaly*], to throw light, to make clear).

3. i. e., made it crumble to dust. *dakk* (s.; pl. *dukiûk*) level ground, demolished to the ground.

4. *kharra* = he fell, fell down, sank to the ground (v. iii. m. s. past from *kharr/khurûr*), to fall, fall down).

5. *sha'iq* = thunderstruck, dumbfounded, unconscious.

6. *afâqa* = he recovered, regained consciousness, woke up (v. iii. m. s. past in form IV of *fâqa* [*fawq/fawdq*], to surpass, to overtop, to transcend).

7. *tubtu* = I turned in repentance, turned, repented (v. iii. m. s. past from *tâba* [*tawb, tawbah / matâb*], to repent. See *tâba* at 5:39, p. 347, n. 7). Technically *tâba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 2:187, p. 89, n. 8.

8. *istafaytu* = I chose, selected, picked out, singled out (v. i. s. past from *istafâ*, form VIII of *şafâ* [*şafw/şufûw/şafâ*], to be clear. See *istafâ* at 3:42, p. 172, n. 5).

9. *risalât* (pl.; s. *risâlah*) = messages, missions. See at 7:62, p. 490, n. 3.

10. i. e., take the tablets and the instructions contained therein, as stated in the next 'ayah. *khudh* = take, receive, seize, grab (v. ii. m. s. imperative from 'akhadha ['akhdh], to take. See 'akhadhnâ at 7:130, p. 512, n. 9).

11. *shâkirîn* (acc./gen. of *shâkirîn*, sing. *shâkir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr /shukrân*], to thank. See at 7:17, p. 470, n. 1).

فِي الْأَلْوَاحِ ¹ in the tablets
 كُلِّ شَيْءٍ وَمَوْعِظَةٍ ² of everything in exhortation
 وَتَفْصِيلًا ³ and elucidation
 لِكُلِّ شَيْءٍ regarding every matter.
 فَخُذْهَا بِقُوَّةٍ ⁴ "So take them with firmness
 وَأْمُرْ قَوْمَكَ and bid your people
 يَأْخُذُوا that they take
 بِأَحْسَنِهَا the best of these.
 سَأُورِيكُمْ And I shall show ⁵ you
 دَارَ الْفَاسِقِينَ ⁶ the land of the defiant."
 سَأَصْرِفُ ⁷ 146. "I shall divert from
 عَنِّي My revelations
 الَّذِينَ يَتَكَبَّرُونَ ⁸ those who turn arrogant
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
 وَإِنْ يَرَوْا And even if they see
 كُلَّ آيَةٍ every sign
 لَا يُؤْمِنُوا بِهَا they will not believe in it;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الرُّشْدِ the way of right conduct ⁹ they
 لَا يَتَّخِذُوهُ سَبِيلًا do not adopt ¹⁰ it as a way;
 وَإِنْ يَرَوْا and if they see
 سَبِيلَ الْغَيِّ the way of error ¹¹

1. *alwâh* (pl.; s. لوح *lawh*) = boards, tablets, slabs, blades, sheets, planks.

2. موعظة *maw'izah* (pl. مواظ *mawâ'iz*) = admonition, exhortation, counsel. See at 5:46, p. 352, n. 9.

3. تفصيل *tafṣīl* = to set in detail, elaborating, explaining, cutting out (verbal noun in form II of *faṣala* [faṣl], to separate, to cut off. See at 6:154, p. 459, n. 3).

4. قوة *quwwah* (s.; pl. قووات *quwwât*/ قوى *quwan*) = force, power, strength, firmness. See at 2:63, p. 30, n. 11.

5. أوري *'ârî* = I show (v. i. s. impfct, from *'arâ*, form IV of *ra'a* [ra'y/ru'yah], to see. See *yuriya* at 7:27, p. 473, n. 12).

6. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 7:102, p. 505, n. 9).

7. أصرف *'aṣrifu* = I divert, distract, turn, turn away, keep away (v. i. s. impfct. from *ṣarafa* [ṣarf], to turn, to divert. See *nuṣarrifu* at 7:58, p. 488, n. 16).

8. يتكبرون *yatakabbarûna* = they turn arrogant, wax proud, be haughty (v. iii. m. pl. impfct. from *takabbara*, from V of *kabura/kabara* [kubr/ kibar/ kabârah/kabr], to become great, to be older. See *istakbarû* at 7:133, p. 513, n. 14).

9. رشد *rushd* = right and proper conduct, good sense, maturity of the mind, guidance. See at 4:6, p. 239, n. 1.

10. يتخذوا *yattakhidhû(na)* = they take, take to themselves, assume, adopt (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *'akhadha* ['akhdh], to take. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by *'in*. See *tattakhidhûna* at 7:74, p. 495, n. 4).

11. غي *ghayy* = error, sin, transgression, offence. See at 2:256, p. 132, n. 5.

يَتَّخِذُوهُ سَبِيلًا they will adopt it as a way.
 ذَٰلِكَ بِأَنَّهُمْ That will be so because they

كَذَّبُوا بِآيَاتِنَا وَ cry lies¹ to Our signs and
 كَانُوا عَنْهَا غَافِلِينَ use to be heedless² to them.



وَالَّذِينَ كَذَّبُوا 147. And those who cry lies
 بِآيَاتِنَا to Our signs and

لِقَاءِ الْآخِرَةِ the meeting³ in the hereafter,
 حِطَّتْ أَعْمَالُهُمْ their deeds will fall through.⁴
 هَلْ يُجْزَوْنَ إِلَّا Will they be repaid⁵ except
 مَا كَانُوا يَعْمَلُونَ what they use to perform?



Section (Rukû') 18

وَاتَّخَذَ قَوْمُ مُوسَى 148. And Mûsâ's people took
 مِنْ بَعْدِهِ to them after him,

مِنْ جُذَيْبِهِ out of their jewellery,⁶
 عَجَلًا جَسَدًا a calf⁷ as an image⁸
 لَهُ خَوَارٌ having a mooing.⁹

أَلَمْ يَرَوْا أَنَّهُ did they not see that it
 لَا يَكُنُّهُمْ did not speak to them
 وَلَا يَهْدِيهِمْ سَبِيلًا nor show them a way?
 اتَّخَذُوهُ They took it themselves

وَكَانُوا ظَالِمِينَ and were transgressors.¹⁰



1. كَذَّبُوا *kadhhabû* = they called lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 7:136, p. 515, n. 1).

2. غَافِلِينَ *ghāfilīn* (pl.; acc./gen. of *ghāfilān*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [ghaflah /ghufāl], to neglect, to ignore. See at 7:136, p. 515, n. 2).

3. لِقَاءِ *liqā'* = meeting, encounter. See at 7:51, p. 485, n. 6.

4. حِطَّتْ *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [ḥubāt], to come to nothing. See at 5:53, p. 357, n. 1).

5. يُجْزَوْنَ *yujzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazā* [jazā'], to recompense. See *yujzā* at 6:160, p. 462, n. 4).

6. After the departure of Mûsâ (p.b.h.) for the time and place appointed by Allah the Israelites adopted the image of a calf made by Sāmīriyy for them out of the golden ornaments which they had brought from Egypt and started worshipping it. It was so contrived that air could be blown into it producing a sound resembling the mooing of a cow. حُلًى *ḥulīyy* (pl.; s. *ḥaly*) = jewellery, ornaments.

7. عَجَلٍ *'ijl* (s.; pl. *'ujāl*/'*ijalah*) = calf. See at 4:153, p. 313, n. 4.

8. جَسَدٍ *jasad* (s.; pl. *'ajsād*) = body, corpus, image.

9. خَوَارٍ *khuwār* = lowing, mooing

10. i. e., especially by setting partners with Allah and worshipping an image, which is described in the Qur'ān as a grave transgression (*zulm*). ظَالِمِينَ (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle of *ẓalama* [ẓulm], to transgress, do wrong. See at 7:44, p. 482, n. 8).

وَلَمَّا سَقَطَ فِي 149. And when they were
 أَيْدِيهِمْ وَرَأَوْا full of remorse¹ and saw that
 أَنَّهُمْ قَدْ ضَلُّوا they had gone astray² they
 قَالُوا لَئِنْ لَمْ يَرْحَمْنَا said: "If our Lord pities us
 رَبُّنَا وَيَغْفِرَ لَنَا not and forgives us
 لَنَكُونَنَّ مِنَ we shall certainly be of
 الْخَاسِرِينَ those doomed to loss."³

وَلَمَّا رَجَعَ مُوسَى 150. And when Mūsā came
 إِلَى قَوْمِهِ غَضَبَ back to his people enraged⁴
 أَيْقَانًا and grieved⁵ he said:
 يَسْمَأَخْلَفُونِي "Evil is what you have done
 مِن بَعْدِي in my place⁶ in my absence.
 أَعَجَلْتُمْ Did you forestall⁷
 أَمْرَ رَبِّكُمْ the command of your Lord?
 وَاللَّيْلِ أَلَا تَوَاح And he cast down⁸ the tablets
 وَأَخَذَ بِرَأْسِ and seiged by the head of
 أَخِيهِ يُجْرُهُ إِلَيْهِ his brother dragging⁹ to him.
 قَالَ ابْنُ أُمِّ He said: "Son of my mother,
 إِنَّ الْقَوْمَ indeed the people treated me
 أَسْضَعَعُونِي وَكَادُوا as weak¹⁰ and were about
 يَقْتُلُونَنِي to kill me.
 فَلَا تَشْمِتْ بِكَ So do not make a fun¹¹ of me

1. سقط في *suqūta fī 'aydīhi/'aydīhim* is a phrase meaning to be full of remorse, to repent deeply and be at a loss.
2. i. e., from the right way. ضلوا *ḍallū* = they went astray, strayed, lost way, erred (v. iii. m. pl. past from *ḍalla* [*ḍalāl/ḍalālah*], to loose one's way. See at 5:77, p. 368, n. 5).
3. خاسرين *khāsirīn* (acc./gen. of *khāsirān*, sing. *khāsir*) = losers, those in loss (active participle from *khasara* [*khusr/khasār/khasārah/khusrān*] to lose. See at 7:92, p. 502, n. 3).
4. غضبان *ghaḍbān* (s.; pl. غضاب *ghidāb*) = enraged, furious, infuriated, indignant, angry. See *ghaḍiba* at 5:61, p. 360, n. 2.
5. أسف *'asīf* = grieved, regretful, sorry.
6. خلفتم *khalaftum* = you succeeded, came after, took the place of (v. ii. m. pl. past from *khalafa* [*khalaf/khilāfah*], to come after, to follow, to succeed. See *ukhluf* at 7:142, p. 517, n. 8).
7. i. e., by not waiting till the return of Mūsā (p.b.h.) and worshipping an image in disregard of the instructions given to them not to worship anyone except Allah. عجلتم *'ajiltum* = you speeded, acted before, outstripped, forestalled (v. ii. m. pl. past from *'ajila* [*'ajal/'ajalah*], to hasten. See *tasta/jilūna* at 6:57, p. 413, n. 9).
8. ألقي *'alqā* = he threw, cast down, flung, plunged, posed, set forth, offered (v. iii. m. s. past in from IV of *laqiya* [*liqā'* /*luqyān* /*luqy/luqyah/luqan*], to meet. See at 7:107, p. 507, n. 1).
9. يجر *yajurru* = he drags, draws, pulls (v. iii. m. s. impfct. from *jarra* [*jarr*], to draw, to pull).
10. استضعفوا *istad'afū* = they deemed weak, treated as weak, (v. iii. m. pl. past from *istad'afa*, form X of *da'ufa* [*du'f/da'f*], to be weak. See *yustad'afūna* at 7:137, p. 515, n. 4).
11. لا تشمت *lā tushmit* = do not make a fun of, make an object of malicious pleasure (v. ii. m. s. imperative (prohibition) from *'ashmata*, form IV of *shamita* [*shamātu/shamātah*], to rejoice at the misfortune of someone).

الْأَعْدَاءَ for the enemies¹

وَلَا تَجْعَلْنِي مَعَ nor place me with

الْقَوْمِ الظَّالِمِينَ the transgressing people."²

قَالَ رَبِّ 151. He said: "My Lord,

أَغْفِرْ لِي وَلِإِخِي forgive me and my brother

وَادْخُلْنَا فِي and enter³ us into Your mercy,

رَحْمَتِكَ for You are the Most

وَأَنْتَ أَرْحَمُ Merciful of the merciful."

الرَّحِيمِ

Section (Rukū') 19

إِنَّ الَّذِينَ أَخَذُوا 152. Verily those who took

أُفٍّ⁴ the calf,

سَيَّأَلَهُمْ there shall get hold⁵ of them

غَضَبٌ مِنْ رَبِّهِمْ wrath⁶ from their Lord and

وَذِلَّةٌ فِي الْحَيَاةِ الدُّنْيَا ignominy⁷ in the worldly life.

وَكَذَلِكَ نَجْزِي And thus We requite⁸

الْمُفْعِرِينَ the falsehood-inventors.⁹

وَالَّذِينَ عَمِلُوا 153. And those who do

السَّيِّئَاتِ ثُمَّ bad deeds¹⁰ and then

تَابُوا مِنْ بَعْدِهَا turn in repentance¹¹ after

وَأَمَّنُوا that¹² and believe –

1. أعداء 'a'dā' (pl.; s. *aduww*) = enemies, foes, adversaries. See at 4:44, p. 260, n. 15.

2. i. e., those who worshipped the image of the calf in disregard of the instructions given to them. Setting partners with Allah is a grave transgression (*zulm*). ظالِمِينَ *ẓālimīn* (acc./gen. of *ẓālimūn*, sing. *ẓālim*) = transgressors, wrong-doers, unjust persons (active participle from *ẓalama* [*zulm*], to transgress, do wrong. See at 7:148, p. 520, n. 10).

3. ادخل 'adkhl = enter (in the transitive sense), admit (v. ii. m. s. imperative from IV of *dakhala* [*dukhāl*], to enter. See *yadkhlū* at 7:46, p. 483, n. 6).

4. i. e., took up the calf for worshipping it. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha' [*akhdh*], to take. See at 7:51, p. 484, n. 10).

5. يَأْتِي *yanālu* = he or it reaches, attains, gets hold of, affects (v. iii. m. s. impfct. from *nāla* [*nayl/mandāl*], to reach, attain. See at 7:49, p. 484, n. 3).

6. غَضَبٌ *ghaḍab* = wrath, fury, anger, indignation. See at 7:71, p. 493, n. 6.

7. ذِلَّةٌ *dhillah* = ignominy, debasement, depravity. See at 3:112, p. 199, n. 11.

8. نَجْزِي *najzi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jazā* [*jazā'*], to recompense. See at 7:40, p. 480, n. 9).

9. i. e., innovators who introduce anything new in the *dīn* (*bid'ah*), without any basis in *sharī'ah* (*Mukhtasar Tafsi'r al-Qāsimī*, p. 169). مُفْعِرِينَ

muftarīn (pl.; acc./gen. of *muftarūn*; s. *muftarin*) = fabricators, calumniators, falsehood-inventors (act. participle from *iftarā*, form VIII of *farā* [*fary*], to cut lengthwise. See *iftaraynā* at 7:89, p. 500, n. 10).

10. سَيِّئَاتٍ *sayyi'āt* (pl.; s. *sayyi'ah*) = evil deeds, misdeeds, bad sides, offences, sins. See at 5:12, p. 334, n. 6.

11. تَابُوا *tābū* = they returned, turned in repentance (v. iii. m. pl. past from *tāba* [*tawb/tawbah/matāb*]. See at 5:34, p. 345, n. 7).

12. i. e., without delaying after the realization of the fault.

إِنَّ رَبَّكَ مِنْ بَعْدِهَا verily your Lord is after that
لَعَفُورٌ definitely Most Forgiving,
رَحِيمٌ Most Merciful.

وَلَمَّا سَكَتَ 154. And when there calmed
عَنْ مُوسَى الْغَضَبُ down¹ the anger² in Mûsâ
أَخَذَ الْأَلْوَاحَ he took up the tablets,³
وَفِي نُسخَتِهَا for in their transcript⁴
هُدًى وَرَحْمَةً were guidance and mercy
لِلَّذِينَ هُمْ لِرَبِّهِمْ for those who are of their
يَرْهَبُونَ Lord in dread.⁵

وَأَخْتَارَ مُوسَى 155. And Mûsâ selected⁶
قَوْمَهُ سَبْعِينَ رَجُلًا for his people seventy men
لِمِيقَاتِنَا for Our appointed time;⁷
فَلَمَّا أَخَذَتْهُمُ and when there seized⁸ them
الْزَلْزَلَةُ the severe earthquake⁹
قَالَ رَبِّ he said: "My Lord, were
لَوْ شِئْتَ You to will, you could have
أَهْلَكْتَهُمْ مِنْ قَبْلُ destroyed¹⁰ them before,
وَأَنَا and me too.
أَتُهْلِكُنَا يَا Would you destroy¹¹ us for
فَعَلَّ السُّفَهَاءُ مِنَّا what the fools¹² of us did?

1. سَكَتَ *sakata* = he or it became silent, calmed, calmed down, subsided (v. iii. m. s. past from *sukûti* / *sukûti*, to be silent, quiet).

2. غَضَبٌ *ghaḍab* = wrath, fury, anger, indignation. See at 7:152, p. 522, n. 6.

3. ألْوَاحٌ *'alwâḥ* (pl.; s. لوح *lawḥ*) = boards, tablets, slabs, blades, sheets, planks.

4. نسخة *nuskhah* (s.; pl. نسخ *nusakh*) = transcript, copy.

5. يَرْهَبُونَ *yarhabûna* = they dread, are in dread of, hold in awe, fear (v. iii. m. pl. impfct. from *rahib* / *rahab* / *ruhb* / *rahbah*), to fear, to be frightened. See *irhabûni* at 2:40, p. 21, n. 1).

6. Mûsâ (p.b.h.) selected seventy of the leading men of the Children of Isrâ'îl and went with them to Mount Sinai to ask Allah's forgiveness for them. اخْتَارَ *ikhtâra* = he selected, chose, picked, elected (v. iii. m. s. past in form VIII of *khâra* [*khayr*], to chose, to prefer).

7. مِيقَاتٍ *miqât* (sing.; pl. *mawâqit*) = appointed time/ term, meeting point, venue, deadline, timetable. See *mawâqit* at 7:142, p. 517, n. 7.

8. On going to Mount Sinai at the appointed time the people demanded to see Allah with their eyes. Hence a severe earthquake seized them and they fell dead. أَخَذَتْ *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See *yattakhidhû* at 7:146, p. 519, n. 10).

9. رَجْفَةٌ *rajfah* = severe earthquake, tremor. See at 7:91, p. 501, n. 8.

10. أَهْلَكَتَ *'ahlakta* = you destroyed, devastated, ruined (v. ii. m. s. past from *'ahlaka*, form IV of *halaka* [*halk* / *hulk* / *ahlukah*], to destroy. See *'ahlaknâ* at 7:4, p. 466, n. 5).

11. تُهْلِكُ *tuhluku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*. See n. 10 above).

12. سَفَهَاءُ *sufahâ* (pl.; sing. سَفِيهٌ *sufih*) = fools, stupid, impudent, incompetent. See at 4:5, p. 238, n. 7.

إِنْ هِيَ إِلَّا فِتْنَتُكَ It was nought but Your trial¹

فُضِّلُ بِهَا whereby You let go astray²

مَنْ تَشَاءُ whom You will

وَتَهْدِي مَنْ تَشَاءُ and guide whom you will.

أَنْتَ وَلِيُّنَا You are our Guardian-

مَافْغِرُ لَنَا Protector;³ so forgive us

وَارْحَمْنَا and have mercy on us,

وَأَنْتَ for You are

خَيْرُ الْغَافِرِينَ the Best Forgiver of all.

وَاكْتُبْ لَنَا فِي 156. And write for us

هَذِهِ الدُّنْيَا حَسَنَةً in this world good thing,⁴

وَالْآخِرَةِ and in the hereafter.

إِنَّا هُنَا إِلَيْكَ We have returned⁵ to You."

قَالَ عَذَابِي He said: "My punishment,

أُصِيبُ بِهِ مَنْ أَشَاءُ I inflict⁶ it on whom I will,

وَرَحْمَتِي and My mercy,

وَسِعَتْ كُلَّ شَيْءٍ it encompasses⁷ everything.

فَسَأَكْتُبُهَا لِلَّذِينَ So I shall write that for those

يَنْقُوتُونَ who guard themselves⁸

وَيُؤْتُونَ الزَّكَاةَ and pay zakâh,

وَالَّذِينَ هُمْ and those who

يَبْتَغِينَا يُؤْمِنُونَ believe in Our revelations."⁹

1. *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 6:23, p. 399, n. 10.

2. *tudillu* = you let go astray, mislead, delude, get lost (v. ii. m. s. impfct. from '*adalla*, form IV of *qalla* [*qalâli/qalâlah*], to loose one's way. See *qalla* at 7:37, p. 478, n. 9).

3. *waliyy* (s.; pl. *'awliyâ'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 6:127, p. 445, n. 1).

4. *ḥasanah* (s.; pl. *ḥasanât*) = good thing, good deed (deed enjoined and approved by the Qur'ân and *sunnah*), benefaction. See at 7:131, p. 513, n. 1.

5. *hudnâ* = we returned, were guided (v. i. pl. past from *hâdu* [*hawd*], to return, to be guided, to be a Jew).

6. *uṣṭibu* = I hit, strike, inflict, reach (v. i. pl. past from '*aṣāba* form IV of *ṣāba* [*ṣawb / ṣayyabāh*], to hit the mark, to be right. See '*aṣabnâ* at 7:100, p. 504, n. 9).

7. *wasi'at* = she or it encompassed, enclosed, held, accommodated, contained, (v. iii. f. s. past from *wasi'a* [*wasā'h/ṣa'h*], to be wide. See *wasi'a* at 7:89, p. 501, n. 2).

8. *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqāyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

9. *'āyât* (sing. '*āyah*) = signs, miracles, revelations, evidences. See at 7:72, p. 494, n. 2.

- الَّذِينَ يَتَّبِعُونَ 157. Those who follow¹
 الرَّسُولَ the Messenger,
 الَّذِي لَا يُمِئُ the unlettered² Prophet—
 الَّذِي يَجِدُونَهُ whom they find³
 مَكْتُوبًا عِنْدَهُمْ written down with them
 فِي التَّوْرَةِ in the *Tawrah*
 وَالْإِنْجِيلِ بِأَمْرِهِمْ and the Gospel⁴ – bidding
 إِلَيْهِمُ إِلَى الْمَعْرُوفِ them to the approved⁵
 وَيَنْهَاهُمْ and forbidding to them
 عَنِ الْمُنْكَرِ the disapproved;⁶
 وَيَجْعَلُ لَهُمُ and making lawful⁷ for them
 الطَّيِّبَاتِ the good things⁸
 وَيُحَرِّمُ عَلَيْهِمُ and prohibiting on them
 الْفَاحِشَاتِ the filthy things,⁹ and
 يَضَعُ عَنْهُمْ ridding¹⁰ them of
 إِصْرَهُمْ وَالْأَغْلَالَ their burden¹¹ and the fetters¹²
 الَّتِي كَانَتْ عَلَيْهِمْ that were on them.
 فَالَّذِينَ آمَنُوا بِهِ So those who believe in him,
 وَعَزَّزُوا وَفَصَّرُوا and support¹³ and help him,
 وَاتَّبَعُوا النُّورَ and follow the light¹⁴ that has
 أُنْزِلَ مَعَهُ been sent down with him,
 أُولَئِكَ هُمْ such are the ones who
 الْمُفْلِحُونَ will be successful.

1. يَتَّبِعُونَ *yattabi'ûna* = they follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 6:116, p. 440, n. 7).
2. i. e., Muhammad, peace and blessings of Allah be on him. أُمِّي *'ummyy* (s.; pl. *'ummiyyân*) = unlettered, unscribed, illiterate. See *'ummiyyîn* at 3:76, p. 185, n. 1).
3. يَجِدُونَهُ *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 4: 173, p. 323, n. 1).
4. i. e., mentioned by name as well as by description of his qualities (See Abdul Ahad Dawud, *Muhammad in the Bible*, 3rd edition, Doha, 1980).
5. مَعْرُوفٌ *ma'rûf* = known, well-known, fairness, equity, kindness, approved by *sharî'ah* (passive participle from *'arafa'*/*arifa* [*ma'rifah* / *'irfân*], to know, to recognize. See at 4:25, p. 251, n. 6).
6. مُنْكَرٌ *munkar* (pl. *munkarât*) = detested, disapproved, abominable, abomination. See at 5:79, p. 369, n. 4.
7. يَجْعَلُ *yuḥillu* = he makes lawful, allows (v. iii. m. s. impfct. from *'ahalla*, form IV of *ḥalla* [*ḥall/ḥill*], to be allowed. See *'ahalla* at 5:87, p. 372, n. 11).
8. i. e., in respect of food, marriage, dress, conduct and social relationships.
9. i. e., in respect of the things mentioned in n. 8 above. خَبَائِثٌ *khabâ'ith* (pl.; s. *khabîth*) = bad, evil, vicious, noxious, malignant, filthy things. See *khabîth* at 5:100, p. 379, n. 8.
10. يَضَعُ *yadâ'u* = he places, puts down, lays, lays off [followed by *'an* the verb gives the sense of ridding, unburdening, taking off] (v. iii. m. s. impfct. from *wada'a* [*wad'*], to place, to put down. See *ida'a* at 4:102, p. 290, n. 5).
11. إِصْرٌ *'isr* (pl. *âṣâr*) = burden, load, bond. See at 3:81, p. 188, n. 1).
12. i. e., the hard provisions of the previous laws. أَغْلَالٌ *'aghlâl* (pl.; s. *ghull*) = fetters, shackles, manacles, iron collars.
13. عَزَّزُوا *'azzarû* = they supported, aided (v. iii. m. pl. past from *'azara* [*'azr*], to reprove, to prevent).
14. i. e., the light of guidance, the Qur'ân.

Section (Rukû') 20

قُلْ يٰٓاَيُّهَا النَّاسُ 158. Say: " O mankind,

إِنِّى رَسُولُ اللَّهِ I am the Messenger of Allah

إِلَيْكُمْ جَمِيعًا to you all -²

الَّذِى لَهُ He to Whom belongs

مُلْكُ السَّمٰوٰتِ the dominion¹ of the heavens

وَالْاَرْضِ and the earth.

لَا اِلٰهَ اِلَّا هُوَ No deity is there except He.

يُحْيِى He gives life³

وَيُمِيتُ and causes death.⁴

فَآمِنُوْا بِاللّٰهِ So believe in Allah

وَرَسُوْلِهِ and His Messenger,

الَّذِىْ اَلَمَّ بِالَّذِىْ the unlettered⁵ Prophet

يُؤْمِنُ بِاللّٰهِ who believe in Allah

وَكَلِمٰتِهِ and His words.⁶

وَاتَّبِعُوْهُ لَعَلَّكُمْ And follow⁷ him that you

تَهْتَدُوْا may be guided aright.⁸

وَمِنْ قَوْمِ مُوسٰى 159. And of Mûsâ's people

اُمَّةٌ there is a community⁹

يَهْدُوْنَ بِالْحَقِّ who guide¹⁰ with the truth

وَبِهِ يَعْدِلُوْنَ and with it mete out justice.¹¹

1. Muḥammad, peace and blessings of Allah be on him, was the Messenger of Allah to mankind as a whole, not to any particular people or country; and the message and teachings he delivered are meant for mankind as a whole.

2. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. ملك *mulk* =

dominion, kingship, monarchy, right of possession, ownership. See at 5:120, p. 390, n.11.

3. i. e., the power to give life and cause death belongs solely to Him. يحيى *yuhyî* = he gives life revivifies, saves life, (v. iii. m. s. impfct. from 'ahyâ, form IV of ḥayya [ḥayah], to live. See *nastahî* at 7:127, p. 511, n. 7).

4. يميت *yumitu* = he causes death, puts to death (v. iii. m. s. impfct. from 'amâta, form IV of mâta [mawi], to die. See at 3:156, p. 217, n. 7).

5. أمى *'ummyy* (s.; pl. 'ummiyyân) = unlettered, unscriptured, illiterate. See 'ummiyyîn at 7:157, p. 525, n. 2).

6. i. e., all that is communicated to him and all that was communicated to the previous Prophets by Allah.

7. The 'ayah addresses the creation in general. اتبعوا *ittabi'û* = you (all) follow, pursue, be on the track (v. ii. m. pl. imperative from *ittaba'û*, form VIII of *tabi'û* [ataba'/tabâ'ah], to follow. See at 7:2, p. 466, n.1).

8. اتخذوا *tahtadûna* = you (all) get guided, guide yourselves, are guided aright, find the way (v. ii. m. pl. impfct. from *ihtadâ*, form VIII of *hadâ* [hady / hudan / hidâyah], to guide, to show. See *tahtadû* at 6:97, p. 432, n. 2).

9. أمة *'umma* (pl. *'umam*) = community, people, nation, generation, species, class, category. See at 5:48, p. 354, n. 1.

10. i. e., guide themselves and their people who follow them. يهدون *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ*. See n. 8 above).

11. يعدلون *ya'dillûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from 'adala ['adl/'adâlah], to be just/equal. See at 6:150, p. 456, n. 8).

وَقَطَعْنَهُمْ 160. And We carved¹ them²

إِثْنَتَيْ عَشْرَةَ أَسْبَاطًا into twelve tribes³

أُمَمًا as communities⁴ and

وَأَوْحَيْنَا إِلَىٰ مُوسَىٰ We communicated to Mûsâ

إِذْ أَسْتَشَفَّهُ قَوْمُهُ when his people asked him

أَبِ أَضْرِبَ for water⁵ that you strike

بِعَصَاكَ الْكَعْبَجَرِ with your stick the rock.

فَأَنْبَسَتْ مِنْهُ So there gushed⁶ out from it

إِثْنَتَا عَشْرَةَ عَيْنًا twelve springs.

فَدَعَلَمَ كُلُّ أَنَاثٍ Every people⁷ had known

مَشْرِبُهُمْ their drinking place.⁸

وَوَلَّلْنَا And We cast as shadow⁹

عَلَيْهِمُ الْغَمَمَ over them the clouds¹⁰

وَأَنْزَلْنَا عَلَيْهِمُ and sent down on them

الْمَنَّاءَ وَالسَّلْوَىٰ the manna and the salwâ.¹¹

كُلُوا مِنْ طَيِّبَاتِ "Eat of the good things of

مَا رَزَقْنَاكُمْ what We have granted you."

وَمَا ظَلَمُونَا And they wronged¹² Us not,

وَلَكِنْ كَانُوا to themselves

أَنْفُسَهُمْ

يَظْلِمُونَ doing wrong.

وَإِذْ قِيلَ لَهُمْ 161. And when it was said to

أَسْكُنُوا هَذِهِ them: "Inhabit¹³ this hamlet¹⁴

الْقَرْيَةَ

1. قطعنا *qaffa' nâ* = we cut into pieces, carved (v. i. pl. past from *qaffa'a*, form II of *qafa'a* [*qat'*], to cut. See '*uqaffi'anna* at 7:124, p. 510, n. 7).

2. i. e., the Children of Isrâ'îl.

3. أسباط '*asbât* (sing. *sibt*) = grandsons, the 12 tribes of the Israelites, so called because they arose out of the 12 sons of Ya'qûb (p.b.h.). See at 4:136, p. 318, n. 1.

4. أم '*umam* (pl.; s. *umma*) = communities, nations, peoples, generation. See '*ummah* at 6:38, p. 415, n. 1; 5:48, p. 354, n. 1.

5. i. e., during their sojourn in al-Tih. استسقى *istasqâ* = he asked for a drink, asked for water (v. iii. m. s. past in form X of *saqâ* [*sagya*], to drink, to give a drink, to make someone drink. See at 2:60, p. 27, n. 17).

6. انبجست *inbajsat* = she or it gushed out, poured forth abundantly (v. iii. f. s. past from *inbajsa*, form VII of *bajasa* [*bajs*], to cause to flow).

7. i. e., each of the twelve tribes. أناس '*unâs* = people, folk. See at 7:82, p. 497, n. 10.

8. مشرب *mashrab* (pl. *mashârîb*) = drinking place, drink, drinking trough. See at 2:60, p. 28, n. 6.

9. ووللنا *zallalnâ* = we caused to give shade, cast as shade, screened (v. i. pl. past from *zallala*, form II of *zalla* [*zall/zulûl*], to be, to continue. In its forms II and IV the verb means to shade, to screen. See at 2L57, p. 26, n. 9).

11. من *manna* and سلوى *salwâ* are said to be respectively a honey-like substance and a kind of bird or they stand for all the good foods provided for them. See at 2:57, p. 26, n. 12.

12. i. e., by not being grateful and not abiding by the instructions given to them. ظلموا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See at 7:103, p. 506, n. 3).

13. اسكنوا *uskunû* = you (all) live, dwell, inhabit, abide (v. ii. m. pl. imperative from *sakana* [*sakan*] to live, to inhabit. See *uskun* at 7:19, p. 470, n. 7).

14. i. e., Bayt al-Maqdis. قرية *qaryah* (s.; pl. *quray*) = habitation, town, village, hamlet. See at 7:88, p. 500, n. 7.

وَكُلُوا مِنْهَا and eat¹ of there

حَيْثُ شِئْتُمْ wherever you like;

وَقُولُوا حِطَّةٌ and say: "Forgiveness",²

وَادْخُلُوا الْبَابَ and enter the gate

سُجَّدًا prostrating yourselves,³

نَغْفِرَ لَكُمْ We shall forgive you

خَطِيئَتِكُمْ your sins.⁴

سَرَّيْدُ We shall make an increase⁵

لِلْمُحْسِنِينَ for the righteous.⁶



فَبَدَّلَ 162. But there substituted⁷

الَّذِينَ ظَلَمُوا those who transgressed

مِنْهُمْ of them

قَوْلًا غَيْرَ الَّذِي a saying other than that

قِيلَ لَهُمْ said to them.

فَأَرْسَلْنَا عَلَيْهِمْ So We sent⁸ on them

رِجْزًا مِنَ السَّمَاءِ a retribution⁹ from the sky

بِمَا كَانُوا because they went on

يَظْلِمُونَ transgressing.¹⁰

Section (Rukū') 21

وَسْأَلْهُمْ عَنِ 163. And ask them about

الْحَمَلَةِ الَّتِي كَانَتْ the hamlet that was

حَاضِرَةَ الْبَحْرِ standing¹¹ by the sea –

1. *kulū* = you (all) eat (v. ii. m. pl. imperative from *'akala* [*'akl*], to eat. See at 2:167, p.79, n. 6).

2. *ḥiṭṭah* = relief, mitigation (it is here an abbreviation of *ḥuṭṭa* *ḥuṭṭa* 'annā *dhunūbanā* = remove from us our sins, i. e., forgive us. See at 2:58, p. 27, n. 8.

3. *sujjad* (pl., s. *sājīd*) = those who prostrate themselves (active participle from *sajada* [*sujūd*], to prostrate oneself. See *sājidīn* at 7:120, p. 509, n. 10.

4. *khaṭi'āt* (pl.; s. *khaṭi'ah*) = wrongs, mistakes, faults, sins. See *khaṭi'ah* at 4:111, p. 283, n. 8.

5. *naẓidu* = we increase, enhance, give more (v. i. pl. impfct. from *zāda* [*ziyādah*], to grow, to increase. See at 2:58, p. 27, n. 10).

6. *muḥsinīn* = (acc. /gen. of *muḥsinīn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasana* [*ḥusn*], to be good. See at 6:84, p. 425, n. 10).

7. *baddala* = he changed, altered, substituted (v. iii. m. s. past in form II of *badala* [*badal*], to replace. See at 2:59, p. 27, n. 12). The defiant Israelites changed the words of repentance they were asked to utter substituting them for something else showing disrespect and disregard of the command of Allah.

8. *'arsalnā* = we sent out, despatched, discharged (v. i. pl. past from *'arsala*, form IV of *rasila* [*rasal*], to be long and flowing. See at 7:59, p. 489, n. 1).

9. *rijz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

10. *yazlimūna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *zalama* [*zalm/zulm*], to do wrong. See *yuzlamūna* at 7:9, p. 467, n. 11).

11. *hāḍirah* (f.; m. *hāḍir*) = on the spot, instant, present, settled, resident (active participle from *ḥaḍara* [*ḥuḍūr*], to be present. See *ḥaḍara* at 2:282, p. 149, n. 5). The settlement referred to was either Aylah or Madyan or Tabriyyah.

إِذْ يَعْتَدُونَ when they transgressed¹
 فِي السَّبْتِ إِذْ about the Sabbath—
 فَأَتَتْهُمْ حَيْثُ أَتَتْهُمْ when their fish² came to them
 عَلَى يَوْمِ سَبْتِهِمْ on their Sabbath day appear-
 ings and coming near;³ and
 وَلَئِنْ سَأَلْتَهُمْ the day they sabbatised⁴ not
 لَأَتَيْنَهُمْ these did not come.
 كَذَلِكَ بَلَّوْنَهُمْ Thus did We try⁵ them, for
 بِمَا كَانُوا يَفْسُقُونَ they used to sin defiantly.⁶



وَإِذْ قَالَتْ 164. And when
 أُمَّةٌ مِنْهُمْ a group of them said:
 لِمَ نَعِظُونَ قَوْمًا "Why you exhort⁷ a people
 اللَّهُ مَهْلِكُهُمْ Allah is going to destroy⁸
 أَوْ مُعَذِّبُهُمْ or chastise⁹
 عَذَابًا شَدِيدًا with a severe punishment?"
 قَالُوا مُعِذْرَةٌ لَنَا They said: "As an excuse¹⁰
 إِلَىٰ رَبِّكَ وَعَلَّامَةٌ to Your Lord and that they
 يَنْفَعُونَ might be on their guard."¹¹

فَلَمَّا نَسُوا 165. So when they forgot¹²
 مَاذُكِّرُوا بِهِ what they were reminded of
 أَنْجَيْنَا الَّذِينَ We saved those who

1. i. e., by capturing fish on the Sabbath day. يعدون *ya'dūna* = they transgress, act unjustly, assail, wrong (v. iii. m. pl. impfct. from 'adā ['adw], to speed. See *mu'tadīn* at 7:55, p. 487, n. 8).

2. حيتان *hītān* (pl.; s. حوت *hūt*) = fish, whales.

3. i. e., appearing above water and coming near the shore. شرع *shurra'* (pl.; s. *shāri'*) = appearing and coming near (act. participle from *shara'a* [*shurū' / shar'*], to start, to enact).

4. يسيبتون *yasbitūna* = they sabbatise, keep the Sabbath (v. iii. m. pl. impfct. from *sabata*, to rest, to keep the Sabbath).

5. نبلو *nablū* = we try, put to test (v. i. pl. impfct. from *balā* [*balw / balā'*], to test, to try. See *yablūa* at 6:165, p. 464, n. 4).

6. يفسقون *yafsuqūna* = they sin defiantly, renounce obedience, stray from the right course (v. iii. m. pl. impfct. from *fasaqa* [*fisq / fusūq*], to stray from the right course, to renounce obedience. See at 6:49, p. 410, n. 3).

7. The 'ayah refers to the conversation between two groups of the people of the hamlet who did not violate the Sabbath, one group exhorting the violators not to do so. تعظون *ta'izūna* = you exhort, advise, admonish (v. ii. m. pl. impfct. from *wa'aza* [*wa'z*], to admonish, to preach. See *ya'izu* at 4:59, p. 1266, n. 11).

8. مهلك *muhlik* = one who destroys, destructive, annihilating (act. participle from 'ahlaka, form IV of *halaka* [*halk / hulk / halāk / ahlukah*], to perish. See at 6:131, p. 447, n. 1).

9. معذب *mu'adhhib* = one who punishes (act. participle from 'adhdhaba, form II of 'adhaba ['adhb], to obstruct. See *yu'adhhibu* at 5:23, p. 347, n. 11).

10. i. e., of performing the duty of giving good advice. معذرة *ma'dhirah* = excuse, pardon.

11. يفتنون *yattaqūna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqā*, form VIII of *waqa* [*waqy / wiqāyah*], to guard, to protect. See at 6:69, p. 418, n. 5).

12. نسوا *nasū* = they forgot, became oblivious (v. iii. m. pl. past from *nasiya* [*nasy / nisyān*], to forget. See n. 4 above; also at 7:51, p. 485, n. 12).

يَنْهَوْنَ عَنِ السُّوءِ who held back¹ from the evil
وَأَخَذْنَا الَّذِينَ ظَلَمُوا
عَذَابٍ بَئِيسٍ a miserable³ punishment,
يَمَّا كَانُوا يَفْسُقُونَ for they used to sin defiantly.



فَلَمَّا عَصَوْا 166. And when they excee-
دَافَ عَنَّا ded all bounds⁴ of what
نُحَايَهُ they were prohibited⁵ from,
فَلَنَأْمُرَنَّهُمْ كُنُوفًا We said to them: "Be you all
فِرْدَاقًا خَسِيسًا apes⁶ despicable."⁷



وَإِذْ 167. And [recall] when
تَأَذَّرَ رَبُّكَ Your Lord proclaimed⁸ He
لَيُبَعَثَنَّ would surely be raising⁹
عَلَيْهِمْ إِلَى against them till
يَوْمَ الْقِيَامَةِ the Day of Resurrection
مَنْ يَسُومُهُمْ those who would inflict¹⁰ on
سُوءَ الْعَذَابِ them the evil of punishment.
إِنَّ رَبَّكَ لَسَرِيعٌ Your Lord is indeed quick¹¹
الْعِقَابِ in punishing;¹² and He is
لَمَغْفُورٌ indeed Most Forgiving,
رَحِيمٌ Most Merciful.

1. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent, hold back (v. iii. m. pl. impfct. from *nahâ*, [nahw/nahy], to forbid. See at 6:26, p. 401, n. 1).

2. i. e., seized with punishment. أَخَذْنَا *'akhadhnâ* = we took, received, seized (v. i. pl. past from *'akhadha* [أخذ *'akhdh*], to take. See at 5:70, p. 364, n. 8).

3. بَئِيسٍ *ba'is* (s.; pl. *bu'asâ'*) = miserable, wretched.

4. عَصَوْا *'ataw* = they became insolent, recalcitrant, exceeded the limits (in disobedience) (v. iii. m. pl. past from *'atâ* [*'utâw/'utîy/'itîy*], to be insolent. See at 7:77, p. 496, n. 2).

5. نُحَايَهُ *nuhâ* = they were forbidden, prohibited, banned, proscribed (v. iii. m. pl. past passive from *nahâ* [nahw/nahy], to forbid. See at 6:28, p. 401, n. 13).

6. فِرْدَاقَ *qiradah* (sing. *qird*) = monkeys, apes. See at 5:61, p. 360, n. 3 and 2:65, p. 31, n. 5.

7. خَسِيسِينَ *khâsî'in* (accusative/genitive of *khâsî'ân*, sing. *khâsî'*) = the banished ones, those driven away, outcast, despicable, contemptible (active participle from *khâsa'a* [*khâs'*], to chase away. See at 2:65, p. 31, n. 6).

8. تَأَذَّرَ *ta'adhdhana* = announced, proclaimed (v. iii. m. s. past in form V of *'adhina* [*'idhn*], to allow, to permit, to listen. See *'adhdhana* at 7:44, p. 482, n. 5).

9. لَيُبَعَثَنَّ *la-yub'athanna* = he will surely raise, despatch, send out, resurrect (v. iii. m. s. impfct. emphatic from *ba'atha* [*ba'ih*], to send out, to raise. See *yub'athâna* at 7:14, p. 469, n. 5).

10. يَسُومُهُمْ *yasûmu* = he imposes, inflicts, subjects to (v. iii. m. s. impfct. from *sâma* [*sawm*], to impose, inflict, to offer for sale. See *yasûmûna* at 7:141, p. 516, n. 11).

11. سَرِيعٌ *sarî'* = prompt, expeditious, quick, speedy, rapid, swift. See at 6:165, p. 464, n. 5.

12. 2. i. e., those who defy and disobey Him. عِقَابٍ *'iqâb* = infliction of punishment, penalty. See at 6:165, p. 464, n. 6.

وَقَطَعْنَاهُمْ 168. And We carved¹ them
 فِي الْأَرْضِ أُمَمًا in the earth into nations.
 مِنْهُمْ الصَّالِحُونَ Of them some were righ-
 وَمِنْهُمْ دُونَ ذَلِكَ teous² and some otherwise.
 وَبَلَوْنَاهُمْ And We tried³ them
 بِالْحَسَنَاتِ وَالسَّيِّئَاتِ with weal⁴ and woe⁵
 لَعَلَّهُمْ يَرْجِعُونَ that they might return.⁶

فَخَلَفَ 169. Then there followed⁷
 مِنْ بَعْدِهِمْ خَلْفٌ after them successors⁸
 وَرَثُوا الْكِتَابَ who inherited the Book,
 يَأْخُذُونَ عَرَضَ taking the worldly⁹ thing of
 هَذَا الدُّنْيَا وَ يَقُولُونَ this vilest sort¹⁰ and saying:
 سَيَغْفِرْنَا "It will be forgiven us;"
 وَإِنْ يَأْتِهِمْ and if there comes to them
 عَرَضٌ مِثْلُهُ a stuff similar to it
 يَأْخُذُوهُ they grasp it.
 أَلَمْ يَتَّخِذُوا عَلَيْهِمْ Was there not taken on them
 مِيثَاقَ الْكِتَابِ the covenant¹¹ of the Book
 أَنْ لَا يَقُولُوا that they would not say of
 عَلَى اللَّهِ إِلَّا الْحَقَّ Allah ought but the truth,
 وَدَرَسُوا مَا فِيهِ and they study¹² what is in it?
 وَاللَّائِزِ الْآخِرَةُ And the hereafter abode

1. i. e., we cut into pieces, carved (v. i. pl. past from *qaṭṭa'a*, form II of *qaṭa'a* [*qat'*], to cut. See at 7:160, p. 527, n. 1).

2. *ṣāliḥ* (pl.; s. صالح *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalāḥ/ ṣulūḥ/ maṣlahah*], to be good, right, proper. See *ṣāliḥīn* at 6:85, p. 425, n. 11).

3. *balawna* = we tried, put to test (v. i. pl. past from *balā* [*balw / balā'*], to test, to try. See *nabla* at 7:163, p. 529, n. 5).

4. *ḥasanāt* (pl.; s. حسنة *ḥasanah*) = good things, good deeds, benefaction, advantages [here it means weal or good fortune]. See *ḥasanah* at 7:156, p. 524, n. 4.

5. *sayyi'āt* (pl.; s. سيئة *sayyi'ah*) = evil deeds, misdeeds, offences, sins, bad sides [here it means misfortune or woe]. See at 7:153, p. 522, n. 10.

6. i. e., to obedience, by leaving the way of sin and disobedience. *yarji'ūna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujū'*] to come back, return. See at 3:72, p. 183, n. 6).

7. *khalafa* = he came after, followed, succeeded, came after, took the place of (v. iii. m. s. past from [*khalaf/khilāfah*], to come after, to follow, to succeed. See *khalāfūm* at 7:150, p. 521, n. 6).

8. *khalf* = rear, rear part, successors, those behind. See at 7:17, p. 469, n. 11.

9. The allusion is to the Jews' taking of bribes and similar worldly considerations for tampering with or concealing what was written in the *Tawrah*. *'araḍ* (s.; pl. أعراض *'a'rād*) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11.

10. *'adnā* = nearer, closer, lower, nether, viler, vilest. Elative form of *dānin*. See at 5:2107, p. 383, n. 11.

11. *mithāq* (pl. ميثاق *mawāthiq*) = covenant, pact, treaty. See at 5:70, p. 364, n. 9).

12. *darasū* = they studied, learnt (v. iii. m. pl. past from *darasa* [درس *dars*], to study, to efface. See *darasta* at 6:105, p. 1435, n. 11).

حَيْرَ لَدَيْكَ is better¹ for those who

يَنْقُونَ fear Allah.²

أَفَلَا تَعْقِلُونَ Will you not then realize?³

وَالَّذِينَ يَسْكُونُونَ 170. And those who hold

بِالْكِتَابِ fast⁴ by the Book and

وَأَقَامُوا الصَّلَاةَ properly perform⁵ the prayer,

إِنَّا لَا نَضِيعُ We shall surely not frustrate⁶

أَجْرَ الْمُصْلِحِينَ the reward of the rectifiers.⁷

وَإِذْ 171. And [recall] when

نَنفَخَ الْفُجَارَ We lifted⁸ the mountain

فَوْقَهُمْ above them

كَأَنَّهُ بَطْلَةٌ as if it were a canopy⁹

وَوَظَنُوا أَنَّهُ and they thought¹⁰ that it was

وَأَفْعُ يَوْمٍ going to fall¹¹ on them.

خُذُوا مَا آتَيْنَاكُمْ "Hold what We have given

بِقُوَّةٍ you with force and

وَاذْكُرُوا مَا فِيهِ remember what is therein,

لَعَلَّكُمْ تَتَّقُونَ that you might fear Allah."

Section (Rukû') 22

وَإِذْ 172. And [recall] when

أَخَذَ مِنْكَ your Lord took from

بَنِي آدَمَ the Children of 'Âdam, from

1. خير *khayr* = good, better, best. See at 4:169, p. 320, n. 4.

2. يتقون *yattaqûna* = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 7:164, p. 529, n. 11).

3. تفقون *ta'qilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from *'aqala* ['aql], to be endowed with reason. See at 6:151, p. 457, n. 10).

4. يسكون *yumassikûna* = they hold, hold fast (v. iii. m. pl. impfct. from *massaka*, form II of *'amsaka* [mask], to hold, to grab. See 'amsakna at 5:4, p. 329, n. 1).

5. أقاموا *'aqâmû* = they performed, straightened, made rise, set up (v. iii. m. pl. pastfrom *'aqâma*, form IV of *qâma* قَامَ *qawmah*/قَامَ *qiyâm*) to get up, stand up. See at 5:66, p. 362, n. 10).

6. نضيع *nuḍī'u* = we ruin, let perish, let go in vain, frustrate, thwart (v. i. s. impfct. from *'aḍâ'a*, form IV of *ḍâ'a* [ḍay/ḍiyâ], to get lost. See 'uḍī'u at 3:195, p. 232, n. 14).

7. i. e., those who rectify their faults and reform themselves. مصلحين *muṣliḥîn* (acc./gen. of *muṣliḥûn*) = peace-makers, those who set things right, reformers, rectifiers (active participle from *'aṣlahâ*, to set right, to compose differences; form IV of *ṣalaha/ṣaluḥa* [ṣalâh/ṣulûḥ/ṣalâhiyah/maṣlahah], to be good, right, proper, in order).

8. See 2:63, 93. نافعنا *nataqnâ* = we raised, lifted (v. i. pl. past from *nataqa* نَتَقَ *natq*), to lift).

9. ظلة *ẓullah* (s.; pl. ظلال *ẓulal*) = canopy, shade, awning, marquee.

10. ظنوا *ẓannû* = they thought, supposed, believed, presumed (v. iii. m. pl. past from *ẓanna* ظَنَّ *ẓann*], to think, to suppose. See *naẓunnu* at 7:66, p. 491, n. 10).

11. واقع *wâqī'* = that which falls, is about to fall, is going to occur (act. participle from *waqa'a* [waqy/wuqû], to fall. See *waqa'a* at 7:134, p. 514, n. 2).

ظُهُورِهِمْ ذُرِّيَّتَهُمْ their loins,¹ their progeny,²

وَأَشْهَدُهُمْ and made them bear witness³

عَلَىٰ أَنْفُسِهِمْ over themselves –

أَلَسْتُ بِرَبِّكُمْ "Am I not your Lord?"

قَالُوا بَلَىٰ شَهِدْنَا They said: "Yes, we testify" –

أَنْ تَقُولُوا lest you should say

يَوْمَ الْاِيقَامِ on the Day of Resurrection,

إِنَّا كُنَّا عَنْ هَذَا " We indeed were about it

غَافِلِينَ unaware."⁴

أَوْ تَقُولُوا 173. Or lest you should say:

إِنَّمَا أَشْرَكَ " There only set partners⁵ our

أَبَاءُؤُنَا مِنْ قَبْلُ وَكُنَّا fathers afore and we were

ذُرِّيَّةً مِنْ بَعْدِهِمْ descendants after them.

أَفَنُهِّلُكُمْ Will you then destroy⁶ us for

بِمَا فَعَلَ الْمُضِلُّونَ what the ⁷ lying ones did?"

﴿٧٣﴾

وَكَذَٰلِكَ نُفَصِّلُ 174. And thus We elucidate⁸

الْآيَاتِ وَلَعَلَّهُمْ the revelations and in order

يَرْجِعُونَ that they might return.⁹

﴿٧٤﴾

وَاتْلُ عَلَيْهِمْ 175. And recite¹⁰ unto them

تَبَأَ الَّذِي the account of him to whom

1. i. e., Allah created the progeny of 'Ādam generation after generation, each generation being produced from the loins of their predecessors. ظُهُور (sing. ظَهْر *zahr*) = backs, rears, rear sides. loins, spines. See at 6:146, p.454, n. 9).

2. ذُرِّيَّة *dhurriyah* (pl. *dhurriyāt/dharârîyy*) = offspring, progeny, children, descendant. See at 6:84, p. 425, n. 8).

3. i. e., in their original and natural state. أَشْهَد *'ash-hada* = he made testify/bear witness (v. iii. m. s. past in form IV of *shahida* [shuhūd], to witness. See *yash-hadûna* at 6:150, p. 456, n. 5).

4. غَافِلُونَ *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [ghaflah/ ghufûl], to neglect, to ignore. See at 6131, p. 447, n. 4).

5. أَشْرَكَ *'ashraka* = he set partners, associated, (v. iii. m. s. past in form IV of *sharika* [shirk/sharikah], to share. See *'ashrakû* at 6:148, p. 455, n. 5).

6. تَهْلِكُ *tuhliku* = you destroy, devastate, ruin (v. ii. m. s. impfct. from *'ahlaka*, form IV of *halaka* [halk/hulk/ahlukah], to destroy. See at 7:155, p. 523, n. 11).

7. i. e., those who falsely set partners with Allah and worship a multiplicity of gods. مُضِلُّونَ *mubtilûn* (pl.; s. *mubtil*) = lying ones, followers of falsehood (act. participle from *'abjala*, form IV of *bajala* [but/ baqlân], to be null/ false. See *bajala* at 7:118, p. 509, n. 5). The plea of merely following the forefathers in setting partners with Allah will not be acceptable because of the original and natural affirmation of *tawhîd* by each individual and because of the reminding of it through Prophets and Messengers.

8. نُفَصِّلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See at 7:32, p. 476, n. 4).

9. i. e., from their wrong way to monotheism. يَرْجِعُونَ *yarji'ûna* = they return, come back, revert (v. iii. m. pl. impfct. from *raja'a* [رجوع *rujû'*] to come back, return. See at 7:168, p. 531, n. 6).

10. اَتْلُ *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [tilâwah], to recite. See at 5:26, p. 341, n. 9).

ءَاتَيْنَاهُ ءَايَاتِنَا We gave our evidences¹

فَأَنسَلَخَ مِنْهَا but he cast them off.²

فَاتَّبَعَهُ الشَّيْطَانُ So Satan subordinated³ him

فَكَانَ and he became

مِنَ الْغَاوِينَ one of those gone astray.⁴

وَلَوْ شِئْنَا 176. And had We willed We

لَرَفَعْتَهُ would have elevated⁵ him

بِهِ وَلَئِكَ بِهِ therewith, but he abided⁶

إِنَّا الْأَرْضِ in the earth

وَاتَّبَعَ هَوَاهُ and followed⁷ his desire.⁸

فَمَثَلُهُ So his instance is

كَمَثَلِ الْكَلْبِ like the instance of the dog:

إِنْ تَحِمِلْ عَلَيْهِ if you make an attack⁹ on

يَلْهَثْ him he lolls out his tongue¹⁰

أَوْ تَرْتَضِئْهُ or if you let him alone

يَلْهَثْ he lolls out his tongue.

ذَٰلِكَ مَثَلُ That is the parable of

الْقَوْمِ الَّذِينَ the people who

كَذَّبُوا بِآيَاتِنَا cry lies to Our signs.

فَأَقْصَصْ الْقَصَصَ So narrate the tales

لَعَلَّهُمْ يَتَفَكَّرُونَ that they may reflect.¹¹



1. i. e., a knowledge of the revelations. The reference is most probably to a man of Banū Isrā'īl who was given some knowledge of the scriptures but he rejected and disbelieved in them (see Al-Ṭabarī, IX, 119-123 for different reports on the subject). آيَات 'āyāt (sing. 'āyah) = signs, miracles, revelations, evidences. See at 7:156, p. 524, n. 9.

2. انسَلَخَ *insalakh*a = he stripped himself, cast off, gave up, abandoned (v. iii. m. s. past in form VII of *salakh*a [*salkh*], to strip off, to flay).

3. اتَّبَعَ 'atba'a = he subordinated, made to follow, placed under someone's authority (v. iii. m. s. past in form IV of [*taba'*/*tabā'ah*], to follow. See *yattabi'ūna* at 7:157, p. 525, n. 1).

4. غَاوِينَ *ghāwīn* (pl.; acc/gen. of *ghāwīn*; s. *ghāwīn*) = those gone astray, misguided, misled, seduced (act. participle from *ghawā* [*ghayy*/*ghawāyah*], to go astray. See *ghayy* at 7:146, p. 519, n. 11).

5. رَفَعْنَا *rafa'a'nā* = we raised, lifted up, elevated (v.

i. pl. past from *rafa'a* [*raf'*], to raise, to lift up. See at 4:154, p. 313, n. 8).

6. i. e., he preferred the life of this world to the life in the hereafter. أَحْلَدَ 'akhlada = he perpetuated,

eternalized, remained, lingered, abided (v. iii. m. s. past in form IV of *khalada* [*khulūd*], to remain for ever. See *khālidi'n* at 7:20, p. 471, n. 3).

7. اتَّبَعَ *ittaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [*taba'*/*tabā'ah*], to follow. See at 5:15, p. 336, n. 7).

8. هَوَى *hawān* (s.; pl. 'ahwā') = affection, desire, craving. See 'ahwā' at 4:135, p. 304, n. 9.

9. حَمَلَ *taḥmil(u)* = you carry, bear. Followed by the particle 'alā the verb means to attack, to make an attack (v. ii. m. s. impfct. from *ḥamala* [*ḥaml*], to carry. The last letter is vowelless because the verb is in a conditional clause preceded by 'in. See *ḥamali'a* at 6:146, p. 454, n. 10).

10. يَلْهَث *yalhath(u)* = he lolls out his tongue, gasps (v. iii. m. s. impfct. from *lahatha* [*lahth*/*luhāth*], to loll one's tongue with thirst or fatigue. The final letter is vowelless because the verb is conclusion of a conditional clause).

11. يَتَفَكَّرُونَ *yatafakkarūna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [*fakr*], to reflect. See at 3:191, p. 231, n. 9).

177. Bad is the instance

أَلْقَوْمُ الَّذِينَ

كَذَّبُوا بِآيَاتِنَا cry lies¹ to Our revelations

وَأَنْفُسَهُمْ and to themselves

كَاوَابِظِلْمُونٍ they use to do wrong.²

178. Whoever Allah guides

فَقَوْمٌ مُهْتَدٍ he is on the right way;³

وَمَنْ يَضِلْ and whoever He lets stray,

فَأُولَئِكَ هُمْ they are the ones

الْخٰسِرُونَ doomed to loss.⁴

179. And We have created⁵

لِجَهَنَّمَ كَثِيرًا

مِّنَ الْجِنَّ وَالْإِنسِ of jinn and mankind.

هَمْ قُلُوبٌ They have hearts they

لَا يَفْقَهُونَ بِهَا do not understand⁶ therewith;

وَلَهُمْ أَعْيُنٌ and they have eyes

لَا يَبْصُرُونَ بِهَا they do not see⁷ therewith;

وَلَهُمْ آذَانٌ and they have ears

لَا يَسْمَعُونَ بِهَا they do not hear⁸ therewith.

أُولَئِكَ كَالْأَنْعَامِ They are like cattle,⁹

بَلْ هُمْ أَضَلُّ nay worse astray.¹⁰

1. كَذَّبُوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 7:146, p. 520, n. 1).

2. يَظْلِمُونَ *yaẓlimûna* = they transgress, do wrong, treat unjustly, oppress (v. iii. m. pl. impfct. from *ẓalama* [ẓalm/ẓulm], to do wrong. See *yuzlamûna* at 7:162, p. 528, n. 10).

3. مُهْتَدٍ *muhtadī* (s.; pl. *muhtadûn*) = rightly guided, on the right way, in receipt of guidance (active participle from *ihādâ*, form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See *muhtadûn* at 7:30, p. 475, n. 7).

4. خٰسِرُونَ *khâsirûn* (pl.; s. *khâsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [khusr /khasâr /khasârah /khusrân] to lose. See *khâsirîn* at 7:99, p. 504, n. 6).

5. ذَرَأْنَا *dhara'nâ* = we created (v. i. pl. past from *dhara'a* [ذرأ], to create).

6. i. e., they do not understand the truth and their own well-being in the long term. يَفْقَهُونَ *yafqahûna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqaha* [فقه], to understand. See at 6:98, p. 432, n. 9).

7. i. e., they do not see the truth and the signs that point to the truth and the existence of Allah. يَبْصُرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *abṣara*, form IV of *baṣura/baṣira* [بصر], to look, to see. See at 2:17, p. 9, n. 12).

8. i. e., they do not pay attention to Allah's revelations and the good counsels given to them. يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See *sami'û* at 7:100, p. 504, n. 11).

9. أَنْعَامٍ *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.

10. They are worse than the cattle because even the latter follow the instructions of the herdsman and understand what is good and bad for them.

أَضَلُّ *aḍallu* = further astray, farthest astray, more misguided (relative of ضال *ḍall*). See at 5:61, p. 360, n. 8.

أُولَئِكَ Such ones,

﴿١٧١﴾ هُمُ الْغَافِلُونَ they are the heedless.¹

وَلِلَّهِ 180. And Allah have

الْأَسْمَاءَ الْحُسْنَى the Best Names;²

فَادْعُوهُ بِهَا So call on³ Him by these.

وَذَرُوا الَّذِينَ And let alone⁴ those who

يُبْغِضُونَ فِيْ أَسْمَاءِهِ blaspheme⁵ His Names.

سَيُجْزَوْنَ They will be requited⁶

﴿١٨١﴾ مَا كَانُوا يَعْمَلُونَ for what they use to do.

وَمَنْ 181. And of those whom We

خَلَقْنَا أُمَّة have created are a nation

يَهْدُونَ بِالْحَقِّ who guide⁷ by the truth

وَبِهِ يَدْعَلُونَ and by it mete out justice.⁸

﴿١٧٦﴾

Section (Rukû') 23

وَالَّذِينَ كَذَبُوا 182. And those who cry lies⁹

بِعَايِنَاتِنَا to Our revelations,

سَنَسْتَدْرِجُهُمْ We deal with them gradu-

مِّنْ حَيْثُ ally¹⁰ in such a manner

﴿١٨٦﴾ لَا يَعْلَمُونَ as they know not.

1. غَافِلُونَ *ghāfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghafala/ghufûl*], to neglect, to ignore. See at 7:172, p. 533, n. 4).

2. According to an authentic saying of the Prophet, peace and blessings of Allah be on him, Allah has ninety-nine beautiful names (See *Bukhârî*, n. 6410; *Muslim*, n. 2677). These names and attributes are all mentioned in the Qur'ân.

3. ادْعُوا *ud'û* = you (all) pray, call on, invoke, beseech (v. ii. m. pl. imperative from *da'â* [*du'â*], to call. See at 7:55, p. 87, n. 5).

4. ذَرُوا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:73, p. 494, n. 9).

5. يَبْغِضُونَ *yulhidûna* = blaspheme, deviate, digress, pervert, profane (v. iii. m. pl. impfct. from *'alḥada*, form IV of *laḥada*, [لَحَدَ] *laḥd*, to dig a grave, to deviate from the right course, to apostatize).

6. يَجْزَوْنَ *yufzawna* = they are repaid, requited, rewarded, recompensed (v. iii. m. pl. impfct. passive from *jazâ* [*jazâ*], to recompense. See *yujzâ* at 7:147, p. 520, n. 5).

7. i. e., who accept and abide by the truth and guidance given by Allah and guide others by that truth. According to Ibn Kathîr, the allusion here is to the Muslim nation (see Ibn Kathîr, III, 517 *yahdûna* = they guide, show the way (v. iii. m. pl. impfct. from *hadâ* [*hady / hudan / hidâyah*], to guide, to show. See at 7:159, p. 526, n. 10).

8. يَدْعَلُونَ *ya'dilûna* = they make equals, set equals, equalize, act justly, mete out justice (v. iii. m. pl. impfct. from *'adala* [*'adl / 'adâlah*], to be just/equal. See at 7:159, p. 526, n. 11).

9. كَذَبُوا *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [*kidhb / kadhîb / kadhbah / kidhbah*], to lie. See at 7:177, p. 535, n. 1).

10. i. e., Allah leaves them to enjoy life till He seizes them at the time He thinks fit (See Ibn Kathîr, III, 518. Also see 6:44-45). نَسْتَدْرِجُهُمْ *nastadriju* = we proceed or deal gradually, promote by degrees (v. i. pl. impfct. from *istadrajâ*, form X of *daraja* [*durâj*], to move, to approach gradually).

وَأُنْلِيَهُمْ 183. I shall respite¹ them.

إِنِّي كَيْدِي مَتِينٌ Verily My plan² is firm.³



أَوَلَمْ يَتَفَكَّرُوا 184. Do they not reflect?⁴

مَا بِصَاحِبِهِمْ Their companion⁵ has not in

مِنْ جُنُونٍ him any madness.⁶

إِنْ هُوَ إِلَّا

نَذِيرٌ مُّبِينٌ an obvious warner.⁷

أَوَلَمْ يَنْظُرُوا 185. Do they not look into

فِي مَلَكُوتٍ the realm⁸ of

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth

وَمَا خَلَقَ اللَّهُ and what Allah has created

مِنْ شَيْءٍ of things

وَأَنْ عَسَى أَنْ يَكُونَ and that it may be

قَدْ أَقْرَبَ أَجَلُهُمْ their term has drawn near?⁹

فَيَأْتِي حَدِيثٌ Then in what speech¹⁰ after

بَعْدَهُ يُؤْمِنُونَ this¹¹ will they believe?

مَنْ يُضِلِّي اللَّهُ 186. Whomsoever Allah lets

فَكَذَّاهُ يَدْرِيهِمْ stary, none can guide him;

وَيَذَرُهُمْ and He leaves them¹²

فِي طُغْيَانِهِمْ in their transgression¹³

1. This 'āyah is in elucidation of the previous 'āyah. أُنْلِي 'umli = I respite, give rein to, give indulgence (v. i. s. impfct. from 'amlā, form IV of malā [malw], to race, to walk briskly. See numli at 3:178, p. 225, n. 4).

2. kayd = scheme, plot, plan, stratagem. See at 4:76, p. 274, n. 5.

3. متن matn = solid, firm (act. participle in the scale of fa'il from matana [matānah], to be firm).

4. أَوَلَمْ يَتَفَكَّرُوا yatafakkaru(na) = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from tafakkara, form V of fakara [fakr], to reflect. The terminal nūn is dropped because of the particle lam coming before the verb. See yatafakkaru(na) at 7:1176, p. 534, n. 11).

5. i. e., Prophet Muhammad, peace and blessings of Allah be on him. He was one of the Makkans themselves and they knew him well. صاحب ṣāhib (s.; pl. 'aṣhāb/ ṣaḥb/ ṣaḥābah/ ṣuḥbān/ ṣuḥbah) = companion, comrade, friend. See at 4:36, p. 257, n. 4.

6. جنة jinnah = insanity, madness, possession.

7. نَذِير nadhīr (pl. nudhur) = warner (i. e., against Allah's displeasure and punishment). Active participle in the scale of fa'il from nadhara [nadhrr/nudhūr], to vow, to pledge. See at 5:19, p. 339, n. 2.

8. مَلَكُوت malakūt = empire, realm, kingdom. See at 6:75, p. 421, n. 11.

9. i. e., they might die at any time, so they should believe in Him and His message. اقْتَرَبَ iqtaraba = he or it came near, approached (v. iii. m. s. past in form VIII of qaraba [qurb/ maqrabah], to be near. See qarabā at 5:27, p. 342, n. 2).

10. حَدِيث ḥadīth (s.; pl. āḥādīth) = speech, talk, narrative, conversation, report, account. See at 4:140, p. 307, n. 2.

11. i. e., the Qur'ān.

12. يَذَرُ yadharu = he leaves, lets alone, abandons, forsakes (v. iii. m. s. impfct. from wadhara/ yadharu[wadhr] to leave. See yadhar at 7:127, p. 511, n. 5).

13. طُغْيَانٌ ṭughyān = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 6:110, p. 437, n. 11.

يَعْمُونَ ﴿١٨٧﴾ roaming blindly.¹

يَسْأَلُونَكَ عَنِ 187. They ask you about

السَّاعَةِ the Hour of Resurrection,²

أَيَّانَ مَرْسَهَا when is its mooring?³

قُلْ إِنَّمَا عِلْمُهَا Say: "Its knowledge is only
عِنْدَ رَبِّي with my Lord.

لَا يُخَيِّرُهَا لَوَفِّيَّهَا None can disclose⁴ its time
إِلَّا هُوَ except He.

نُقِلَتْ فِي It weighs heavy⁵ in

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth.⁶

لَا تَأْتِيكَو It shall not come upon you
إِلَّا بَفْئَةٍ except all of a sudden.⁷

يَسْأَلُونَكَ كَأَنَّكَ They ask you as if you are
حَفِيٌّ عَنْهَا well informed⁸ about it.

قُلْ إِنَّمَا عِلْمُهَا Say: "Its knowledge is only
عِنْدَ اللَّهِ with Allah,

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يَعْلَمُونَ ﴿١٨٨﴾ do not know.⁹

قُلْ لَا أَمْلِكُ 188. Say I have no power¹⁰
لِنَفْسِي to do to myself

نَفْعًا وَلَا ضَرًّا any benefit¹¹ or any harm¹²

1. يَعْْمُونَ *ya'mahūna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amahā ['amah], to stray, to rove blindly. See at 6:110, p. 437, n. 12).

2. ساعة *sā'ah* (s.; pl. *sā'āt*) = hour, Hour of Resurrection. See at 6:140, p. 416, n. 10.

3. i. e., its occurrence. *mursā* = anchorage, harbour, berth, mooring.

4. يَجْلِي *yujallī* = he discloses, brings to light (v. iii. m. s., impfct. from *jallā*, form II of *jalā* [*jalw* / *jaly*], to throw light, to make clear. See *tajallā* at 7:143, p. 518, n. 2).

5. ثَقُلَتْ *thaqulat* = she or it became heavy, weighed heavy (v. iii. f. s. past from *thaqala* [*thiqal/thaqālah*], to be heavy. See at 7:8, p. 467, n. 7).

6. i. e., it weighs heavy on all those who are in the heavens and the earth because of its horror, stupendousness and upheavals.

7. بَفْئَةٍ *baghtatan* (*baghtah* surprise) = all of a sudden, by surprise. See at 7:95, p. 503, n. 6.

8. حَفِيٌّ *hafīyy* (s.; pl. *hafawā'*) = well informed, thoroughly conversant, delicately kind.

9. i. e., most men do not know that it is only Allah Who has the knowledge about the Dooms Day and Resurrection and that no human being does have that knowledge.

10. أَمْلِكُ *'amliku* = I own, possess, have power over (v. i. s. impfct. from *malaka* [*malik* / *mulk* / *milk*], to take in possession. See *yamliku* at 5:25, p. 341, n. 4).

11. نَفْعٌ *naḥ* = benefit, use, usefulness, profit. See at 5:76, p. 367, n. 10.

12. The emphasis is on the fact that the Prophet, peace and blessings of Allah be on him, was no more than a human being and that he only received *wahy* from Allah and followed and delivered it. He had no power even to do any benefit or harm to him, let alone doing the sort of things the unbelievers demanded of him. ضَرٌّ *ḍarr* = harm, damage, injury. See at 5:76, p. 367, n. 9.

إِلَّا مَا شَاءَ اللَّهُ except as Allah wills.

وَلَوْ كُنْتُ And had I been

أَعْلَمُ الْغَيْبِ in the know of the unseen¹

لَاسْتَكْرْتُ I would have asked for a lot²

مِنَ الْخَيْرِ وَمَا of wealth³ and there could not

مَسَسَنِ السُّوءَ have touched⁴ me any evil.⁵

إِن أَنَا إِلَّا نَذِيرٌ I am naught but a warner⁶

وَنَشِيرٌ and giver of good tidings⁷

لِقَوْمٍ يُؤْمِنُونَ for people who believe.

Section (Rukû') 24

هُوَ الَّذِي 189. He it is Who

خَلَقَكُمْ created you

مِنْ نَفْسٍ وَجِدَةٍ from one individual and

وَجَعَلَ مِنْهَا زَوْجَهَا made from him his wife that

يَسْكُنَ إِلَيْهَا he may take rest⁸ with her.

فَلَمَّا تَشَبَّهَا Then when he wrapped⁹ her

حَمَلَتْ حَمْلًا she carried¹⁰ a light load¹¹

خَفِيفًا فَمَرَّتْ بِهِ and passed by it.

فَلَمَّا أَثْقَلَتْ Then when it became heavy¹²

دَعَا اللَّهَ they prayed to Allah,

رَبَّهُمَا لَئِنْ آتَيْتَنَا their Lord: "If You give us

صَلِيحًا a good child

لَنَكُونَنَّ we shall surely be of

1. غيب *ghayb* (s.; pl. *ghuyûb*) = unseen, invisible, hidden, divine secret. See *ghuyûb* at 5:116, p. 389, n. 2.

2. استكثرت *istakthartu* = I asked for a lot, demanded in abundance, deemed too much (v. i. s. past from *istakthara*, form X of *kathura* [*kathrah*], to be much/many. See *kaththara* at 7:86, p. 499, n. 9).

3. خير *khayr* = good (better, best), benefit, advantage, wealth, property. See at 7:169, p. 532, n. 1.

4. مَسَّ *masa* = he touched, affected, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 7:95, p. 503, n. 2).

5. سوء *sû'* (pl. '*aswâ'*) = evil, ill, offence, injury, calamity, misfortune, bad deed. See at 7:73, p. 494, n. 12).

6. i. e., against Allah's displeasure and punishment. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhîr/ nudhûr*], to vow, to pledge). See at 7:185, p. 537, n. 7.

7. بشير *bashîr* (pl. *busharâ'*) = conveyer of glad tidings, harbinger of glad tidings, i.e., the tidings of reward and paradise for the believers and doers of good deeds. Active participle in the scale of *fa'il* form *bushara/bushira* [*bishîr/bushîr*], to rejoice, to be delighted. See at 5:19, p. 339, n. 1.

8. يَسْكُنُ *yaskuna(u)* = he reposes, becomes tranquil, dwell [followed by '*ilâ* or *li*, the verb means to feel at home, to relax, to take rest (v. iii. m. s. impfct. from *sakana* [*sukân*], to be tranquil. The last letter takes *fathah* for a hidden '*an* in *li* (li of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

9. تَغَشَّى *taghashshâ* = he covered himself, wrapped himself (v. iii. m. s. past in form V of *ghashiya* [*ghashâwah*], to cover. See *yughshî* at 7:54, p. 486, n. 9).

10. حَمَلَتْ *hamalat* = she carried, bore, took the load of (v. iii. f. s. past from *hamala* [*haml*], to carry. See at 6:146, p. 454, n. 10).

11. i. e., the foetus at its early stage.

12. أَثْقَلَتْ '*athqalat* = she or it became heavy, weighed heavily (v. iii. f. s. past from '*athqala*, form IV of *thaqala* [*thiq/ thaqâlah*], to be heavy. See *thaqalat* at 7:187, p. 538, n. 5).

الشَّكِرِ ۝۱۸۱ the grateful.¹¹

فَلَمَّا آتَاهُمَا 190. Then when He granted

صَلِيحًا them a good child

جَعَلَا لَهُ شُرَكَاءَ they set² for Him partners³

فِيمَا آتَاهُمَا in what he had granted them.

فَتَعَالَى اللَّهُ But Exalted is Allah over

عَمَّا يُشْرِكُونَ what they set as partners.⁴

أَيُّشْرِكُونَ 191. Do they set as partners

مَا لَا يَخْلُقُ those that do not create⁵

شَيْئًا anything

وَمَا يَخْلُقُونَ ۝۱۹۲ while they are created?⁶

وَلَا يَسْتَطِيعُونَ 192. Nor are they able⁷ to

لَهُمْ نَصْرٌ do them⁸ any help,⁹

وَلَا أَنْفُسُهُمْ nor to themselves

يَنْصُرُونَ ۝۱۹۳ can they help.¹⁰

وَأِنْ نَدَعُوهُمْ 193. And if you call them

إِلَى الْهُدَى to the right path

لَا يَتَّبِعُوكُمْ they do not follow¹¹ you.

سَوَاءٌ عَلَيْكَ It is the same¹³ for you

1. شَاكِرِينَ *shākirīn* (acc./gen. of *shākirīn*, sing. *shākir*) = appreciative, thankful, grateful (active participle from *shakara* [*shukr* /*shukrān*], to thank. See at 7:144, p. 518, n. 11).

2. جَعَلَا *ja'alā* = they (two) set, appointed, put, made (v. iii. m. dual, past from *ja'ala* [*ja'īl*] to make, to put. See *lā taj'al* at 7:47, p. 483, n. 9).

3. i. e., by themselves invoking and worshipping others and by rearing their progeny as polytheists. شُرَكَاءَ *shurakā'* (pl.; s. *sharik*) partners, sharers, associates. See at 6:100, p. 433, n. 14.

4. يَشْرِكُونَ *yushrikūna* = they set partners, associate, give share to (v. iii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk*/ *sharikah*], to share. See '*ashrakū* at 7:173, p. 533, n. 5).

5. يَخْلُقُ *yakhluqu* = he creates, makes, brings into being, originates, shapes (v. iii. m. s. impfct. from *khalqa* [*khalq*], to create. See at 3:47, p. 174, n. 2).

6. يَخْلُقُونَ *yukhlaqūna* = they are created, made (v. iii. m. pl. impfct. passive from *khalqa*. See n. 5 above).

7. لَا يَسْتَطِيعُونَ *lā+yastafti'ūna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istatā'a*, form X of *tā'a* [*taw'*], to obey. See at 4:98, p. 287, n. 4).

8. i. e., the polytheists and worshippers of the imaginary gods and goddesses.

9. نَصْر *naṣr* = help, support, victory, triumph. See at 6:34, p. 404, n. 4.

10. يَنْصُرُونَ *yanṣurūna* = they help, assist (v. iii. m. pl. impfct. from *naṣara* [*naṣr* /*nuṣūr*], to help. See *yunṣarūna* at 3:111, p. 199, n. 9).

11. The address is to the polytheists who are told that if they ask their gods and goddesses to come to the right path they will not respond or follow because they are incapable of understanding anything. لَا يَتَّبِعُوا *lā yattabi'ū(na)* = they do not follow, obey, pursue (v. iii. m. pl. impfct. from *ittab'a*, form VIII of *tabi'a* [*taba* /*tabā'uh*], to follow. The terminal *nūn* is dropped because the verb comes as conclusion of a conditional clause preceded by '*in*. See *yattabi'ūna* at 7:157, p. 525, n. 1).

12. سَوَاءٌ *sawā'* = straight, even, equal, same, alike. See at 3:113, p. 200, n. 6.

أَدْعُوهُمْ whether you call them

أَمْ تَنْتَظِرُونَ or you remain silent.¹



إِنَّ الَّذِينَ 194. Verily those whom

تَدْعُونَ مِنْ دُونِ اللَّهِ you call in lieu of Allah

يَسَادُ أَمَّا لَكُمْ are serfs² like you.

فَادْعُوهُمْ So call them

فَلْيَسْتَجِيبُوا and let them respond³

لَكُمْ to you,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful.⁴



أَلَهُمْ أَرْجُلٌ 195. Do they have legs⁵

يَمْشُونَ بِهَا they walk⁶ therewith,

أَمْ لَهُمْ أَيْدٍ or do they have hands

يَبْطِشُونَ بِهَا they seize⁷ therewith,

أَمْ لَهُمْ أَعْيُنٌ or do they have eyes

يُبْصِرُونَ بِهَا they see⁸ therewith,

أَمْ لَهُمْ آذَانٌ or do they have hears

يَسْمَعُونَ بِهَا they hear⁹ therewith?

قُلْ ادْعُوا شُرَكَاءَكُمْ Say: " Call on your partners,

ثُمَّ يَكِيدُونَ then conspire¹⁰ against me

فَلَا تَنْظُرُونِ and give me no respite."¹¹

1. صَامِتُونَ *ṣāmītūn* (pl.; s. *ṣāmīt*) = silent, quiet (act. participle from *ṣamata* [*ṣamī/ṣumūt*], to be silent).

2. عِبَاد *'ibād* (sing. *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 5:118, p. 389, n. 10).

3. لِيَسْتَجِيبُوا *li-yastajībū* = let them respond/ answer/ listen to/ reply /accede to (v. iii. m. pl. imperative from *istajāba*, form X of *jāba* [*jawb*], to travel. See *yastajību* at 6:36, p. 405, n. 1).

4. i. e., if you are truthful in your assumption that the gods and goddesses you worship have any power to do you any good or to respond to your call. *ṣādiqīn* (pl.; acc./gen. of *ṣādiqān*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:105, p. 506, n. 9).

5. The further worthlessness and helplessness of the images and idols worshipped by the polytheists are stressed in this *'āyah*. The legs and other limbs made for the idols and images are of no use to them. *arjul* (pl.; s. *rijl*) = legs, feet. See at 5:56, p. 363, n. 1.

6. يَمْشُونَ *yamshūna* = they walk, go on foot, proceed (v. iii. m. pl. impfct. from *mashā* [مشى *mashy*], to go on foot, to walk).

7. يَبْطِشُونَ *yabṭishūna* = they seize, grasp, lay hands on, catch (v. iii. m. pl. impfct. from *batasha* [بَطَشَ], to seize, to attack with violence).

8. يُبْصِرُونَ *yubṣirūna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abshara*, form IV of *baṣura/baṣira* [بَصَرَ *baṣar*], to look, to see. See at 7:179, p. 535, n. 7).

9. يَسْمَعُونَ *yasma'ūna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *samī'a* [*sam'* /*samā'* /*samā'ah* /*masma'*], to hear. See *samī'ū* at 7:179, p. 535, n. 8).

10. كِيدُوا *kidū* (+ *ni*, originally *nī*) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from *kāda* [*kayd*], to contrive, to set a strategy. See *kayd* at 7:183, p. 537, n. 2).

11. لَا تَنْظُرُوا *lā tunẓirū* (*nī*, originally *nī*) = do not grant respite (v. ii. m. pl. imperative from *'anẓara*, form IV of *nāzara* [*nāzar* / *manzar*], to see. See *'anẓir* at 7:14, p. 469, n. 4).

196. Verily my Guardian-

Protector¹ is Allah Who

sent down² the Book.

And He takes charge³ of

the righteous.⁴

197. And those whom you

call in lieu of Him

are not able⁵

to help you nor

to themselves can they help.

198. And if you call⁶ them

to the right way

they do not listen;⁷

and you see them⁸

looking at you

while they do not see.

199. Take to forgiving,⁹

and enjoin the approved¹⁰

and turn away¹¹ from

the ignorant.¹²

1. ولي *waliyy* (s.; pl. أولياء *'awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:155, p. 524, n. 3).

2. نزل *nazzala* = he sent down (v. iii. m. s. past in form II of *nazala* (*nuzāl*), to come down. See at 7:71, p. 493, n. 10).

3. يتولى *yatawallā* = he turns away, desists, takes as friend, takes charge (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā'*/*waly*] to come near. See at 5:51, p. 355, n. 10).

4. صالحين *ṣāliḥīn* (acc./gen. of *ṣāliḥūn*, sing. *ṣāliḥ*) = righteous, virtuous, good (active participle from *ṣalaha* [*ṣalāh*/*ṣulūh*/*maṣlahah*], to be good, right, proper. See at 6:85, p. 425, n. 11).

5. لا يستطيعون *lā-yastathīqūna* = they are not able to, are not capable of (v. iii. m. pl. impfct. from *istathā'a*, form X of *ṭā'a* [*taw'*], to obey. See at 7:191, p. 540, n. 7).

6. تدعوا *tad'ūna* = you (all) call, call upon, invoke, invite (v. ii. m. pl. impfct. from *da'a* [*du'a*'], to call, to summon. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *tad'ūna* at 7:37, p. 478, n. 8).

7. i. e., they cannot and do not listen the call to the right way, not to speak of their showing you the right way. يسمعون *yasma'ūna* they listen, hear, pay attention (v. iii. m. pl. impfct. from *samī'a* [*sam'*/*ṣamā'*/*ṣamā'ah*/*masma'*], to hear. The terminal *nūn* is dropped because the verb comes as conclusion of a conditional clause preceded by 'in. See at 7:195, p. 541, n. 9).

8. i. e., the idols and images whose eyes are only solid and inert made by men.

9. The address is to the believers in general through the Prophet. عفو *'afw* = forgiving, forgiveness, pardon, waiver, surplus. See at 2:219, p. 107, n. 8.

10. i. e., approved by the Qur'ān and *sunnah*. عرف *'urf* = custom, usage, approved, beneficence.

11. أعرض *'a'rīḍ* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'raḍa*, form IV of *'arada* [*'aruḍa* [*'arḍ*]], to be wide, to become visible. See at 6: 106, p. 436, n. 1).

12. جاهلين *jāhilīn* (accusative/genitive of *jāhilūn*, sing. *jāhil*) = ignorant ones, fools (active participle from *jahala* [*jahl*], to be ignorant).

وَاِمَّا يَنْزَغَنَّكَ 200. If there urges¹ on you
 مِنَ الشَّيْطَانِ نَزْغٌ any prompting² from Satan,
 فَاسْتَعِذْ بِاللَّهِ seek refuge³ with Allah.
 اِنَّهٗ سَمِيعٌ Verily He is All-Hearing,
 عَلِيمٌ All-Knowing.

اِنَّكَ اَلَيْتَ 201. Verily those who
 اَتَقَوْا fear Allah,⁴
 اِذَا مَسَّهُمْ if there touches⁵ them a
 طَافٍ مِنَ الشَّيْطَانِ sudden impulse⁶ from Satan
 تَذَكَّرُوا they call to mind⁷
 وَاِذَا هُمْ مُبْصِرُونَ and lo! they see through.⁸
 ﴿٢٠١﴾

وَاِخْوَانُهُمْ 202. And their brethren,⁹
 يَمْدُونَهُمْ they assist¹⁰ them
 فِي الْغَيِّ into the error;¹¹
 ثُمَّ لَا يَمْضُرُونَ then they do not stop short.¹²
 ﴿٢٠٢﴾

وَاِذَا لَمْ 203. And if you do not
 تَأْتِيَهُمْ بَايَةٌ bring them a miracle
 قَالُوا لَوْلَا they say: "Why do you not
 اَجْتَبَيْتَهَا devise it?"¹³
 قُلْ اِنَّمَا اتَّبِعُ مَا Say: "I but follow¹⁴ what

1. يَنْزَغَنَّ *yanzaghanna* = he urges, prompts, incites evil or discord (v. iii. m. s. impfct. emphatic from *nazagha* [nazgh], to incite evil / discord).

2. نَزْغٌ *nazgh* = incitement to evil, evil prompting.

3. استعذ *ista'idh* = seek protection, take refuge (v. ii. m. s. imperative from *ista'adha*, form X of *'adha* [awdh/'iyâdh / ma'âdh], to seek protection).

4. اتقوا *ittaqaw* = they feared, were on their guard, feared Allah (v. iii. m. pl. past from *ittaqâ*, form VIII of *waqâ* [waqy/wiqâyah], to guard, to preserve. See at 7:96, p. 503, n. 8).

5. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *mass/ masis*, to feel, to touch. See at 7:188, p. 539, n. 4).

6. طَافٍ *â'if* = sudden impulse/ urge, one making circuit, roving, migrant (act. participle from *tâfa* [tafff/tawâf], to go about, to run round).

7. اَتَوْا, they call to mind Allah and His warnings against Satan. تَذَكَّرُوا *tadhakkarû* = they called to mind, recalled, remembered (v. iii. m. pl. past from *tadhakkra*, form V of *dhakara* [dhikr /tadhkâr], to remember, to mention. See *yadhdhakarûna* at 7:130, p. 512, n. 12).

8. i. e., the game of Satan. مُبْصِرُونَ *mubshirûna* (pl.; s. *mubshir*) = those who see through/perceive/ discern (act. participle from *'abshara*, form IV of *basura/ basîra* [basar], to see, to understand. See *yubshirûna* at 7:195, p. 541, n. 8).

9. i. e., the brethren of devils, the unbelieving and sinful ones, who do not fear Allah.

10. يَمْدُونُ *yamudûna* = the extend, dilate, prolong, respite, assist (v. iii. m. pl. impfct. from *madda* [madd], to extend, expand, See *yamuddu* at 2:15, p. 9, n. 2).

11. غَيٌّ *ghayy* = error, sin, transgression, offence. See at 7:146, p. 519, n. 11.

12. يَمْضُرُونَ *yuqshirûna* = they make short, desist, refrain, stop short (v. iii. m. pl. impfct. from *'aqshara*, form IV of *qashura/ qashara* [qishar/ qashr/ qashârah/ qushûr], to be short, make short, to miss. See *taqshurû* at 4:101, p. 288, n. 8.).

13. اَجْتَبَيْتَ *ijtabayta* = you chose, selected, devised, concocted (v. ii. m. s. past from *ijtabâ*, form VIII of *jabâ* [jibâyah/jibwah/jibâwah], to collect. See *yajtabî* at 3:179, 226, n. 2).

يُوحَىٰٓ is communicated¹ to me

مِّن رَّبِّي from my Lord.

هَٰذَا بَصَآئِرٌ This is enlightennment²

مِّن رَّبِّكُمْ from your Lord,

وَهُدًى وَرَحْمَةً and guidance and mercy

لِّقَوْمٍ يُؤْمِنُونَ for a people who believe.

وَإِذَا قُرِئَ 204. And if the Qur'ân

أُنْقُرَٓأُ is read out,

فَاسْمِعُوا لَهُ read out, listen³ to it

وَأَنْصِتُوا and pay rapt attention⁴ that

لَعَلَّكُمْ تُرْحَمُونَ you may be shown mercy.



وَاذْكُرْ 205. And remember your

رَبَّكَ فِي نَفْسِكَ Lord within yourself

تَضَرَّعًا وَخِيفَةً with humility⁵ and fear,⁶

وَدُونَ الْجَهْرِ and without publicity⁷

مِنَ الْقَوْلِ of the utterance,

بِالْغَدُوِّ in the morning⁸

وَالْأَصَالِ and the afternoons⁹

وَلَا تَكُنْ and never be

مِنَ الْفَٰحِشِينَ of the heedless.¹⁰

1. يُوْحَىٰ *yûhâ* = it is communicated (v. iii. m. s. impfct. passive from 'awhâ, form IV of *wahâ* [wahy], to communicate. See 'ûhiya at 6:50, p. 410, n. 6). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

2. i. e., this Qur'ân is enlightennment. بَصَآئِر *baṣâ'ir* (pl.; s. *baṣīrah*) = enlightennment, insight, perception, perspicacity. See at 6:104, p. 435, n. 3.

3. اسْمِعُوا *istami'û* = you (all) listen, hear, pay attention (v. ii. m. pl. imperative from *istama'a*, form VIII of *sami'a* [sam' /samâ' /samâ'ah /masma'], to hear. See *yastami'ûna* at 6:36, p. 415, n. 2).

4. أَنْصِتُوا *'anṣitû* = you (all) pay rapt attention, hearken, give ear (v. ii. m. pl. imperative from 'anṣata, form IV of *naṣata* (naṣṭ), to hearken).

5. تَضَرَّع *taḍarru'* = humility, imploring, begging (verbal noun in form VII of *ḍara'a* [ḍara' /ḍarâ'ah], to be humble. See at 7:55, p. 487, n. 6).

6. خِيفَةً *khīfah* = fear, dread, awe.

7. جَهْر *jahr* = publicity, publicness, publicising.

8. غَدُو *ghuduww* = morning.

9. أَصَال *'aṣâl* (pl.; s. 'aṣīl) = afternoons. See also 50:39.

10. غَٰفِلِينَ *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghafil*) = negligent, unmindful, heedless, inattentive, indifferent to (act. participle from *ghafala* [ghaflah /ghufûl], to neglect, to ignore. See at 7:146, p. 520, n. 2).

إِنَّ الَّذِينَ 206. Verily those who are

عِنْدَ رَبِّكَ near your Lord¹

لَا يَسْتَكْبِرُونَ do not turn haughtily²

عَنْ عِبَادَتِهِ from worshipping Him;

وَيُسَبِّحُونَهُ and they sing His glory³

وَلَهُ and to Him

يَسْجُدُونَ they prostrate themselves.^{4*}

1. i. e., the angels.

2. يَسْتَكْبِرُونَ *yastakbirūna* = they turn arrogant/proud/haughty, are puffed up (v. iii. m. s. impfct. from *istakbara*, form X of *kabura* [*kubr/ kibār/ kabārah*] to become big, large, great. See at 5:82, p. 371, n. 1).

3. يَسْبِحُونَ *yusabbihūna* = the sing the glory, proclaim the sanctity, declare immunity from blemish (v. iii. m. pl. impfct. from *sabaha* form II of *sabaḥa* [*sabḥ/ sibāḥah*] to swim, to float. See *sabbiḥ* at 3:41, p. 172, n. 1).

4. يَسْجُدُونَ *yasjudūna* = they prostrate themselves, bow respectfully, pay obeisance (v. iii. m. pl. impfct. from *sajada* [*sujūd*], to prostrate oneself. See *usjudū* at 7:11, p. 468, n. 4).

* One should prostrate oneself to Allah on reading this 'āyah.

8. SŪRAT AL- 'ANFĀL (The Spoils of War)

Madinan : 75 'āyahs

This *sūrah* was revealed in the context of the Battle of Badr which took place on 17 Ramaḍān, 2 H. This battle marked the first victory of the Muslims against the forces of unbelief and infidelity. The *sūrah* refers to a number of events and aspects of that battle and lays down rules of conduct for fighting in the way of Allah and for distributing any spoils that might accrue to the Muslims, and for the treatment of the prisoners of war. It is stressed that victory comes from Allah Alone as a reward for unflinching faith in Him and in His cause, and not by virtue of superiority in number and arms and ammunitions. In this battle a small band of some three hundred ill-equipped Muslim infantry inflicted a crushing defeat upon an army of the unbelievers numbering more than a thousand including a sizeable cavalry and equipped with the best types of arms of the time.

Among the instructions contained in this *sūrah* are:

(a) "O you who believe, when you meet those who disbelieve in an onslaught, do not turn your backs to them" ('āyah 15).

(b) "O you who believe, obey Allah and His Messenger; and do not turn away from him while you hear" ('āyah 20).

(c) "O you who believe, respond to Allah and His Messenger when they call you to that which will give you life" ('āyah 24).

(d) "O you who believe, do not betray Allah and His Messenger nor betray your trusts while you know" ('āyah 27).

(e) "O you who believe, if you fear Allah He will grant you discernment and will obliterate your sins and will forgive you..." ('āyah 29).

The *sūrah* ends by reminding that the believers are, irrespective of their race, colour or domicile, are one community and that the unbelievers are, irrespective of their race, colour and country, one community. The *surah* is named '*anfal*' (spoils of war) which word occurs in its first '*āyah*'.



يَسْأَلُونَكَ 1. They ask¹ you
عَنِ الْأَنْفَالِ about the spoils of war.²
قُلِ الْأَنْفَالُ Say: "The spoils of war
لِلَّهِ belong to Allah
وَالرَّسُولِ and the Messenger.³
فَاتَّقُوا اللَّهَ Hence fear⁴ Allah
وَأَصْلِحُوا ذَاتَ and make up⁵ matters

1. يسألون *yas'alūna* = the ask, enquire (v. iii. m. pl. impfct. from *sa'ala* [*su'āl/ mas'alah/ras'āl*], to ask. See at 5:4, p. 328, n. 9). The occasion was the question of dividing the booty obtained at the battle of Badr; but the instructions are general.
2. أنفال '*anfal*' (pl.; s. *nafal*) = spoils of war, booty.
3. i. e., they are to be utilized or disposed of by the Messenger of Allah according to His directives.
4. i. e., fear Allah and do not quarrel in the matter.
5. اتقوا *ittaqu* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*wagya/wiqāyah*), to guard, safeguard. See at 6:156, p. 459, n. 10).
6. اصْلِحُوا '*ašliḥū* = you (all) make up, put right, reform (v. ii. m. pl. imperative from '*ašliḥa*, form IV of *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/ maṣlaḥah*], to be good, proper. See '*ašliḥ*' at 7:142, p. 517, n. 9).

بَيْنَكُمْ between yourselves.

وَأَطِيعُوا اللَّهَ And obey¹ Allah

وَرَسُولَهُ إِن كُنْتُمْ and His Messenger if you are

مُؤْمِنِينَ believers.²

إِنَّمَا الْمُؤْمِنُونَ 2. Believers are

الَّذِينَ but those who,³

إِذَا ذُكِرَ اللَّهُ if mention is made of Allah,

وَجَلَّتْ قُلُوبُهُمْ awe-struck⁴ are their hearts;

وَإِذَا نُتِلَتْ عَلَيْهِمْ and if recited⁵ unto them

آيَاتُهُ are His revelations,⁶

زَادَتْهُمْ إِيمَانًا these increase⁷ them in faith;

وَعَلَى رَبِّهِمْ and on their Lord

يَتَوَكَّلُونَ they rely⁸ –

الَّذِينَ يُقِيمُونَ 3. Who properly perform⁹

الصَّلَاةَ وَمِمَّا the prayers; and out of what

رَزَقْنَاهُمْ We provide¹⁰ for them

يُنْفِقُونَ they spend.¹¹

أُولَئِكَ هُمْ 4. Such are the ones who are

الْمُؤْمِنُونَ حَقًّا the believers in truth.

هُمْ دَرَجَاتٌ They will have ranks¹²

1. أَطِيعُوا 'aṭī'ū = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 5:91, p. 375, n. 3).

2. It is the duty as well as the sign of a true believer to obey Allah and His Messenger in all matters without questioning and without any misgivings. The next two 'āyahs mention the characteristics of true believers.

3. Here follow the mention of five qualities that characterize a true and sincere believer.

4. وَجَلَتْ wajilat = she or it is afraid/ scared/ awe-struck (v. iii. f. s. past from wajala [wajal/ mawjal], to be afraid).

5. تُتِلَتْ tuliyyat = it is recited, read out (v. iii. f. s. past passive from talā [tilāwah], to recite. See 'atlu at 6:151, p. 456, n. 11).

6. i. e., the Qur'ān or parts of it.

7. زَادَتْ zādat = she or it increases, augments, adds to (v. iii. f. s. past from zāda [ziyādah], to be more. See zāda at 7:169, p. 492, n. 9).

8. يَتَوَكَّلُونَ yatawakkalūna = they depend, rely, put their trust in, appoint as representative (v. iii. m. pl. impfct. form tawakkala, form V of wakala [wakl/ wukāl], to entrust. See tawakkalnā at 7:89, p. 501, n. 3).

9. يُقِيمُونَ yuqīmūna = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from 'aqāma, form IV of qāma [qiyām/ qawmah], to get up, to stand up, to be erect. See at 5:55, p. 358, n. 1). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

10. رَزَقْنَاهُ razaqnā = we provided with the means of subsistence, bestowed, gave, endowed, blessed (v. i. pl. past from razaqa [rizq], to provide, bestow. See at 2:254, p. 130, n. 4).

11. i. e., pay zakāh and sadaāt in the way of Allah. It is to be noted that to perform prayers (ṣalāt) and to pay zakāh are two postulates for being a true believer. يُنْفِقُونَ yunfiqūna = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of nafaqa [nafaq], to be used up. See at 4:37, p. 257, n. 14).

12. i. e., ranks of distinction in paradise. دَرَجَاتٌ darajāt (sing. درجة darajah) = ranks, positions, grades, degrees, stairs, flight of steps. See at 6:165, p. 464, n. 3).

عِنْدَ رَبِّهِمْ near their Lord

وَمَغْفِرَةً and forgiveness¹ and a

وَرَزَقٌ كَرِيمٌ generous² provision .



كَمَا أَخْرَجَكَ رَبُّكَ 5. Just as your Lord made

مِنْ بَيْتِكَ you set out³ from your home

بِالْحَقِّ وَإِنْ فَرِيقًا in truth⁴ while a section

مِنَ الْمُؤْمِنِينَ of the believers

لَكَرِهُونَ were indeed unwilling.⁵

يُجَادِلُونَكَ 6. They were arguing⁶ with

فِي الْحَقِّ بَعْدَ you about the truth⁷ after

مَا بَيَّنَّ that it had become obvious,⁸

كَأَنَّهُمْ يُدْرَأُونَ as if they were being driven⁹

إِلَى الْمَوْتِ towards death

وَهُمْ يَنْظُرُونَ 7. And [recall] when Allah

وَلَاذِ promised¹⁰ you

يُعِدُّكُمْ اللَّهُ one of the two parties¹¹

إِحْدَى الطَّائِفَتَيْنِ that it would be yours,

أَنَّهُ لَكُمْ while you were wishing

وَتَوَدُّونَ that the one without sting¹²

أَنْ غَيْرَ ذَاتِ الشَّوْكَةِ

1. Allah's forgiveness is the most precious reward for a believer.

2. كريم *karīm* (s.; pl. *kirām/kuramā'*) = noble, generous, liberal, munificent, decent, gracious.

3. i. e., just as Allah gave the right directive in the matter of the spoils of war in spite of some differences of opinion among the Muslims regarding the matter, similarly Allah gave the Prophet the right directive in marching out against the enemy though some of the Muslims disliked it. أخرج *'akhraja* = he ousted, dislodged, got out, made [someone] set out (v. iii. m. s. past in form IV of *kharaja* [*khurīj*], to go out, to leave. See at 7:27, p. 473, n.9).

4. i. e., rightly and for the right cause.

5. i. e., were unwilling to march out against the vastly more numerous and better equipped army of the unbelievers, thinking it to be proceeding to certain death. كَارِهُونَ *kārihūn* (pl.; s. *kārih*) = unwilling, reluctant, averse. See *kārihin* at 7:88, p. 500, n. 9.

6. يجادلون *yujādilūna* = they dispute, quarrel, controvert, argue, debate, wrangle (v. iii. m. pl. impfct. from *jādala*, form III of *jadala* [جدل *jadl*], to tighten. See at 6:25, p. 400, n. 9).

7. i. e., the inevitability of armed conflict with the unbelievers.

8. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bāna* [*bayn/bayān*], to be clear, evident. See at 4:115, p. 295, n. 8).

9. يساقون *yusāqūna* = they are driven, conducted (v. iii. m. pl. impfct. passive from *sāqa* [*sawq/siyāqah/masāq*], to drive, to urge on. See *suqnā* at 7:57, p. 488, n.7).

10. يذ *yu'idu* = he promises, assures, threatens, (v. iii. m. s. impfct. from *w'ada* [*wa'd*], to make a promise. See at 4:120, p. 297, n. 8).

11. i. e., the Quraysh trade caravan returning from Syria and the forces advancing from Makkah to crush the Muslims at Madina. These three *'āyahs* (5-7) make it clear that that the Prophet had received information about the advance of the Makkkan forces before he left Madina for Badr. The fear and unwillingness of some of the Muslims alluded to in *'āyah* 6 relate to the situation on the eve of the departure from Madina.

12. شوكه *shawkah* = thorn, spike, sting, prong.

ثَكُوتُ لَكُمْ should be yours;¹

وَيُرِيدُ اللَّهُ but Allah intended²

أَنْ يُبَيِّنَ الْحَقَّ to accomplish³ the truth⁴

بِكَلِمَاتِهِ by His words and to cut off⁵

دَابِرَ الْكَافِرِينَ the root⁶ of the unbelievers.



لِيُجِزَّ 8. That He may accomplish

الْحَقَّ the truth

وَيُبْطِلَ الْبَاطِلَ and nullify⁷ the untruth,⁸

وَلَوْ كَرِهَ even though the culprits⁹

الْمُجْرِمُونَ detested.¹⁰

إِذْ تَسْتَغِيثُونَ 9. [Recall] when you prayed

رَبَّكُمْ for help¹¹ to your Lord

فَأَسْتَجِبَ لَكُمْ so He responded¹² to you:

أَنِّي مُيَدِّدُ "I am going to reinforce¹³ you

بِأَلْفٍ مِنَ الْمَلَائِكَةِ with a thousand of the angels

مُتَوَفِّينَ coming in succession."¹⁴

وَمَا جَعَلَ اللَّهُ 10. And Allah set it not

إِلَّا بُشْرَى but as good tidings and that

وَلَطَمَ يَدَ calm may become thereby

قُلُوبَكُمْ your hearts.

1. i. e., the caravan should be the object of attack..

2. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arāda, form IV of rāda [rawd], to walk about. See at 5:49, p. 355, n. 1).

3. يوضح *yuhiqqa(u)* = he accomplishes, effectuates, enforces (v. iii. m. s. impfct. from 'ahaqqa, form IV of haqqa, to be true. The final letter takes *fathah* for the particle 'an being before the verb.

4. i. e., Islam.

5. يقطع *yaqta'a(u)* = he cuts, cuts off, severs (v. iii. m. s. impfct. from *qata'a* [qat'], to cut. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yuhiqqa*, governed by the particle 'an.

6. i. e., to eradicate them. دابر *dābir* = root, extremity, past. *qata'a dābir al-shay* = to destroy the thing. See at 7:71, p. 493, n. 15).

7. يبطل *yubtila(u)* = he nullifies, renders void (v. iii. m. s. impfct. from 'abatala, form IV of batala [batl/buṭlān], to be null/void. See *mubṭilān* at 7:173, p. 533, n. 7).

8. i. e., the untruth of unbelief and polytheism.

9. i. e., the sinful unbelievers. مجرمون *mujrimūn* (pl.; s. *mujrim*) = culprits, evildoers (act. participle from 'ajrama, form IV of jarama[jarm], to commit a crime. See at 7:133, p. 514, n. 1).

10. كره *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karāhah/ karāhiyah*, to detest. See *karihum* at 4:19, p. 247, n. 8).

11. The allusion is to the Prophet's prayer to Allah for help during the battle of Badr and the help Allah gave on that occasion. تستغيثون *tastaghithūna* = you seek help, pray for help (v. ii. m. pl. impfct. from *istaghātha*, form X from the root *ghawth*, help, aid.

12. استجاب *istajāba* = he responded, answered (v. iii. m. s. past in form X of *jāba* [jawb], to travel. See *li-yastajibū* at 7:194, p. 541, n. 3).

13. مدد *mumidd* = one who reinforces, helps, assists (act. participle from 'amadda, form IV of madda [madd], to extend, to stretch. See *yumidda* at 3:124, p. 205, n. 3).

14. مردفين *murdifin* = those coming one after another/in succession (act. participle from 'ardafa, form IV of radafa/ radifa [radf], to come next).

وَمَا النَّصْرُ And no victory¹ can there be
إِلَّا مِنْ عِنْدِ اللَّهِ except from Allah.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,
حَكِيمٌ All-Wise.

Section (Rukû') 2

إِذْ يُغَشِّيكُمْ 11. [Recall] when He

النَّعَاسَ covered² you with slumber³

أَمْنَةً مِنْهُ as security⁴ from Him

وَيَنْزِلُ عَلَيْكُمْ and sent down on you

مِنَ السَّمَاءِ from the sky

مَاءً لِيُطَهِّرَكُمْ بِهِ water to purify⁵ you therewith

وَيُذْهِبَ عَنْكُمُ and to remove⁶ from you

رِجْسَ الشَّيْطَانِ the filth⁷ of Satan,

وَلِيَرْبِطَ عَلَى قُلُوبِكُمْ and to fortify⁸ your hearts,

وَيُثَبِّتَ بِهِ and to make firm⁹ thereby

أَلْقَادَكُمْ your feet.

إِذْ 12. [Recall] when

يُوحِي رَبُّكَ your Lord communicated

إِلَى الْمَلَائِكَةِ to the angels:

أَنَا مَعَكُمْ فَاثْبُتُوا "I am with you, so make firm

الَّذِينَ آمَنُوا those who believe.

سَأَلْقِي فِي قُلُوبِ I shall cast in the hearts of

1. Victory is given by Allah. So depend on Him, seek His help and do not count on your number and resources. 'Ayahs 9-12 mention how Allah helped the Muslims on the occasion of the battle of Badr. نصر *naṣr* = help, support, victory, triumph. See at 7:191, p. 540, n. 9.

2. The night before the battle of Badr Allah provided a good sleep for the Muslims which helped them recoup their energy and also sent down a good shower of rain which provided water for their full bath and ablution and made the sandy ground stable enabling them to make a firm stand against their enemy. يغشى *yughashshī* = he covers, wraps up, veils, envelops (v. iii. m. s. impfct. from *ghashshā*, form II of *ghashiya* [*ghishdawah*], to cover. See *taghashshā* at 7:189, p. 539, n. 9).

3. نعاس *nu'ās* = somnolence, sleepiness, drowsiness, slumber. See at 3:154, p. 215, n. 8.

4. It was a security in the face of anxiety and fear and was as such a great favour from Allah. أَمْنَةٌ *'amanah* = 'amn = security, safety, peace. See at 3:154, p. 215, n. 7.

5. يطهر *yutahhira(u)* = he purifies, cleanses (v. iii. m. s. impfct. from *tahhara*, form II of *tahara*/*ṭahura* [*ṭahr/ṭahārah*], to be clean. The final letter takes *fatḥah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 5:41, p. 349, n. 4).

6. يذهب *yudh-hiba(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'adh-haba*, form IV of *dhaḥaba* [*dhihāb/madh-hab*], to go. The final letter takes *fatḥah* for the verb is conjunctive to the previous verb which is governed by a hidden 'an. See *yudh-hib* at 6:13, p. 447, n. 7).

7. i. e., the fear and misgivings instigated by Satan. رجز *rijz* = retribution, punishment, dirt, filth. See at 7:134, p. 514, n. 3.

8. يربط *yarbiṭa(u)* = he strengthens, fortifies, binds, ties up, fastens (v. iii. m. s. impfct. from *rabṭa* [*rabṭ*], to bind, to fasten. See *rābiṭū* at 3:200, p. 235, n. 3).

9. يثبت *yuthabbita(u)* = he makes firm, stabilizes, fastens, establishes (v. iii. m. s. impfct. from *thabbata*, form II of *thabata* [*thabāt/ thubūt*], to be firm, fixed. See *tathbīt* at 4:66, p. 270, n. 11).

- الَّذِينَ كَفَرُوا those who disbelieve
الرُّعْبَ terror.¹
- فَاضْرِبُوا فَوْقَ الْأَعْنَاقِ So strike² above the necks³
وَاضْرِبُوا مِنْهُمْ and smite of them
كُلَّ بَنَانٍ every finger-tips."⁴
- ذَٰلِكَ بِأَنَّهُمْ 13. That is because they
شَاوُوا اللَّهَ turned against⁵ Allah
وَرَسُولَهُ and His Messenger.
- وَمَنْ يُشَاقِقِ And whoever turns against⁶
اللَّهَ وَرَسُولَهُ Allah and His Messenger,
فَإِنَّ اللَّهَ شَدِيدُ Allah indeed is severe
الْعِقَابِ in punishing.⁷
- ذَٰلِكُمْ فَذُوقُوهُ 14. Thus then you taste⁸ it;
وَأَنَّ and that
لِلْكَافِرِينَ there is for the unbelievers
عَذَابُ النَّارِ the punishment of the fire.
- يَا أَيُّهَا الَّذِينَ آمَنُوا 15. O you who believe,
إِذَا لَقِيتُمْ when you meet⁹
الَّذِينَ كَفَرُوا those who disbelieve
رُحْمًا making advance,¹⁰

1. *ru'b* = terror, panic, fright, alarm. See at 3:151, p. 213, n. 9.

2. اضربوا *idribū* = you (all) strike, hit, smite (v. ii. m. pl. imperative from *ḍaraba* [ḍarb], to beat, to strike. See at 2:73, p. 34, n.9).

3. i. e., at the heads. أعناق *'a'nāq* (pl.; s. عنق *'unuq*) = necks.

4. So that they are incapacitated for fighting and may easily be captured. بنان *banān* (pl.; s. بنانة *banānah*) = finger-tips.

5. شاءوا *shāqqū* = the turned against, turned hostile, broke away (v. iii. m. pl. past from *shāqqa*, form III of *shaqqa* [shaqq/mashaqqah], to be hard, also to split. See n. 6 below).

6. يشاقق *yushāqiq(u)* = he turns hostile, opposes, breaks away (v. iii. m. s. impfct. from *shāqqa*, form III of *shaqqa* [shaqq/mashaqqah], to be hard; also, to split. The last letter is vowelless because the verb is in a conditional clause (preceded by *man*) See at 4:115, p. 295, n. 7).

7. i. e., in punishing such opponents of Allah and His Messenger. عقاب *'iqāb* = infliction of punishment, penalty. See at 7:167, p. 530, n. 12.

8. ذوقوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [dhawq/madhāq], to taste. See at 7:39, p. 479, n. 11).

9. لقيتم *laqitum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [liqā' / luqyān / luqy / luqyah/ luqan] to meet. See *laqū* at 3:119, p. 203, n. 3).

10. i. e., to fight you. زحف *zahf* = marching, making advance, crawling.

فَلَا تَوَلُّوهُمْ never turn to them¹

الْأَدْبَارِ the backs.²

وَمَنْ يَوَلَّهُمْ 16. And whoever turns to

يَوْمَئِذٍ دُبُرَهُ them that day his back

إِلَّا مَتَحَرِّفًا except as a manoeuvre³

لِقِتَالٍ for the fighting

أَوْ مَصْرَفًا إِلَى فِتْنَةٍ or to join⁴ his company, does

يُفْقِدُ بَأْسَ اللَّهِ incur⁵ the wrath⁶ of Allah,

وَأَنَّ مَأْوَاهُ جَهَنَّمُ and his abode⁷ will be hell,

وَأَنَّ الْمَصِيرَ and evil is the destination.⁸

فَلَمْ تَقْتُلُوهُمْ 17. So you did not kill them

وَلَكِنْ كَرِهَ اللَّهُ قَتْلَهُمْ but Allah killed them;⁹

وَمَا رَمَيْتَ and you did not throw¹⁰

إِذْ رَمَيْتَ when you threw,

وَلَكِنْ كَرِهَ اللَّهُ رِئْيًا but Allah threw; and that

وَلِيُثَبِّتَ الْآمِنِينَ He might try¹¹ the believers

مِنْهُ بِأَعْيُنِنَا with a good trial from Him.

إِنَّ اللَّهَ سَمِيعٌ Verily Allah is All-Hearing,

عَلِيمٌ All-Knowing.

ذَلِكَ 18. That was it,

1. لا تَوَلُّوهُمْ *lā tuwallû* = you (all) do not turn (v. ii. m. pl. imperative {prohibition} from *wallâ*, form II of *waliya*, to be close, to follow. See *tuwallû* at 2:177, p. 86, n. 5).

2. Muslims are asked not to turn their backs in the face of the enemy attack but to persevere and fight on; for if they sincerely fight for the sake of Allah, He is sure to help them. أَدْبَارِ *adbâr* (pl.;

sing. *dubur/dubur*) = backs, backsides, rear parts. See at 5:21, p. 350, n. 3.

3. متحرف *mutaḥarrif* = one who digresses / takes a turning / deviates / deflects/ manoeuvres (act. participle from *taḥarrafa*, form V of *ḥarafa* [*ḥarf*], to deflect, to change. See *yuharrifûna* at 5:41, p. 348, n. 8).

4. متحيز *mutaḥayyiz* = one who inclines/ leans/ joins; a partisan, biased (act. participle from *taḥayyaza*, form V of *ḥāza* [*ḥawz/hiyāzah/ḥayz*], to get, to win, to drive on).

5. بَأْسَ *bā'a* = he returned, came back, incurred (v. iii. m. s. past from *baw'*, to come back, to return. See at 3:162, p. 219, n. 8).

6. غَضَبٍ *ghaḍab* = wrath, fury, anger, indignation. See at 7:154, p. 523, n. 2.

7. مَأْوَى *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awā* [*'awiy*], to seek shelter. See at 5:72, p. 366, n. 14).

8. مَصِيرٍ *maṣīr* = destination, place at which one arrives, destiny, end. See at 5:18, p. 338, n. 5).

9. This *'āyah* reminds the Muslims that the victory they won was Allah's act, i. e., due to His help.

10. The allusion is to the throwing of a handful of dust during the Battle of Badr by the Prophet, peace and blessings of Allah be on him, which by Allah's will affected the vision of the enemy host in general. رَمَيْتَ *ramayta* = you threw (v. ii. m. past from *ramâ* [*ramy/rimāyah*], to throw. See *yarmi* at 4:112, p. 294, n. 1).

11. يُلِي *yubliya* (li) = he tries, tests (v. iii. m. s. impfct. from *'ablâ*, form IV of *balâ* [*balw/ balâ*], to test, to try. See *yablûa* at 6:165, p. 464, n. 4). The final letter takes *faiḥah* for a hidden 'an in *li* (of motivation) coming before the verb. See *nablû* at 7:163, p. 529, n. 5).

وَأَنَّ اللَّهَ مُوهِنٌ and that Allah¹ does cripple
 كَيْدَ الْكَافِرِينَ the plot² of the unbelievers.

إِنْ تَسْتَفِينُوا 19. If you sought a decision,³
 فَقَدْ جَاءَكُمْ then there has already come
 الْفَتْحُ to you the decision;⁴
 وَإِنْ تَنْهَوْا and if you cease,⁵
 فَهُوَ خَيْرٌ لَكُمْ it will be good for you;
 وَإِنْ تَعُدُّوا but if you come back⁶
 نَعُدُّ we will come back⁷
 وَلَنْ تُغْنِيَ عَنْكُمْ and it shall not avail⁸ you
 فَيَنْتَحِمَكُمْ your host whatsoever
 وَلَوْ كَثُرَتْ even if it were numerous;⁹
 وَأَنَّ اللَّهَ مَعَ and that Allah is with
 الْمُؤْمِنِينَ the believers.

Section (Rukû') 3

يَا أَيُّهَا الَّذِينَ آمَنُوا 20. O you who believe,
 أَطِيعُوا اللَّهَ obey⁹ Allah
 وَرَسُولَهُ and His Messenger and
 وَلَا تَوَلَّوْا عُنْدَهُ do not turn away from him
 وَأَنْتُمْ تَسْمَعُونَ while you hear.

1. *mûhin* = one who weakens, enfeebls, disables, cripples (act. participle from 'awhana, form IV of *wahana* / *wahina* [wahn], to be weak. See *tahinû* at 4:104, p. 291, n. 1).

2. *kayd* = scheme, plot, plan, stratagem. See at 7:183, p. 537, n.2.

3. The address is to the unbelievers in the context of the Battle of Badr. *tastafîhû(na)* = you seek a decision/ decree/ opening/ victory, (v. ii. m. pl. impfct. from *istafâha*, form X of *fataha* [fath], to open, to conquer. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *yastafîhûna* at 2:89, p. 42, n. 4).

4. *fath* (s., pl. *futûḥ*/ *futûḥāt*) = decision, opening, victory. See at 5:52, p.356, n. 6.

5. i. e., if you cease your hostility to and war against Islam. *tantahû(na)* = you (all) cease, refrain, desist, terminate (v. ii. m. pl. impfct. from *intahû*, form VIII of *nahû* [nahy/nahw], to forbid, prohibit. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *yantahû* at 5:73, p. 366, n. 7).

6. i. e., if you come back to fight Islam and the Muslims. *ta'ûdû(na)* = you (all) come back (v. ii. m. pl. impfct. from 'âda ['awd/'awdah], to return. The terminal *nûn* is dropped for the reason stated at n. 3 above. See *ta'ûdûna* at 7:29, p.475, n. 1).

7. i. e., with help against you. *na'ûd (na'ûdu)* = we come back, return (v. i. pl. impfct. from 'âda ['awd/'awdah], to return. The final letter is vowelless and hence the medial *waw* is dropped for the verb is conclusion of a conditional clause. See *na'ûda* at 7:89, p. 501, n. 1).

8. *tughniya(nî)* = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghna, form IV of *ghaniya* [ghinan / ghanâ], to be free from want, to be rich. The final letter takes *fathah* for the particle *lan* coming before the verb. See at 3:116, p. 201, n. 6).

9. *kathurat* = she or it became numerous, more (v. iii. f. s. past from *kathura* [kathrah], to be much. See *istakthartu* at 7:188, p. 539, n. 2).

10. *'atî'û* = you (all) obey, be obedient (v. ii. m. pl. imperative from 'atâ'a, form IV of *âtâ'a* [âw], to obey. See at 8:1, p. 547, n. 1).

وَلَا تَكُونُوا كَالَّذِينَ
قَالُوا سَمِعْنَا وَهُمْ
لَا يَسْمَعُونَ ﴿٨﴾ 21. Nor be like those who
said: "We hear" while
they were not listening.¹

إِنَّ شَرَّ
الْدَّوَابِّ عِنْدَ اللَّهِ
أَلْصُمُ الْبَنَمِ
الَّذِينَ لَا يَعْقِلُونَ ﴿٩﴾ 22. Verily the worst² of
creatures³ to Allah are
the the deaf⁴ and the dumb⁵
who do not understand.⁶

وَلَوْ عَلِمَ اللَّهُ
فِيهِمْ خَيْرًا
لَّاسْمَعَهُمْ
وَلَوْ أَسْمَعَهُمْ
لَتَوَلَّوْا
وَهُمْ مُّعْرِضُونَ ﴿١٠﴾ 23. And if Allah Knew
in them any good He would
have made them listen;⁷ and
if He had made them listen
they would have turned
away⁸ being evasive.⁹

يَا أَيُّهَا الَّذِينَ آمَنُوا
اسْتَجِبُوا لِلَّهِ
وَلِرَسُولِهِ
إِذَا دَعَاكُمْ
لِمَا يَحْيِيكُمْ
وَأَعْلَمُوا أَنَّ اللَّهَ
يَحُولُ بَيْنَ 24. O you who believe,
respond¹⁰ to Allah
and to the Messenger
when he calls you to that
which will revivify¹¹ you;
and know that Allah
interposes¹² between

1. i. e., like the unbelievers and hypocrites who hear Allah's words but do not pay heed to them.

يَسْمَعُونَ *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *sami'û* at 7:179, p. 535, n. 8).

2. *sharr* (pl. *ashrâr*) = bad, evil, wicked, mischievous. As elative it means worse, worst. See at 5:61, p. 360, n. 6.

3. *dawwâb* (pl.; s. *dâbbah*) = beasts, animals, creatures, crawling creatures. See *dâbbah* at 6:38, p. 415, n. 9.

4. i. e., not paying attention to Allah's words and guidance. صَم *sum* (pl.; sing. *aṣamm*) deaf. See at 6:39, p. 416, n. 3.

5. i. e., unwilling to or incapable of speaking out the truth. بَكَم *bukm* (pl.; sing. *abkam*) = dumb. See at 6:39, p. 416, n. 4.

6. i. e., if they understood and exercised reason they would have heeded the guidance given them. يَعْقِلُونَ *ya'qilûna* = they realize, understand, comprehend (v. iii. m. pl. impfct. from *'aqala* [*'aqil*], to understand, to be reasonable, to have intelligence. See at 5:103, p. 381, n. 1).

7. أَسْمَعَ *'asma'a* = he made listen, let know (v. iii. m. s. past in form IV of *sami'a* [*sam' / samâ' / samâ'ah / masma'*], to hear. See *yasma'ûna* at n. 1 above).

8. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

9. مُعْرِضُونَ *mu'riḍûn* (sing. *mu'riḍ*) = those who turn away/ avert/ evade/ fall back (active participle from *'a'raḍa*, form IV of *'aruda* [*'arḍ*], to be broad, wide, to appear, to show. See at 2:83, p. 39, n. 6).

10. اسْتَجِبُوا *istajibû* = you (all) respond, answer (v. ii. m. pl. imperative from *istajâba*, form X of *jâba* [*jawb*], to travel. See *istajâba* at 8:8, p. 548, n. 12).

11. Islam and *jihâd* for the sake of Allah to which the believers were called are the means of their righteous life in this world and eternally blissful life in the hereafter.

12. يَحُولُ *yaḥûlu* = he interposes, interferes, prevents (v. iii. m. s. impfct. from *ḥâla* [*ḥaylûlah*], to prevent).

الْعَرَّةَ وَقَلْبِهِ¹ a man and his heart¹

وَأَنَّهُ إِلَهِ² and that to Him

تَحْشُرُونَ³ you shall all be mustered.²

وَأَنْتَوَيْتُمْ⁴ 25. And beware³ of the trial⁴

لَا تُصِيبَنَّ الَّذِينَ⁵ that will not afflict⁵ those

ظَلَمُوا مِنْكُمْ⁶ who do wrong of you

خَاصَّةً⁷ in particular;⁶

وَأَعْلَمُوا أَنَّ اللَّهَ⁸ and know that Allah is

شَدِيدُ الْعِقَابِ⁹ severe in punishing.⁷

وَأَذْكُرُوا إِذَ¹⁰ 26. And remember when

أَنْتُمْ قَلِيلٌ¹¹ you were a few

تُسْتَضْعَفُونَ¹² and deemed weak⁸ in the

الْأَرْضِ خَافُونَ أَنَّ¹³ land and fearing that people

يَنْحَطِّمُكُمْ النَّاسُ¹⁴ would sweep⁹ you away,

فَنَاءَوْىكُمْ¹⁵ then He gave you shelter¹⁰

وَأَيَّدَكُمْ بِقُوَّةِهِ¹⁶ and aided¹¹ you with His help

وَرَزَقَكُمْ¹⁷ and gave you sustenance

مِنَ الطَّيِّبَاتِ¹⁸ of good things¹² that

لَعَلَّكُمْ تَشْكُرُونَ¹⁹ you may express gratitude.



يَا أَيُّهَا الَّذِينَ آمَنُوا²⁰ 27. O you who believe,

1. i. e., Allah knows your intentions and may direct them as He wills.

2. i. e., on the Day of Judgement. تَحْشُرُونَ *tahsharûna* = you are gathered, collected, assembled, mustered, herded, rallied (v. ii. m. pl. impfct. passive from *hashara* [*hashr*], to gather. See at 6:72, p. 420, n. 12).

3. اتَّقُوا *ittaquû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqâyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

4. i. e., Allah's retribution. فِتْنَةٍ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 7:155, p. 524, n. 1.

5. *lâ tusibanna* = she or it will not afflict, affect, hit, befall (v. iii. f. s. impfct. emphatic from *'asaba*, form IV of *sâba* [*sawb* / *saybûbah*], to hit the mark, to be right).

6. i. e., if Allah's punishment befalls a people, it afflicts both the wrong-doing people and the others.

7. عِقَابٍ *'iqâb* = infliction of punishment, punishment, penalty. See at 8:13, p. 551, n. 7.

8. The address is to the Muslims, particularly to the *muhâjirs*, and the reference is to their situation at Makka before the migration. مُسْتَضْعَفُونَ *mustaḍ'afûn* (pl.; s. *mustaḍ'af*) = those deemed weak, made helpless, the oppressed. Passive participle from *istaḍ'afa*, form X of *ḍa'ufa* [*ḍu'f/ḍa'f*], to be weak. See *mustaḍ'afin* at 4:127, p. 300, n. 6).

9. يَنْحَطِّفُ *yatakhaffa(u)* = he carries away, sweeps away (v. iii. m. s. impfct. from *takhaffa*, form V of *khaṭafa/khatifa* [*khaṭf*], to snatch, to seize. The final letter takes *fatḥah* for the particle *'an* coming before the verb. See *yakhṭifu* at 2:20, p. 10, n. 13).

10. i. e., at Madina. أَوَّى *'awâ* = he gave shelter, housed, lodged, accommodated (v. iii. m. s. past in form IV of *'awâ* [*'awy*], to seek shelter).

11. The reference is especially to Allah's help at the Battle of Badr. أَيَّدَ *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of *'ada* [*'ayd*], to be strong. See *'ayyadu* at 5:110, p. 385, n. 2).

12. الطَّيِّبَاتِ *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 7:32, p. 476, n. 1.

لَا تَخُونُوا اللَّهَ do not betray¹ Allah

وَالرَّسُولَ and the Messenger,

وَلَا تَخُونُوا أَمْنَتَكُمْ nor betray your trusts²

وَأَنْتُمْ تَعْلَمُونَ while you know.³

وَأَعْلَمُوا 28. And know that

أَمْوَالَكُمْ your properties³

وَأَوْلَادُكُمْ and your children are but

فِتْنَةٌ a trial,⁴

وَأَنَّ اللَّهَ عِنْدَهُ

أَجْرٌ عَظِيمٌ is an immense⁵ reward.

Section (Rukū') 4

يَا أَيُّهَا الَّذِينَ آمَنُوا 29. O you who believe,

إِنْ تَتَّقُوا اللَّهَ if you fear Allah,⁶

يَجْعَلْ لَكُمْ He will provide for you

فُرْقَانًا a distinguishment,⁷

وَيُكَفِّرْ عَنْكُمْ and will efface⁸ from you

سَيِّئَاتِكُمْ your sins⁹

وَيَغْفِرْ لَكُمْ and will forgive you;

وَاللَّهُ ذُو

الْفَضْلِ الْعَظِيمِ magnificent grace.



1. i. e., do not betray. *lā takhūnū* = you (all) do not betray, do not be treacherous (v. ii. m. pl. imperative from *khaṇa* [khwn/ khiyānah], to betray, to be treacherous. See *takhtānūna* at 4:107, p. 292, n. 2).

2. i. e., do not fail to perform the duties and obligations imposed by Allah and His Messenger and to abide by their prohibitions; as well as do not betray the trusts reposed in you of things and secrets. أَمَانَات *'amānāt* (pl.; s. أمانة *'amānah*) = trusts, things deposited in trust. See *'amānah* at 2:283, p. 150, n. 8.

3. i. e., knowingly.

4. أموال *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 4:95, p. 285, n. 7.

5. i. e., for seeing whether you be grateful to Allah for His having given you all these or whether you be engrossed with these and be forgetful of Allah and His instructions; for these two often make man arrogant and oblivious of Allah and the hereafter.

6. It is always to be remembered that Allah's reward in the hereafter is immensely and incomparably greater than children and wealth that are also given by Him in this world. عَظِيم

'aẓīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, monstrous, grave. See at 7:141, p. 53, n. 4).

7. اتَّقُوا *tattaqū(na)* = you (all) beware, be on your guard, act righteously, fear Allah (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* (*waqy* /*wiqāyah*), to guard. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See at 7:63, p. 490, n. 9).

8. i. e., victory, for it will mark out the truth from the untruth. فُرْقَان *furqān* = distinguishment, evidence, Qur'ān. See at 2:185, p. 87, n. 13.

9. يَكْفِر *yukaffir(u)* = he forgives, he pardons, grants remission, covers, effaces, hides, makes infidel (v. iii. m. s. impfct. from *kaffara*, form II of *kafara* [kuf], to cover, to hide. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *yukaffiru* at 2:171, p. 142, n. 4).

10. سَيِّئَاتٍ *sayyi'āt* (pl.; s. سَيِّئَة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

وَإِذْ 30. And [recall] when there

يَمْكُرُونَ conspired¹ against you

الَّذِينَ كَفَرُوا those who disbelieve

لِيُضَيِّقُوا to confine² you

أَوْ يَقْتُلُوا or to kill you

أَوْ يُخْرِجُوا or to expel³ you.

وَيَمْكُرُونَ They conspire

وَيَمْكُرُ اللَّهُ and Allah plans,

وَاللَّهُ خَبِيرٌ and Allah is the Best of

الْمَكِيدِينَ Planers.⁴

وَإِذْ أَنْتَلَى عَلَيْهِمْ 31. And if recited⁵ unto them

ءَايَاتُنَا قَالُوا are Our revelations they say:

قَدْ سَمِعْنَا "We have heard."⁶

لَوْ شَاءَ لَقُلْنَا If we will, we can say

مِثْلَ هَذَا like this.

إِنْ هَذَا إِلَّا This is naught but

أَسْطِيرُ الْأَوَّلِينَ the legends⁷ of the ancients.⁸



وَإِذْ 32. And [recall] when

قَالُوا اللَّهُمَّ they said:⁹ "O Allah,

إِنْ كَانَتْ هَذِهِ if this were the truth

الْحَقُّ مِنْ عِنْدِكَ from you

1. The 'āyah alludes to the conspiracy of the unbelieving Quraysh leaders of Makka against the Prophet, peace and blessings of Allah be on him, on the eve of his migration to Madina. يَمْكُرُ *yamkuru* = he conspires, plots, schemes, plans, plays trickery, has recourse to a ruse (v. iii. m. s. impfct. from *makara* [*makr*], to deceive, to delude. See *yamkurū*, p. 6:123, p. 443, n. 4).

2. يَضَيِّقُوا *yuthbiṭū(na)* = they make firm/immovable (i. e., they confine), substantiate (v. iii. m. pl. impfct. from *'athbata*, form IV of *thabata* [*thabāt/ thubūt*], to be firm, stable. The terminal *nūn* is dropped for a hidden 'an in li (of motivation) coming before the verb. See *yuthabbita* at 8:11, p. 550, n. 9).

3. يُخْرِجُوا *yukhrujū(na)* = they expel, drive out, dislodge (v. iii. m. pl. impfct. from *'akhrāja*, form IV of *kharaja* [*khurūj*], to go out. The terminal *nūn* is dropped because the verb is conjunctive to the previous verb which is governed by a hidden 'an. See *tukhrijū* at 7:123, p. 510, n. 4).

4. مَكِيدِينَ *mākirin* (pl.; acc./gen. of *mākirān*; s. *mākir*) = conspirators, planners (act. participle from *makara*. See n. 1 above).

5. This 'āyah further refers to the attitude and conduct of the unbelievers. تَلَى *tulā* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talā* [*tilāwah*], to recite. See at 3:101, p. 195, n. 4).

6. سَمِعْنَا *sami'nā* = we listened, heard (v. i. pl. past from *sami'a* [*sam' /samā' /samā'ah /masma*], to hear. See at 4:45, p. 261, n. 4).

7. أَسَاطِيرُ *'asāfir* (pl.; s. *'ustūrah*) = legends, myths, fables, tales. See at 6:15, p. 400, n. 10.

8. The same attitude to and remarks about the Qur'ān are expressed by many a modern unbeliever and critic, especially by the orientalists.

أَوَّلِينَ *'awwalin* (pl.; acc./gen. of *'awwalūn*; s. *'awwal*) = the first ones, the previous or former ones, the ancients.

9. The Makkan unbelievers not only boasted of their ability to compose the like of the Qur'ān but, in the height of their unbelief and disobedience, challenged to be immediately punished by Allah for their unbelief and rejection of the Prophet and the Qur'ān. Such attitudes are characteristic of unbelievers of all times and places. Allah has His own plan and time for punishing any people.

فَأَمْطِرْ عَلَيْنَا then rain¹ on us
 جِجَارَةً مِّنَ السَّمَاءِ stones² from the sky
 أَوْ أَنْتِزِعَآبٍ or bring us a punishment
 أَلِيمٍ most painful.³

وَمَا كَانَتْ 33. But Allah is not
 لِيُعَذِّبَهُمْ to punish⁴ them
 وَأَنْتَ فِيهِمْ while you are amidst them;⁵
 وَمَا كَانَتْ nor is Allah
 مُعَذِّبَهُمْ going to punish⁶ them
 وَهُمْ يَسْتَغْفِرُونَ while they seek forgiveness.⁷

وَمَا لَهُمْ 34. And what is for them⁸
 أَنْ لَا يُعَذِّبَهُمُ اللَّهُ that Allah should not punish
 وَهُمْ يَصُدُّونَ them while they deter⁹
 عَنِ الْمَسْجِدِ الْحَرَامِ from the Sacred Mosque
 وَمَا كَانُوا while they were not
 أَوْلِيَاءَهُ its guradians?¹⁰
 إِنْ أَوْلِيَآؤُهُ Verily its guardians are none
 إِلَّا الَّذِينَ اتَّقَوْا but the godfearing ;¹¹
 وَلَكِنْ أَكْثَرُهُمْ but most of them
 لَا يَعْلَمُونَ do not know.

وَمَا كَانَ صَلَاتُهُمْ 35. Nor are their prayers

1. امطر 'amṭir = rain, shower, pour out (v. ii. m. s. imperative from 'amṭara, form IV of maṭara, to rain. See 'amṭarnā at 7:84, p. 498, n. 4).
2. Obviously the Quryash unbelievers were aware of the punishment by the sijjil stones that were rained on the invaders of the Ka'ba. hijārah (sing. ḥajar) = stones. See at 2:24, p. 13, n. 2.
3. أليم 'alīm = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.
4. يعذب yu'adhhib(u) = he punishes, penalizes, chastises, torments (v. iii. m. s. impfct. from 'adhhib, form II [ta'dhib] of 'adhaba ['adhb], to impede, to obstruct. The final letter takes fathah because of a hidden 'an in li (of motivation) coming before the verb. See at 3:128, p. 206, n. 7).
5. i. e., while the Prophet, peace and blessings of Allah be on him, had still been trying to convince them of the truth and had not yet given up hope of their ultimate acceptance of it.
6. معذب mu'adhhib = one who punishes/ is going to punish (act. participle from 'adhhaba. See n. 4 above).
7. i. e., the believers and the weak among them seek Allah's forgiveness. يستغفرون yastaghfirāna = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from istaghfara, form X of ghafara [ghafr /maghfirah /ghufrān], to forgive. See at 5:74, p. 367, n. 2).
8. i. e., what plea have they in their favour.
9. i. e., deter believers and others from going to the Ka'ba. يصدون yaṣuddūna = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudūd], to turn away. See at 7:45, p. 482, n. 9).
10. Their conduct was all the more reprehensible because the guardianship of the Ka'ba did not belong to them but to the godfearing, as mentioned in the next clause of the 'āyah. أولياء 'awliyā' (pl.; sing. ولي waliyy) = helpers, friends, allies, patrons, protectors, legal guardians. See at 5:56, p. 358, n. 9.
11. يتقون muttaqīn (sing. muttaqin) = godfearing, those who are on their guard, righteous (active participle from ittaqā (to be on one's guard), form VIII of waqā [waqy/wiqāyah], to guard, to protect). See at 2:177, p. 84, n. 6.

عِنْدَ الْبَيْتِ near the House

إِلَّا مَكَاً¹ ought but whistling¹

وَصَصِيَةً² and clapping.²

فَذُوقُوا الْعَذَابَ Hence taste³ the punishment⁴

بِمَا كُنْتُمْ because you used

تَكْفُرُونَ to disbelieve.

36. Those who disbelieve

يُنْفِقُونَ أَمْوَالَهُمْ are spending⁵ their funds

لِيَصُدَّوْا عَنْ to deter⁶ from

سَبِيلِ اللَّهِ the way of Allah.

فَيَنْفِقُونَهَا So they will spend them

ثُمَّ تَكُونُ and then these will become

عَلَيْهِمْ حَسْرَةً a regret⁷ on their part, then

ثُمَّ يُغْلَبُونَ they will be vanquished.⁸

وَالَّذِينَ كَفَرُوا And those who disbelieve,

إِلَىٰ جَهَنَّمَ to hell

يُجْشَرُونَ they will be herded.⁹

37. That Allah may mark

أَلْحَيْتَ مِنَ الطَّيِّبِ out¹⁰ the bad from the good

وَيَجْعَلَ الْخَبِيثَ and put the bad

بَعْضَهُ عَلَىٰ بَعْضٍ one over the other,

1. مَكَاً *mukā* = whistling.

2. تصدبة *taṣḍiyah* = clapping. The polytheists of Makka used to go round the Ka'ba whistling and clapping.

3. ذُوقُوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [dhawq/madhāq], to taste. See at 8:14, p. 551, n. 8).

4. The punishment alluded to here is that which befell the Makkan unbelievers at the Battle of Badr.

5. The reference is to the preparations that were being made by the Makkan unbelievers after the Battle of Badr for invading Madina. They were spending their capital as well as profits made from their late trip to Syria for collecting and equipping an army for the purpose. The 'ayah refers to that preparation of the unbelievers and foretells their ultimate failure. يَنْفِقُونَ *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [nafaq], to be used up. See at 4:37, p. 257, n. 14).

6. i. e., to deter others. يَصُدُّوْنَ *yaṣuddū(na)* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from *ṣadda* [ṣadd/ṣuddū], to turn away. The terminal *nūn* is dropped because of a hidden 'an in li (of motivation) coming before the verb. See *yaṣuddūna* at 8:34, p. 558, n. 9).

7. i. e., because all their preparations and spending of money will fail to achieve their objective of crushing the Muslims. حَسْرَةً *ḥasrah* (pl. *ḥasarāt*) = regret, lamentation, grief, sorrow, distress. See at 3:156, p. 217, n. 5).

8. يَغْلِبُونَ *yughlabūna* = they are vanquished, defeated, overcome, overpowered, subdued, conquered (v. iii. m. pl. impfct. passive from *ghalaba* [ghalb/ghalbah], to conquer, to defeat. See *tughlabūna* at 3:12, p. 158, n. 6).

9. يَجْشَرُونَ *yushsharūna* = they are gathered, collected, assembled, mustered, herded (v. iii. m. pl. impfct. passive from *hashara* [ḥashr], to gather. See at 6:38, p. 406, n. 1).

10. يَمْيِزُ *yamīza(u)* = he isolates, distinguishes, marks out (v. iii. m. s. impfct. from *māza* [mayz], to separate, to distinguish. The final letter takes *fathah* because of an implied 'an in li (of motivation) coming before the verb. See at 3:179, p. 225, n. 8).

فَبَرَكُمَهُمْ جَمِيعًا thus piling¹ them up all;
 فَيَجْعَلُهُ فِي جَهَنَّمَ then He will put² it into hell.
 أُولَئِكَ هُم Those are the ones
 الَّذِينَ خَسِرُوا the doomed to loss.³

Section (Rukū') 5

قُلْ لِلَّذِينَ 38. Say to those who
 كَفَرُوا disbelieve,
 إِن يَنْتَهُوا if they desist⁴
 يُغْفَرْ لَهُمْ they will be forgiven
 مَا قَدْ سَلَفَ for what has been past.⁵
 وَإِن يَوَدُّوا But if they revert,⁶ then
 فَقَدْ مَضَتْ there already has gone by⁷
 سُنَّتُ الْأَوَّلِينَ the practice⁸ with ancients.



وَقَاتِلُوهُمْ حَتَّى 39. And fight⁹ them
 لَا تَكُونَ فِتْنَةً till there be no discord¹⁰
 وَيَكُونَ الَّذِينَ and the worship¹¹ becomes
 كُلُّهُمْ لِلَّهِ entirely for Allah.
 فَإِنِ انْتَهَوْا But if they cease,¹¹
 فَإِنَّ اللَّهَ then Allah indeed is
 بِمَا يَعْمَلُونَ of what they do
 بَصِيرٌ All-Seeing.

1. يركم *yarkuma(u)* = he piles up, heaps up (v. iii. m. s. impfct. from *rakama* [*rakm*], to pile up).
2. يجعل *yaj'ala(u)* = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from *ja'ala* [*ja'la*] to make, to put. See at 4:141, p. 308, n. 3).
3. خسرون *khāsirān* (pl.; s. *khāsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr* / *khasār* / *khasārah* / *khusrān*] to lose. See at 7:177, p. 535, n. 4).
4. ينتهوا *yantahū(na)* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahā*, form VIII of *nahā* [*nahy/nahw*], to forbid, prohibit. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *tantahū* at 8:19, p. 553, n. 5).
5. سلف *salafa* = he or it was over, past (v. iii. m. s. past from *salaf*, to be over. See at 5:95, p.377, n. 9).
6. i. e., if they revert to unbelief and to fighting Islam and the Muslims. يعودوا *ya'ūdū (na)* = come back, return, revert (v. iii. m. pl. impfct from 'āda [*'awd* / *'awdah*], to return. The terminal *nūn* is dropped for the reason stated at n. 4 above. See *ta'ūdū* at 8:19, p. 553, n. 6).
7. مضت *maḍat* = she or it passed, went by, was past (v. iii. f. s. past from *maḍā* [*muḍṭy*], to pass, to go by).
8. i. e., how Allah punished the persistently unbelieving and disobedient peoples. سنة *sunnaḥ* (s.; pl. *sunan*) = way of dealing, usage, practice, norm. See *sunan* at 4:26, p. 252, n. 5).
9. قاتلوا *qātilū* = you (all) fight (v. ii. m. pl. imperative from *qātala*, form III of *qatala* [*qatl*], to kill, slay. See at 2:190, p. 91, n. 11).
10. i. e., opposition to worshipping Allah Alone and persecution of the Muslims. فتنة *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.
11. دين *dīn* (s.; pl. *adyān*) = religion, faith, belief, creed, worship. See at 4:1146, p. 310, n. 2.
12. انتهوا *intahaw* = they came to an end, gave up, terminated, desisted, ceased, stopped (v. iii. m. pl. past from *intahā*, form VIII of *nahā* [*nahw/nahy*], to forbid, ban. See n. 4 above).

وَأِنْ تَوَلَّوْا 40. But if they turn away¹

فَاعْلَمُوا أَنَّ اللَّهَ

مَوْلَانَكُمْ is your Guardian-Protector.²

نِعَمَ الْمَوْلَى Excellent is the Guardian,

وَنِعَمَ النَّصِيرُ and Excellent is the Helper.³

Part (juz') 10

وَأَعْلَمُوا أَنَّمَا 41. And know that whatever

غَنِمْتُمْ مِنْ شَيْءٍ thing you gain as booty,⁴

فَإِنَّ لِلَّهِ خُمُسَهُ to Allah belongs its fifth,⁵

وَلِلرَّسُولِ and to the Messenger

وَلِذِي الْقُرْبَى and to the near relatives,⁶

وَالْيَتَامَى and the orphans and the poor

وَأَنْبِ السَّابِلِينَ and the wayfarer,⁷

كُتِبَ عَلَيْكُمُ إِذَا ذُكِرْتُمُ بِاللَّهِ

وَمَا أُنزِلْنَا and in what We sent down⁸

عَلَى عَبْدِنَا on Our servant on

يَوْمَ الْفُرْقَانِ the day of distinguishment⁹ –

يَوْمَ التَّلَاقِ the day the two hosts met.¹⁰

وَاللَّهُ عَلَى كُلِّ شَيْءٍ And Allah is over everything

قَدِيرٌ All-Powerful.¹¹

إِذَا أَنتُمُ 42. When you were at the

1. i. e., if they turn away from the truth (Islam) to which they are called. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 5:49, p. 354, n. 11).

2. مولى *mawlâ* = Lord-Protector, Guardian-Protector, Sovereign. See at 3:150, p. 213, n. 6.

3. نصير *naşîr* = (s.; pl. *nuşarâ'*) = helper, defender, supporter, ally, protector, patron. See at 4:173, p. 323, n. 2).

4. غنمتم *ghanimtum* = you (all) gained booty, captured (v. ii. m. pl. past from *ghanima* [*ghunm* / *ghanm* / *ghanam* / *ghanimah*], to gain booty).

5. The 'ayah was revealed in the context of the victory of the Muslims at Badr and the booty they gained then. It lays down the rules for the division of the booty and directs that one-fifth of it belongs to Allah and His Messenger. This one fifth is meant for (a) the Messenger, (b) his near relatives [Banû Hâshim and Banû 'Abd al-Muţţalib], (c) the orphans, (d) the poor and (e) the wayfarer who is stranded and needs funds for returning to his home. The rest of the booty (four fifths) is to be divided among the participants in the fighting. The share of the Prophet, peace and blessings of Allah be on him, is now to be applied for the well-being of the Muslims in general.

6. ذى القربى *dhî al-qurbâ* = near relations, those close by. See at 4:36, p. 257, n. 2.

7. ابن السبيل *ibn al-sabil* = wayfarer, traveller. See at 2:215, p. 104, n. 6.

8. i. e., of *wahy*, angels and victory. أُنزِلْنَا *'anzalnâ* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzâl*], to come down. See at 6:155, p. 459, n. 7).

9. i. e., on the day of the Battle of Badr. It was a day of distinguishment because it marked out the truth from the untruth. فُرْقَان *furqân* = Qur'ân, distinguishment, evidence. See at 8:29, p. 556, n. 7.

10. i. e., the Muslim army and the Makkan unbelievers' army. التلقى *iltaqa* = he met, encountered, confronted (v. iii. m. s. past in form VIII of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See at 3:166, p. 221, n. 2).

11. Such as making a small band rout a vastly large and well equipped army.

يَا لَمُدَّوَةَ الدُّنْيَا the slope¹ on the nearer side²
 وَهُمْ يَالْمُدَّوَةَ and they were at the slope
 أَلْفَقُصْوَى وَالزَّكَرَاتِ on the farther side,³
 أَسْفَلَ مِنْكُمْ and the caravan⁴ below you.
 وَلَوْ And if you had
 تَوَاعَدْتُمْ made an appointment⁵ you
 لَآخَذْتُمْ would surely have failed⁶
 فِي الْيَعَادِ in the appointment;⁷
 وَلَكِنَّ لِيَقْضَى اللَّهُ but that Allah might execute⁸
 أَمْرًا كَانَ a matter that was
 مَفْعُولًا already done,⁹
 لِيَهْلِكَ that there might perish¹⁰
 مَنِ هَلَكَ those who perished
 عَنْ بَيِّنَةٍ on a clear evidence¹¹
 وَيَحْيَى مَنْ حَيَّ and live those who live
 عَنْ بَيِّنَةٍ on a clear evidence.
 وَإِنَّ اللَّهَ And Allah indeed is
 سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.
 إِذْ 43. And [recall] when
 يُرِيكُمُ اللَّهُ Allah showed¹² them to you
 فِي مَنَامِكَ قَلِيلًا in your dream as a few;
 وَلَوْ أَن كُنْهُمْ and if He had shown them
 كَثِيرًا to you as many, surely you

1. عدوة 'udwah = slope (of a valley), bank.

2. i. e., of the valley of Badr. The 'āyah refers to the respective positions of the Muslim army, the Makkan army and the Quraysh caravan under 'Abū Sufyān returning from Syria. دُنْيَا duniyā (f. of 'adnā) = closer, nearer, lower, inferior, world.

3. أَلْفَقُصْوَى quṣwā (f. of 'aqṣā) = farther, remoter, more distant.

4. This 'āyah proves that when the Muslim army and the Makkan forces confronted each other at Badr, the caravan under 'Abū Sufyān had not been far away from that place. رَكْب rakb = caravan, riders, travelling party.

5. The Battle of Badr took place without any appointment made by the two sides but the marching out of each party was known to the other and the circumstances so converged by Allah's will that they inevitably confronted each other at Badr. تَوَاعَدْتُمْ tawā'adum = you made an appointment (v. ii. m. pl. past from tawā'ada, form VI of wa'ada [wa'd], to make a promise. See lā tuwā'idu at 2:235, p. 118, n. 9).

6. اِخْتَلَفْتُمْ ikhtalaftum = you differed, disagreed, failed (v. ii. m. pl. past from ikhtalafa, form VIII of khalaḥa [khalf/khilāfah], to come after, to follow, to succeed. See khalaftum at 7:150, p. 521, n. 6).

7. مِيعَاد mī'ād (pl. مواعيد mawā'id) = promise, time agreed on, appointment. See at 3:194, p. 232, n. 12.

8. يَقْضَى yaqḍiya(d) = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from qaḍā [qaḍā], to settle, to decide. See yuqḍā at 6:61, p. 415, n. 5).

9. i. e., in Allah's knowledge.

10. يَهْلِك yahlika (u) = he perishes, is destroyed (v. iii. m. s. impfct. from halaka [halk/ hulk/ halāk/ tahlukah], to perish. See yuhlika at 7:129, p. 512, n. 6).

11. i. e., after having seen and known the clear evidence of the truth. بَيِّنَةٌ bayyinah (f. s.; pl. bayyināt) = clear, clear proof, clear evidence, obvious, manifest. See at 7:73, p. 494, n. 7.

12. يُرِي yurī = he shows, makes see (v. iii. m. s. impfct. from arā, form IV of ra'ā [ra'y/ru'yah], to see. See yuriya at 7:27, p. 473, n. 12).

لَفَشِلْتُمْ would have been dismayed¹

وَلَنَنزَعَنَّ and would have wrangled²

فِي الْأَمْرِ over the matter;

وَلَكِنَّ اللَّهَ سَمِعَ but Allah saved.³

إِنَّهُ عَلِيمٌ Verily He is All-Knowing

بِذَاتِ الصُّدُورِ of what is in the hearts.⁴



وَإِذْ 44. And [recall] when

يُرِيكُمْهُم He showed them to you

إِذْ التَقَيْتُمْ while you met⁵

فِي أَعْيُنِكُمْ قَلِيلًا as a few in your eyes,

وَقَلَّلَكُمْ and lessened⁶ you

فِي أَعْيُنِهِم in their eyes,

لِيَقْضِيَ اللَّهُ أَمْرًا that Allah might execute⁷

كَانَ مَفْعُولًا a matter already done.⁸

وَالِلَّهِ And to Allah

رُجْعُ الْأُمُورِ are returned⁹ all matters.

يَا أَيُّهَا الَّذِينَ آمَنُوا 45. O you who believe,

إِذَا لَقِيتُمْ فِئَةً when you meet¹⁰ a party,¹¹

فَانْصَبُوا وَادْكُرُوا stand firm¹² and remember

اللَّهُ كَثِيرٌ Allah much that you might

لَعَلَّكُمْ تَفْلَحُونَ attain success.¹³



1. *fashiltum* = you (all) were dismayed, lost heart, despaired, failed, (v. ii. m. pl. past from *fashila* [*fashal*], to lose heart, be cowardly, fail. See at 3:152, p. 214, n. 2).

2. *tanâza'tum* = you (all) wrangled, disputed, contested (v. ii. m. pl. past from *tanâza'a*, form VI of *naza'a* [*naz'*], to remove. See at 4:59, p. 266, n. 14).

3. i. e., saved from being dismayed. *sallama* = he saved, preserved, protected from harm, surrendered (v. iii. m. s. past in form II of *salima* [*salâma/salâmah*], to be safe and sound. See *nuslîma* at 6:71, p. 420, n. 9).

4. i. e., of intentions, fears and tendencies.

5. *iltaqaytum* = you met, encountered, confronted (v. ii. m. pl. past in form VIII of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See *iltaqâ* at 8:41, p. 561, n. 10).

6. i. e., before the engagement; but made you appear many to them during the fighting. *yūqallilu* = he lessens, makes little, diminishes, reduces (v. iii. m. s. impfct. from *qallala*, form II of *qalla* [*qill/qull/qillah*], to be little).

7. *yaqdiyya(d)* = he spends, settles, concludes, executes, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. The terminal letter takes *fathah* because of a hidden 'an in *li* (of motivation coming before the verb. See at 8:42, p. 562, n. 8).

8. i. e., in Allah's knowledge.

9. i. e., for final judgement and award of rewards or punishment. *turja'u* = she is returned, sent back, referred back (v. iii. f. s. impfct. passive from *raja'a* [*rujâ'*], to return). See at 3:109, p. 198, n. 9).

10. *laqtum* = you (all) met, came across (v. ii. m. pl. past from *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*] to meet. See at 8:15, p. 551, n. 9).

11. *fi'at* (pl. *fi'at*) = party, group, band, class.

12. *uthbutû* = you (all) stand firm, be fixed/ stable/ unshakeable (v. ii. m. pl. imperative from *thabata* [*thabât/ thubût*], to stand firm, to be fixed. See *yuthbitû* at 8:30, p. 557, n. 2).

13. *tuflihûna* = you (all) succeed, prosper (v. ii. m. pl. impfct. from *ʾafalaḥa*, form IV of *falaḥa* [*fah*], to split. See at 7:69, p. 492, n. 13).

Section (Rukû') 6

وَأَطِيعُوا اللَّهَ 46. And obey¹ Allah

وَرَسُولَهُ and His Messenger

وَلَا تَنَازَعُوا and do not wrangle,² then

فَنَفْسُكُمُ you will loose heart³ and

وَتَذْهَبُ رِيحُكُمْ your spirit⁴ will go away;

وَأَصْبِرُوا and persevere.⁵

إِنَّ اللَّهَ مَعَ Verily Allah is with

الصَّابِرِينَ the persevering ones.

وَلَا تَكُونُوا كَالَّذِينَ 47. And be not like those who

خَرَجُوا مِنْ دِيَارِهِمْ set out⁶ from their homes

بَطْرًا boasting⁷ and

وَرِيعًا إِلَى النَّاسِ showing off⁸ to men,

وَيَصُدُّونَ and turning away⁹

عَنْ سَبِيلِ اللَّهِ from the way of Allah.

وَاللَّهُ بِمَا يَعْمَلُونَ Allah is of what they do

مُحِيطٌ All-Encompassing.¹⁰

وَإِذْ 48. And [recall] when

زَيْنٌ لَهُمُ الشَّيْطَانُ Satan embellished¹¹ to them

أَعْمَلَهُمْ وَقَالَ their deeds and said: "None

لَا غَالِبَ لَكُمْ is there to overcome¹² you

1. أَطِيعُوا 'aṭī'û = you (all) obey, be obedient (v. ii. m. pl. imperative from 'aṭā'a, form IV of ṭā'a [ṭaw'], to obey. See at 8:20, p. 553, n. 10).

2. i. e., amongst yourselves. تَنَازَعُوا lā tanāza'û = you (all) do not wrangle, quarrel, dispute (v. ii. m. pl. imperative prohibition) from tanāza'a, form VI of naza'a [naz'], to remove. See tanāza'tum at 8:43, p. 563, n. 2).

3. تَفْشَلُوا tafshalû (na) = you loose heart, be despaired, dispirited (v. ii. m. s. impfct. from fashila [fashal], to lose heart, be cowardly, fail. The terminal nûn is dropped because of a hidden 'an in the causal fa coming before the verb. See fashiltum at 8:43, p. 563, n. 1).

4. رِيحٌ rīḥ (pl. riyāḥ/arwāḥ/aryāḥ) = wind, smell, spirit. See at 3:117, p. 202, n. 1).

5. أَصْبِرُوا ṣbirû = (you all) be patient, have patience, bear calmly, persevere, (v. ii. m. pl. imperative from ṣabara [ṣabr], to be patient, to bind. See at 7:128, p. 511, n. 10).

6. This 'āyah points out the motives and intentions of the unbelieving forces that came from Makka to Badr. خَرَجُوا kharajû = they (all) went out, left, emerged, set out (v. iii. m. pl. past from kharaja [kharaj], to go out. See at 2:243, p. 122, n. 6).

7. بَطْرٌ baṭar = arrogance, boast, pride.

8. رِيعٌ ri'â' = showing off, parading. See at 4:37, p. 257, n. 15.

9. i. e., turning away others. يَصُدُّونَ yaṣuddûna = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [sadd/ṣudûd], to turn away. See at 8:34, p. 558, n. 9).

10. i. e., in knowledge. مُحِيطٌ muḥīṭ = one who closes in on, surrounds, encompasses, comprehensive (active participle from aḥāṭa, form IV of ḥāṭa [ḥawṭ/ḥīṭah/ḥiyāṭah], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

11. زَيْنٌ zayyana = he embellished, decorated, ornamented, beautified, made charming (v. iii. m. s. past in form II of zāna [zayn], to decorate, adorn. See at 6:137, p. 449, n. 11).

12. غَالِبٌ ghālib (s.; pl. ghālibūn) = victorious, conquerors, dominant (active participle from ghalaba [ghalib/ghalbah], to subdue, to conquer. See ghālibūn at 5:23, p. 340, n. 10).

الْيَوْمَ مِنَ النَّاسِ today from among men
 وَإِنِّي جَارٌ لَّكُمْ and I am your protégé.¹
 فَلَمَّا تَرَأَتْهُ فَلَمَّا تَرَأَتْهُ But when the two hosts
 الْفِئَتَانِ sighted each other²
 تَوَلَّى كَفْصًا عَلَىٰ عَقِبَيْهِ he turned away³ on his heels⁴
 وَقَالَ إِنِّي بَرِيءٌ and said: "I am absolved⁵
 مِنْكُمْ of you;
 إِنِّي أَرَىٰ مَا لَا تَرَوْنَ I see what you do not see;
 إِنِّي أَخَافُ اللَّهَ I fear⁶ Allah,
 وَاللَّهُ شَدِيدُ for verily Allah is severe
 الْعِقَابِ in punishing."⁷

Section (Rukû') 7

إِذْ يَقُولُ 49. When there said
 الْمُنَافِقُونَ the hypocrites⁸
 وَالَّذِينَ فِي قُلُوبِهِم مَّرَضٌ and those in whose hearts
 was a disease:⁹
 "There has deceived¹⁰ these
 people their religion,"¹¹
 وَمَنْ يَتَوَكَّلْ عَلَى اللَّهِ but whoever relies¹² on Allah,
 فَإِنَّ اللَّهَ عَزِيزٌ Allah indeed is All-Mighty,
 حَكِيمٌ All-Wise.

1. On the eve of the Battle of Badr Satan appeared in the form of a man and encouraged and instigated the unbelievers against the Muslims; but when during the battle he saw angels fighting on the side of the Muslims he left the unbelievers saying what is mentioned in this 'āyah. جار *jār* (s.; pl. جيران *jirān*) = neighbour, protégé, refugee. See at 4:36, p. 257, n. 1.

2. تراءت *tarā't* = they (fem.) saw each other, sighted each other (v. iii. f. s. past in form VI of *ra'ā* [ra'y/ru'yah], to see. See *yurikum* at 8:43, p. 562, n. 12).

3. نكس *nakaṣa* = he turned away, withdrew, recoiled (v. iii. m. s. past from *nakṣ*/ *nukāṣ*/ *mankaṣ*, to turn away, to shrink).

4. عقبه *'aqibay+hi* (dual); sing. *'aqib*; pl. *a'qāb* = his two heels. See at 2:143, p. 68, n. 2.

5. برى *barī* (s.; pl. *abriyā'*/ *burā'*/ *birā'*) = innocent, guiltless, free, exempt, absolved. See at 6:77, p. 423, n. 1.

6. أخاف *'akhāfu* = I fear, am afraid, dread (v. i. s. impfct. from *khāfa* [khawf], to fear. See at 7:59, p. 489, n. 3).

7. عقاب *'iqāb* = infliction of punishment, punishment, penalty. See at 8:25, p. 555, n. 7.

8. *munāfiqūn* (pl.; s. *munāfiq*) = hypocrites, dissemblers (active participle from *nāfaqa*, form III of *nafaqa* [nafaq/nufūq], to be used up, to perish). See *munāfiqūn* at 4:138, p. 306, n. 2.

9. مرض *marad* (pl. *'amrād*) = disease, sickness, ailment, illness, malady. The disease meant here is that of jealousy and hypocrisy.

10. غر *gharra* = he or it deceived, deluded, misled, beguiled (v. iii. m. s. past from *ghurū*, to mislead, to deceive. See at 3:24, p. 164, n. 5).

11. The hypocrites said so in view of the small number of the Muslims daring to confront a vastly outnumbering force of the unbelievers; but those who rely on Allah they are helped by Him. He is All-Mighty and victory is given only by Him.

12. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [wakl/wukūl], to entrust). The final letter is vowelless because the verb is in a conditional clause preceded by *man*. See at 5:11, p. 333, n. 10).

وَلَوْ تَرَىٰ 50. And if you could see

إِذْ تَتَوَقَّوْا الَّذِينَ when the angels took fully¹

كَفَرُوا وَالْمَلَائِكَةُ those who disbelieve,

بِضْرِيَّتٍ وَجُوهَهُمْ striking² their faces³

وَأَدْبَارَهُمْ and their backs⁴ and [saying]

وَذُوقُوا عَذَابَ "Taste you all⁵ the punish-

الْحَرِيقِ ment of the blazing fire."⁶

ذَٰلِكَ بِمَا 51. "This is because of what

قَدَّمْتُمْ أَيْدِيَكُمْ your hands had forwarded⁷

وَأَنَّ اللَّهَ لَا يَظْلِمُ and that Allah is not unjust⁸

تُعْبِدُونَ to the serfs."⁹

كَذَّابٍ 52. As¹⁰ was the wont¹¹ of

الْأَلْفِ عَوْتَ the people of the Pharaoh

وَالَّذِينَ مِنْ قَبْلِهِمْ and those before them –

كَفَرُوا they disbelieved

بِآيَاتِ اللَّهِ in the revelations of Allah.

فَأَخَذَهُمُ اللَّهُ Hence Allah seized¹² them

بِذُنُوبِهِمْ for their sins.¹³

إِنَّ اللَّهَ قَوِيٌّ Verily Allah is All-Powerful,

شَدِيدُ الْعِقَابِ severe in punishing.



1. i. e., caused the death of the unbelievers at the Battle of Badr. يَتَوَقَّوْا *yatawaffā* = he takes fully, receives in full (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [*wafā*/*wafy*], to be perfect, to fulfil. See at 6:61, p. 415, n. 1).

2. يضربون *yadribūna* = they strike, hit, beat (v. iii. m. pl. impfct. from *daraba* [*darb*], to hit. See *darabim* at 5:106, p. 382, n. 6).

3. وجوه *wujūh* (sing. وجه *wajh*) = faces, countenances. See at 2:177, p. 83, n. 6).

4. i. e., striking them from their front and from their rear. أدبار *adbār* (pl.; sing. دبر *dubr*/*dubur*) = backs, backsides, rear parts. See at 8:15, p. 552, n. 2.

5. ذوقوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [*dhawq*/*madhūq*], to taste. See at 8:35, p. 559, n. 3).

6. حريق *ḥarīq* (s.; pl. حرار *ḥarā'*) = fire, conflagration, blazing fire (active participle on the scale of *fa'il* from *ḥaraga* [*ḥarq*], to burn. See at 3:181, p. 227, n. 6).

7. قدمت *qaddamat* = she sent ahead, forwarded, advanced (v. iii. f. s. past from *qaddama*, form II of *qadama* / *qadima* [*qadm* / *qudūm* / *qidmān* / *maqdam*] to precede, to arrive. See at 5:80, p. 369, n. 6).

8. ظالم *ẓallām* = unjust, oppressor, evildoer (act. participle in the scale of *fa'al* from *ẓalama* [*ẓalm*/*ẓulm*], to do wrong. See *ẓālimin* at 7:150, p. 522, n. 2).

9. عبيد *'abīd* (pl.; s. عبد *'abd*) = serfs, servants, slaves, bondsmen. See *'ibād* at 7:194, p. 541, n. 2.

10. i. e., the case of the unbelievers and their disaster at the Battle of Badr was like that of the Pharaoh and his people who persistently rejected of the truth and opposed the Messenger of Allah and were as such punished by Him

11. دأب *da'b* = habit, wont, persistence, eagerness. See at 3:11, p. 158, n. 2.

12. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhadh*. See at 3:11, p. 158, n. 4).

13. ذنوب *dhunūb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 5:49, p. 355, n. 3.

ذَٰلِكَ بِأَنَّ اللَّهَ 53. That is¹ because Allah
لَمْ يَكُ مَغْرِبًا يَغْمَسُ is not to change² a garce He
أَنْفَعَهَا عَلَى قَوْمٍ has bestowed³ on a people
حَتَّى يَغْيُرُوا unless they change⁴
مَا بَأْسُهُمْ what is with themselves;⁵
وَأَنَّ اللَّهَ and that Allah is
سَمِيعٌ عَلِيمٌ All-Hearing, All-Knowing.

كَذَّابٍ 54. Like the wont⁶ of
عَالِ فِرْعَوْنَ the people of the Pharaoh
وَالَّذِينَ مِنْ قَبْلِهِمْ and those before them – they
كَذَّبُوا بِآيَاتِنَا cried lies⁷ to the revelations⁸
رَبِّهِمْ of their Lord.
فَأَهْلَكْنَاهُمْ Hence We destroyed⁹ them
يَذُوقُهُمْ وَأَغْرَقْنَا for their sins and drowned¹⁰
عَالِ فِرْعَوْنَ the people of the Pharaoh.
وَكُلٌّ كَانُوا ظَالِمِينَ And all were transgressors.



إِنَّ شَرَّ الدَّوَابِّ 55. The worst¹¹ of creatures¹²
عِنْدَ اللَّهِ in the sight of Allah
الَّذِينَ كَفَرُوا are those who disbelieve;¹³
فَهُمْ لَا يُؤْمِنُونَ so they will not believe.¹⁴



1. The allusion is to the punishment inflicted on the unbelievers at the Battle of Badr.

2. *mughayyir* = one who changes/ alters/ modifies (act. participle from *ghayyara*, form II of *ghāra* [*ghayrah*], to be jealous).

3. *'an'ama* = he graced, blessed, bestowed (v. iii. m. s. past in form IV of *na'ama/na'ima* [*na'mah/man'am*], to be happy, to be in ease. See at 5:23, p. 340, n. 9).

4. *yughayyirū(na)* = they change, alter, modify (v. iii. m. pl. impfct. from *ghayyara*. The terminal *nūn* is dropped because of a hidden '*an*' in *ḥattā* coming before the verb. See n. 1 above).

5. i. e., of gratefulness, belief and acts commensurate with the grace bestowed on them.

6. i. e., the case of the Makkan unbelievers was like that of the people of the Pharaoh. *da'b* = habit, wont, persistence, eagerness. See at 8:54, p. 567, n. 6.

7. *kadhhabū* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhhaba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 7:182, p. 536, n. 9).

8. *'āyāt* (sing. '*āyah*') = signs, miracles, revelations, evidences. See at 7:175, p. 534, n. 1.

9. *ahlaknā* = we destroyed, annihilated (v. i. pl. past from '*ahlaka*', form IV of *halaka* [*halk/ hulk/ halāk /tahlukah*], to perish. See at 7:4, p. 466, n. 5).

10. *'aghraqnā* = we drowned, sunk, immersed (v. i. pl. past from '*aghraqa*', form IV of *ghariqa* [*gharaq*], to be drowned. See at 7:64, p. 490, n. 14).

11. *sharr* (pl. *ashrār*) = bad, worse, worst, evil, wicked, mischievous. See at 8:22, p. 554, n. 2.

12. *dawwāb* (pl.; s. *dābbah*) = beasts, animals, creatures, crawling creatures. See *dābbah* at 8:22, p. 554, n. 3.

13. i. e., those who persist in their disbelief and rejection of the truth.

14. i. e., their acceptance of the truth cannot be expected. According to Ibn 'Abbās, and in the light of the following '*āyah*', the immediate allusion is to the intriguing Jews of Madina, particularly Banū Qurayzah.

الَّذِينَ 56. Those are they you had
عَاهَدْتُمْ مِنْهُمْ taken a covenant¹ from;
ثُمَّ يَنْقُضُونَ then they break²
عَهْدَهُمْ فِي كُلِّ مَرَّةٍ their covenant every time,³
وَهُمْ لَا يَتَّقُونَ and they do not fear Allah.⁴



فَإِنَّمَا اتَّخَفْتُمُ 57. So if you come upon⁵
فِي الْحَرْبِ them in war
فَنَشْرِدْ بِهِمُ then scatter⁶ by them
مَنْ خَلْفَهُمْ those behind them,
لَعَلَّهُمْ يَذَّكَّرُونَ that they bear in mind.⁷



وَأِمَّا تَخَافَنَّ 58. And if you fear
مِنْ قَوْمٍ خِيَانَةً from a people treachery,⁸
فَأَنذِرْهُمُ then renounce⁹ to them
عَلَى سَوَاءٍ on equal terms.
إِنَّ اللَّهَ لَا يُحِبُّ Verily Allah does not like
الْفَائِضِينَ the traitors.

Section (Rukû') 8

وَلَا يَحْسَبَنَّ 59. And let there not reckon¹⁰
الَّذِينَ كَفَرُوا those who disbelieve
سَبَقُوا that they have forestalled.¹¹

1. The present and the two following 'âyahs refer to the Jews of Madina and prove that the Jews of that place had repeatedly made and broken covenants with the Prophet, peace and blessings of Allah be on him, for not assisting his enemies.

عَاهَدْتُمْ 'ahadta = you made a covenant, concluded a contract/pact (v. ii. m. s. past from 'ahada, form III of 'ahida ['ahd] to know, to commit). See 'ahida at 7:134, p. 514, n. 5).

2. يَنْقُضُونَ yanquḍûna = they break, violate, infringe (v. iii. m. pl. impfct. from naqada [naqḍ], to break, to violate. See at 2:27, p. 14, n. 8).

3. مَرَّةً marrah (s., pl. marrât/mirâr) = time, turn, once.

4. يَتَّقُونَ yattaqûna = they are on their guard, protect themselves, fear Allah (v. iii. m. pl. impfct. from ittaqa, form VIII of waqa [waqy/wiqāyah], to guard, to protect. See at 7:169, p. 532, n. 2).

5. تَقِفُونَ tathqafanna = you come upon, find, meet (v. ii. m. s. impfct. emphatic from thaqla [thaqf], to find. See thuqifû at 3:112, p. 199, n. 12).

6. ي. e., deal so severely with them that those behind them of their sort are scared. شَرَّدَ sharḍa = scatter, drive away, chase away (v. ii. m. s. imperative from sharada [shirād/ shurād], to run away, to bolt (a horse)).

7. يَذْكُرُونَ yadhakkarrûna (originally yatadhakkarrûna) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. tadhakkara, form V of dhakara [dhikr /tadhkâr], to remember, to mention. See at 7:130, p. 512, n. 12).

8. خِيَانَةً khiyānah = treachery, perfidy, betrayal.

9. ي. e., the compact. أَنْذَرَ inbidh = renounce, cast off, hurl away, discard, repudiate (v. ii. m. s. impfct. from nabadha [nabdh], to hurl away. See nabadhû at 3:187, p. 229, n. 14).

10. لَا يَحْسِبَنَّ lâ yahsabanna = let him not reckon, think, suppose, assume (v. iii. m. s. imperative [prohibition] from hasaba [hasb, hisāb /hisbān /hasbān], to reckon, to count. See lâ tahsabanna at 3:178, p. 230, n. 3).

11. ي. e., the due punishment. سَبَقُوا sabaqû = they got ahead, outstripped, forestalled (v. iii. m. pl. past from sabaqa [sabq], to go or act before. See yashbiqûna at 7:163, p. 529, n. 4).

إِنَّهُمْ لَا يُعْجِرُونَ Verily they cannot baffle.¹



وَأَعِدُّوا لَهُمْ 60. And make ready² for them

مَا اسْتَطَعْتُمْ مِنْ قُوَّةٍ as much as you are able to

وَمِنْ رِبَاطِ الْخَيْلِ of force and cavalry³

تُرْهِبُونَ بِهِ to terrify⁴ thereby

عَدُوَّ اللَّهِ the enemy⁵ of Allah

وَعَدُوَّكُمْ and your enemy,

وَأَخْرَيْنَ مِنْ دُونِهِمْ and others besides them

لَا تَعْلَمُونَهُمْ whom you do not know;

اللَّهُ يَعْلَمُهُمْ Allah knows them.

وَمَا تُنْفِقُوا مِنْ شَيْءٍ And whatever you spend⁶

فِي سَبِيلِ اللَّهِ in the way of Allah

يُوفَىٰ لَكُمْ will be repaid to you in full;⁷

وَأَنْتُمْ لَا تُظْلَمُونَ and you will not be wronged.



وَأِنْ جَنَحُوا 61. And if they incline⁸

لِلسَّلَامِ towards peace,⁹

فَاجْتَنِعْ لَهَا do incline¹⁰ to it

وَتَوَكَّلْ عَلَى اللَّهِ and depend¹¹ on Allah.

إِنَّهُ هُوَ السَّمِيعُ Verily He is the All-Hearing,



الْعَلِيمُ the All-Knowing.

1. i. e., they cannot baffle the plan of Allah and avoid punishment either in this world or in the hereafter or in both. *يُجْزُونَ* *yu'jizūna* = they baffle, disable, incapacitate, paralyze (v. iii. m. pl. impfct. from 'a'jaza, form IV of 'ajaza/ujiza ['ajz], to be weak, incapable. See 'ajaza at 5:30, p. 343, n. 10.

2. *أَعِدُّوا* 'a'iddū = you (all) make ready, prepare (v. ii. m. pl. imperative from 'a'adda, form IV of 'adda ['add], to count. See at 4:93, p. 284, n. 4).

3. *رِبَاطٌ* *ribât* = band, bond. *خَيْلٌ* *khayl* (s.; pl. *khayl*) = horse. *رِبَاطُ الْخَيْلِ* *ribât al-khayl* = band of horse, i. e., cavalry.

4. *تُرْهِبُونَ* *turhibūna* = you (all) terrify, strike terror, frighten, threaten (v. ii. m. pl. impfct. from 'arhaba, form IV of *rahiba* [*rahab/ ruh/ rahbah*], to be afraid. See *yarhabūna* at 7:154, p. 523, n. 5).

5. *عَدُوٌّ* 'adūww (s.; pl. *adaw* 'a'dâ') = foe, enemy. See at 7:129, p. 512, n. 7.

6. *تُنْفِقُوا* *tunfiqūna* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa/nafiq* [*nafaq*], to be used up. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by *mā*. See at 3:92, p. 192, n. 4).

7. i. e., in merits and rewards on the Day of Judgement. *يُوفَىٰ* *yuwaffa(ā)* = he or it is given in full, repaid fully (v. iii. m. s. impfct. passive form *waffā*, form II of *wafā* [*wafā'*] to redeem, fulfil, live up to. The final *yā* is vowelless and hence dropped because the verb is conclusion of a conditional clause. See at 2:172, p. 142, n. 12).

8. *جَنَحُوا* *janahū* = they inclined, leaned, tended, turned to (v. iii. m. pl. past from *janaha* [*junāḥ*], to incline).

9. *سَلَامٌ* *silm* = peace, Islam.

10. *اجْتَنِعْ* *ijnah* = you incline, lean (v. ii. m. s. imperative from *janaha*. See n. 8 above).

11. *تَوَكَّلْ* *tawakkal* = you depend, put your trust in, rely, appoint as agent (v. ii. m. s. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukūl*], to entrust. See at 4:81, p. 277, n. 6).

11. i. e., of what you or your enemies say, think or do, openly or secretly.

وَأِنْ يُرِيدُوا 62. And if they intend¹

أَنْ يَخْدَعُوا to deceive² you,

فَأِنَّكَ حَسْبُكَ اللَّهُ enough for you³ is Allah.

هُوَ الَّذِي أَيْدَكَ He it is Who strengthened⁴

بِكَ بِصْرِهِ you with His help⁵

وَبِالْمُؤْمِنِينَ and with the believers.⁶

وَأَلَّفَ 63. And He united⁷

بَيْنَ قُلُوبِهِمْ their hearts.

لَوْ أَنْفَقْتَ Had you spent⁸

مَا فِي الْأَرْضِ جَمِيعًا all that is in the earth

مَا أَلَّفْتَ you could not have united

بَيْنَ قُلُوبِهِمْ their hearts

وَلَكِنَّ اللَّهَ but Allah

أَلَّفَ بَيْنَهُمْ united them.⁹

إِنَّهُ عَزِيزٌ Verily He is All-Mighty.

حَكِيمٌ All-Wise.

يَا أَيُّهَا النَّبِيُّ 64. O Prophet, Allah suffices¹⁰

اللَّهُ وَمَنِ اتَّبَعَكَ you and those who follow¹⁰

مِنَ الْمُؤْمِنِينَ you of the believers.

Section (Rukû') 9

يَا أَيُّهَا النَّبِيُّ 65. O Prophet,

حَرِّضَ الْمُؤْمِنِينَ inspire¹¹ the believers

1. i. e., if those who make peace with you intend the peace only as a deceptive measure to prepare for further attack. يريدوا *yuridû* (na) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from 'arâda, form IV of *râda* [رد, *rawd*], to walk about. The terminal *nûn* is dropped because the verb is in a conditional clause preceded by 'in. See *yuridûna* at 6:52, p. 411, n. 6).

2. يخدعوا *yakhda'û* (na) = they deceive, dupe, cheat (v. iii. m. pl. impfct. from *khada'a* [خدع, *khad'*], to deceive. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *yukhâdî'ûna* at 4:142, p. 302, n. 5).

3. حسب *hashb* = reckoning, calculation. *hashbuka* = it suffices you, it is enough for you.

4. أيد *'ayyada* = he aided, strengthened assisted, helped (v. iii. s. past in form II of 'âda [أيد, *'ayd'*], to be strong. See at 8:26, p. 555, n. 11).

5. The allusion is especially to the help of Allah during the Battle of Badr.

6. i. e., with the *muhâjirîn* and 'ansâr who, by Allah's grace, became united as brothers in Islam irrespective of their tribal distinctions and other differences, as mentioned in the next 'âyah.

7. أَلَفَ *'allafa* = he united, joined, combined, put together, composed, tamed, habituated (v. iii. m. s. past in form II of 'alifa ['alf], to be acquainted. See at 3:103, p. 196, n. 8).

8. أَنْفَقْتَ *'anfaqtâ* = you spent, expended, disbursed (v. ii. m. s. past from 'anfaqa, form IV of *nafaqa* / *nafiqa* [nafaq], to be used up. See *unfiqû* at 8:60, p. 569, n. 6).

9. The unity wrought between the *muhâjirîn* on the one hand and the 'ansâr on the other, and between the hitherto warring two tribes of 'Aws and Khazraj of the 'ansâr, was a miracle which Allah caused to happen and which no human efforts could have brought about.

10. اتبع *itaba'a* = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [ataba' / taba'ah], to follow. See at 7:176, p. 534, n. 7).

11. حَرَضَ *harid* = incite, instigate, encourage, rouse, provoke, inspire (v. ii. m. s. imperative from *haraḍa*, form II of *haraḍa* [حرَضَ, *harḍ*], to be on the point of death. See at 4:84, p. 278, n. 7).

عَلَى الْقِتَالِ to fighting.

إِنْ يَكُنْ مِنْكُمْ

عِشْرُونَ صَابِرُونَ twenty steady¹ persons they

يَغْلِبُوا مِائَتَيْنِ will overcome² two hundred;

وَإِنْ يَكُنْ مِنْكُمْ

مِائَةٌ يَغْلِبُوا hundred they will overcome

أَلْفًا مِمَّنِ الَّذِينَ

كَفَرُوا disbelieve

بِأَنَّهُمْ قَوْمٌ

لَا يَفْقَهُونَ who do not understand.³

66. Now Allah has lightened⁴

عَنْكُمْ وَعَلَّمَ أَنْتَ

فِيكُمْ ضَعْفًا there is weakness⁵ in you.

فَإِنْ يَكُنْ مِنْكُمْ

مِائَةٌ صَابِرَةٌ a hundred persevering ones

يَغْلِبُوا مِائَتَيْنِ they will overcome two hun-

دRED; and if there be of you

أَلْفٌ a thousand, they will

يَغْلِبُوا أَلْفَيْنِ overcome two thousand

بِإِذْنِ اللَّهِ by Allah's leave;⁶

وَاللَّهُ مَعَ and Allah is with

الصَّابِرِينَ the persevering ones.

1. i. e., steady in fighting and enduring the enemy onslaughts. صَابِرُونَ *ṣābirūn* (pl.; s. *ṣābir*) = steadfast, persevering, patient, enduring (active participle from *ṣabara* [*ṣabr*], to be patient, to forbear. See *ṣābirin* at 3:146, p. 212, n. 7).

2. يَغْلِبُوا *yaghlibū* (*na*) = they overcome, defeat, vanquish (v. iii. m. pl. impfct. from *ghalaba* [*ghalab/ ghalbah*], to conquer, to defeat. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yughlabūna* at 8:36, p. 559, n. 8).

3. i. e., they do not understand how Allah helps those who fight for His sake. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqiha* [*fahq*], to understand. See at 7:179, p. 535, n. 6).

4. Initially the Muslims were required to fight even if they were one to ten of the enemy. This was subsequently modified and the ratio was set at one to two. خَفَّفَ *khaffafa* = he lightened, reduced, lessened (v. iii. s. past from *khaffafa*, form II of *khaffa* [*khiffah*], to be light. See *yukhaffifa* at 4:28, p. 252, n. 12).

5. ضَعْفٌ *ḍa'f* = weakness, feebleness, frailty.

6. إِذْنٌ *idhn* (pl. أِذْنَاتٌ *udhūn* / أِذْنَاتٌ *udhūnāt*) = leave, permission, authorization, order (See at 3:49, p. 175, n. 1).

67. It is not for a Prophet
 مَا كَانَ لِنَبِيٍّ أَنْ يَكُونَ لَهُ أَسْرَى
 to have captives¹
 حَتَّى يَشِيعَ unless he carries havoc²
 فِي الْأَرْضِ in the land.
 تُرِيدُونَ عَرَصَ You desire³ the chattel⁴
 الدُّنْيَا of this world but
 وَاللَّهُ يُرِيدُ الْآخِرَةَ Allah desires the hereafter;
 وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,
 حَكِيمٌ All-Wise.
68. Had not a writ⁵ from
 لَوْلَا كِتَابٌ مِنَ اللَّهِ سَبَقَ Allah already preceded,⁶
 لَمَسَّكُمْ there would have afflicted⁷
 فِيمَا أَخَذْتُمْ you for what you have taken⁸
 عَذَابٌ عَظِيمٌ a grave⁹ punishment.
69. So eat of what
 فَكُلُوا مِمَّا غَنِمْتُمْ you have captured¹⁰
 حَلَالًا طَيِّبًا as lawful and good;
 وَاتَّقُوا اللَّهَ and fear¹¹ Allah.
 إِنَّ اللَّهَ عَفِيفٌ Verily Allah is Most For-
 وَجِيمٌ giving, Most Merciful.

1. This 'āyah was revealed in the context of the capture by the Muslims of a large number of unbelieving Makkans at the Battle of Badr and the consultations that took place between the Prophet, peace and blessings of Allah be on him, and his leading Companions, may Allah be pleased with them, about their treatment and the taking of ransoms on them. أسرى 'asrā (pl.; s. 'asīr) = captives, prisoners of war. See 'usūrā at 2:85, p. 40, n. 4.
2. يَشِيعُ yuthkhina(u) = he carries havoc, massacres, slaughters (v. iii. m. s. impfct. from 'athkhana, form IV of thakhuna [thukhūnah/thakhānah], to be thick, intense. The final letter takes futhah because of a hidden 'an in ḥattā coming before the verb).
3. تُرِيدُونَ turīdūna = you (all) intend, wish desire, want, have in mind (v. ii. m. pl. impfct. from 'arāda, form IV of rāda [rawd], to walk about. See at 4:144, p. 309, n. 6).
4. عَرَصَ 'araḍ (s.; pl. أعراض 'a'rāḍ) = stuff, object, chattel, thing, goods, worldly thing. See at 4:94, p. 284, n. 11. See at 7:169, p. 531, n. 10.
5. كِتَابٌ kitāb = writing, writ, prescript, book, document, contract. See at 4:103, p. 290, n. 15.
6. i. e., making it lawful to have prisoners of war and to take ransom on them. سَبَقَ sabaqa = he preceded, did or went before (v. iii. m. s. past from sabq, to be or act before. See at 7:80, p. 497, n. 4).
7. مَسَّ massa = he touched, affected, hit, afflicted (v. iii. m. s. past from mass/ masīs, to feel, to touch. See at 7:201, p. 543, n. 5).
8. أَخَذْتُمْ 'akhadhtum = you took, seized (v. ii. m. pl. past from 'akhadha ['akhdh], to take. See 'akhadhat at 7:155, p. 523, n. 8).
9. عَظِيمٌ 'aẓīm = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:27, p. 556, n. 5).
10. غَنِمْتُمْ ghanimum = you (all) gained booty, captured (v. ii. m. pl. past from ghanima [ghunm/ghanm/ghanam/ghanimah], to gain booty. See at 8:41, p. 561, n. 4).
11. اتَّقُوا ittaqū = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from ittaqā, form VIII of waqā (waqy/wiqāyah), to guard, safeguard. See at 8:25, p. 555, n. 3).

Section (Rukū') 10

بَاتَيْنَا النَّبِيَّ قُل 70. O Prophet, say to
لِمَن فِي أَيْدِيكُمْ those who are in your hands
مِنَ الْأَسْرَى of the captives:¹

إِن يَعْلَمَ اللَّهُ "If Allah knows² there

فِي قُلُوبِكُمْ خَيْرٌ is in your hearts³ any good⁴

يُؤْتِيَكُمْ خَيْرًا He will give you better⁵ than

مِمَّا أُخِذَ مِنْكُمْ what has been taken⁶ from

وَيَغْفِرْ لَكُمْ you and will forgive you;

وَاللَّهُ غَفُورٌ for Allah is Most Forgiving,

رَحِيمٌ Most Merciful."

وَأِنْ يُرِيدُوا 71. But if they intend⁷

خِيَانَتَكَ betraying⁸ you –

فَقَدْ خَانُوا they already have betrayed⁹

اللَّهُ مِنْ قَبْلُ Allah before but

فَأَمَّا مَن نَّمُ He has enabled¹⁰ over them;

وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,

حَكِيمٌ All-Wise.

إِنَّ الَّذِينَ آمَنُوا 72. Those who believed

وَهَاجَرُوا وَجَاهَدُوا and migrated¹¹ and fought¹⁰²

بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ with their wealth and selves

1. أُسْرَى 'asrā (pl.; s. 'asīr) = captives, prisoners of war. See 'usārā at 8:67, p. 572, n. 1.

2. يَعْلَم ya'lam(u) = he knows, is aware of, is cognizant of (v. iii. m. s. impfct. from 'alima ['ilm], to know. The final letter is vowelless because the verb is in a conditional clause preceded by 'in.

3. قُلُوب qulūb (sing. قلب qalb) = hearts, minds.

4. i. e., any trace of faith and sincerity.

5. i. e., He will enable you to see the truth and to accept it, and will then forgive you; which will be far better for you than the amount of ransom taken from you.

6. أُخِذَ 'ukhidha = he or it was taken, seized (v. iii. m. s. past passive from 'akhadha ['akhdh], to take. See 'akhadhnā at 7:130, p. 512, n. 9).

7. i. e., if those released on payment of ransom or without any ransom intend to betray you and to march against you again, then do not be disheartened, for Allah will frustrate their design. The 'ayyah constitutes an indication that the unbelievers would be unsuccessful in their hostility to the Prophet, peace and blessings of Allah be on him. يُرِيدُوا yurīdū (na) = they intend, wish, desire, have in mind (v. iii. m. pl. impfct. from 'arāda, form IV of rāda [rawd], to walk about. The terminal nūn is dropped because the verb is in a conditional clause preceded by 'in. See at 8:62, p. 570, n. 1).

8. خِيَانَةٌ khiyānah = treachery, perfidy, betrayal, to betray. See at 8:58, p. 568, n. 8.

9. خَانُوا khānū = they betrayed, proved treacherous/perfidious (v. iii. m. pl. past from khāna [khawn/ khiyānah], to betray. See n. 8 above).

10. أَمَّا مَنْ amka = he enabled, made feasible (v. iii. m. s. past in from IV of makana [makānah], to be strong. See makkannā at 7:10, p. 467, n. 12).

11. هَاجَرُوا hājarū = they migrated, emigrated (v. iii. m. pl. past from hājara, form III of hājara [hijr/hijrān], to emigrate. See at 3:195, p. 233, n. 11).

12. جَاهَدُوا jāhadū = they fought, struggled hard, strove (v. iii. m. pl. past from jāhada, form III of jahada [jahd], to strive. See at 3:142, p. 210, n. 8).

فِي سَبِيلِ اللَّهِ in the way¹ of Allah,
 وَالَّذِينَ آمَنُوا and those who gave shelter²
 وَنَصَرُوا and helped,
 أُولَئِكَ بَعْضُهُمْ one of another;
 أُولَئِكَ آمَنُوا and those who believed
 وَلَمْ يهاجِرُوا but did not migrate,⁴
 مَا لَكُمْ you do not have
 مِنْ وَلِيَّتِهِمْ regarding their patronage⁵
 مِنْ شَيْءٍ anything to do
 حَتَّى يهاجِرُوا till they migrated;
 وَإِنْ أَسْتَعِزُّوكُمْ and if they seek your help⁶
 فِي الدِّينِ for the sake of the religion,
 فَعَلَيْكُمْ النَّصْرُ it is your duty to help,
 إِلَّا عَلَى قَوْمٍ except against a people
 بَيْنَكُمْ وَبَيْنَهُمْ between whom and you
 مِيثَاقٌ there is a covenant.⁷
 وَاللَّهُ بِمَا تَعْمَلُونَ And Allah is of what you do
 بَصِيرٌ⁸ All-Seeing.⁸

73. وَالَّذِينَ كَفَرُوا And those who disbelieve
 بَعْضُهُمْ أَوْلِيَاءُ بَعْضُهُمْ they are patron-friends,
 one of another.

1. سَبِيل *sabîl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means. See at 6:55, p. 412, n. 11.

2. عَاوَا *'āwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awā* ['awy]), to seek shelter. See *'āwā* at 8:26, p. 555, n. 10).

3. أَوْلِيَاءَ *'awliyā'* (pl.; sing. *walīyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

4. يهاجِرُوا *yuhājirū(na)* = they migrate, emigrate (v. iii. m. pl. impfct. from *hājara*, form III of *hajara* [*hijr /hijrān*], to emigrate. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 4:89, p.280, n. 14).

5. وَلَايَةٌ *walāyah* = to be in charge, to be friend, to manage, to govern, patronage.

6. اسْتَعِزُّوْا *istanṣarū* = they sought help, prayed for assistance (v. iii. m. pl. past from *istanṣara*, form X of *naṣara* [*naṣr /nuṣūr*], to help. See *yanṣurūna* at 7:192, p. 540, n. 10).

7. مِيثَاقٌ *mīthāq* (pl. *mawāthiq*) = covenant, pact, treaty. See at 7:169, p. 531, n. 11).

8. بَصِيرٌ *baṣīr* = one who sees/ observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣara/baṣira* [*baṣar*], to see). See at 6:50, p. 410, n. 9).

إِن تَعْلَوْهُ If you do not do it¹

تَكُنْ فِتْنَةً there will be discord²

فِي الْأَرْضِ in the land

وَسَادَ كَبِيرٌ and immense mischief.³

وَالَّذِينَ آمَنُوا 74. And those who believe
وَهَاجَرُوا وَجَاهَدُوا and migrate⁴ and fight⁵

فِي سَبِيلِ اللَّهِ in the way of Allah,

وَالَّذِينَ آوَوْا and those who give shelter⁶

وَنَصَرُوا and help,⁷

أُولَئِكَ هُمْ such people, they are

الْمُؤْمِنُونَ حَقًّا the believers in truth.

هُمْ مَغْفِرَةٌ They shall have forgiveness

وَرِزْقٌ كَرِيمٌ and provision⁸ in profusion.⁹

وَالَّذِينَ آمَنُوا 75. And those who believe

مِنْ بَعْدِهِمْ وَهَاجَرُوا subsequently and migrate

وَجَاهَدُوا مَعَكُمْ and fight along with you,

فَأُولَئِكَ مِنْكُمْ they are of you;

وَأُولُوا الْأَرْحَامِ and blood relations¹⁰ are more

بَعْضُهُمْ أَوْلَىٰ بِبَعْضٍ entitled,¹¹ one to another,

فِي كِتَابِ اللَّهِ in the prescript¹² of Allah.

إِنَّ اللَّهَ يَكُنْ لِكُلِّ شَيْءٍ Verily Allah is of everything

عَلِيمٌ all-Knowing.

1. i. e., if you Muslims do not be patron-friends of one another, irrespective of race, colour or country.

2. i. e., discord and trial for the Muslims. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, plea or excuse (on trial). See at 8:25, p. 555, n. 4.

3. *fasād* = mischief-making, decay, corruption, depravity. See at 2:205, p. 99, n. 10. See at 5:64, p. 362, n. 4.

4. *هَاجَرُوا* *hājarū* = they migrated, emigrated (v. iii. m. pl. past from *hājara*, form III of *hajara* [*hijr* /*hijrān*], to emigrate. See at 8:72, p. 573, n. 11).

5. *جَاهَدُوا* *jāhadū* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 8:72, p. 573, n. 12).

6. *آوَوْا* *'āwaw* = they gave shelter, housed, lodged, accommodated (v. iii. m. pl. past in form IV of *'awā* [*'awy*], to seek shelter. See at 8:72, p. 574, n. 2).

7. *نَصَرُوا* *naṣarū* = they helped, assisted (v. iii. m. pl. past from *naṣara* [*naṣr* /*nuṣūr*], to help. See *istanṣarū* at 8:72, p. 574, n. 6).

8. i. e., in paradise. رِزْقٌ *rizq* (pl. *arzāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 2:233, p. 116, n. 11.

9. *كَرِيمٌ* *karīm* (s.; pl. *kirām* /*kuramā'*) = noble, generous, liberal, munificent, decent, gracious, abundant, in profusion. See at 8:4, p. 548, n. 2).

10. *أَرْحَامٌ* *'arḥām* (pl.; sing. *raḥim* /*riḥm*) = wombs, uterus, kinship, blood relationships. *'alū ai-'arḥām* = blood relations. See *'arḥām* at 6:143, p. 452, n. 15.

11. i. e., in respect of patronage and inheritance. *أَوْلَىٰ* *'awlā* = closer/closest, nearer/ nearest, having more or the best claim to (relative of *waliyy*). See at 4:135, p. 304, n. 5).

12. i. e., according to Allah's verdict. كِتَابٌ *kitāb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

9. SŪRAT AL-TAWBAH (Repentance)

Madinan: 129 'āyahs

This is a late Madinan *sūrah* revealed in 9 H. against the background of the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, and the repeated breach of treaties and agreements by the unbelievers. The Tabūk expedition took place during the height of the summer season when marching to a distant destination from Madina like Tabūk was very difficult and arduous. The expedition was as such a test for the believers as well as the hypocrites. The *sūrah* alludes to the attitude of some believers on the occasion and to the conduct and inimical manoeuvres of the hypocrites. The initial part of the *sūrah* directs the Prophet, peace and blessings of Allah be on him, and the Muslims to renounce and cancel the treaties and agreements with the unbelievers and polytheists in view of their repeated breach of the agreements and lays down rules for dealing with them.

It is named *Sūrat al-Tawbah* with reference to its 'āyahs 102-104 wherein it is stated that Allah accepts the repentance of those who recognize their faults, seek forgiveness and make amends for their mistakes. It is also called *Sūrat al-Barā'ah* (absolution or discharge) with reference to its first 'āyah.

This *sūrah* is unique in that it is written (as well as recited) without the initial *basmalah* because the Prophet, peace and blessings of Allah be on him, did not direct the writing of it there.

1. During the Tabūk expedition of the Prophet, peace and blessings of Allah be on him, many polytheists like the

Mudlij and Khuzā'ah tribes broke their treaties with him and turned hostile. After his return from the expedition this *sūrah* was revealed directing him to declare an end to the treaties with the polytheists. He sent 'Alī (r. a.) to the pilgrimage that year with the first 40 'āyahs of the *sūrah* to read them out to the people on the day of sacrifice (*yawm al-naḥr*), which he did. *barā'ah* = discharge, absolution, acquittal, innocence. See *bari'a* at 8:48, p. 565, n. 4).

2. *'āhadum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from 'āhada, form III of 'ahida ['ahd] to know, to commit). See 'āhadu at 8:56, p. 568, n. 1).

3. The address is made to the peoples violating the treaties. *siḥū* = you (all) go about, travel, roam about (v. ii. m. pl. imperative from sāha [sayh/sayhān/ siyāḥah], to flow, to run, to travel).

4. The unbelievers were given a warning and pause of four months.

5. *mu'jiz(n)* [pl.; acc./gen. of *mu'jizān*; s. *mu'jiz*] = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from 'ajaza, form IV of 'ujazu/ajiza ['ajz], to be weak, incapable. See *yu'jizūna* at 8:59, p. 569, n. 1).

6. *mukhzin* (s.; pl. *mukhzūn*) = one who humiliates, disgraces (act. participle from 'akhzā, form IV of kaziya [khizy/khazan], to be base, ashamed. See 'akhzayta at 3:192, p. 231, n. 15).



1. [This is] a discharge¹ from

Allah and His Messenger

to those you made a treaty²

with of the polytheists.

2. So go about³ in the land

for four months⁴

and know that you

cannot frustrate⁵ Allah

and that Allah will

humiliate⁶

the unbelievers.

وَأَذَانٌ مِّن 3. And a declaration¹ from

اللَّهِ وَرَسُولِهِ Allah and His Messenger

إِلَى النَّاسِ يَوْمَ to mankind on the day

الْحَجِّ الْأَكْبَرِ of the Great Pilgrimage²

أَنَّ اللَّهَ بَرِيءٌ that Allah is absolved³

مِنَ الْمُشْرِكِينَ of the polytheists,

وَرَسُولُهُ and so is His Messenger.

فَإِنْ تَابْتُمْ So if you repent and return⁴

فَهُوَ خَيْرٌ لَّكُمْ it will be better for you;

وَلِنْ تَوَلَّيْتُمْ but if you turn away⁵

فَاعْلَمُوا أَنكُم then know that you

عِزُّهُ مُعْجِزُ اللَّهِ cannot frustrate Allah.

وَبَشِّرِ And give the glad tidings⁶

الَّذِينَ كَفَرُوا to those who disbelieve

بِعَذَابٍ أَلِيمٍ of a punishment very painful.

إِلَّا الَّذِينَ 4. Except those whom

عَاهَدْتُمْ you have made a treaty with

مِنَ الْمُشْرِكِينَ of the polytheists,

ثُمَّ لَمْ يُنْصَوْكُمْ then they did not impair⁷ you

شَيْئًا in any way

وَلَمْ يُنْصَرُوا عَلَيْكُمْ nor helped⁸ against you

أَحَدًا anyone.

1. This and the previous 'āyah declare that Allah and His Messenger are free from all treaty obligations to the unbelievers because of their repeated violation of the treaties with them, and lay down the principles to be followed by Muslims in similar situations. Proper notification of the end of the treaty is to be given and at the same time the unbelievers are to be called upon to abandon their wrong way and to believe in Allah and His Messenger, coupled with a warning of the consequences of their unbelief, namely, the inevitable punishment by Allah. أَذَانٌ 'adhān = proclamation, announcement, declaration.

2. i. e., on the day of sacrifice, yawm al-nahr, which falls on 10 Dhū al-Hijjah (Ibn Kathīr, IV, 46).

3. i. e., absolved of all treaty obligations to the unbelievers. بَرِيءٌ *barī'* (s.; pl. *abriyā'* / *burā'* / *birā'*) = innocent, guiltless, free, exempt, absolved. See at 8:48, p. 565, n. 5.

4. تَابْتُمْ *tubtum* = you repented and returned (v. ii. m. pl. past from *tāba* [*tawb. tawbah* / *matāb*], to repent. See *tāba* at 5:39, p. 347, n. 7). Technically *tāba* means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See *tubtu* at 7:143, p. 518, n. 7).

5. تَوَلَّيْتُمْ *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallā*, form V of *waliya* [*waly*], to be near or close to, to lie next. See at 5:92, p. 375, n. 5).

6. The expression "give the glad tidings" is used here ironically. بَشِّرِ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 4:138, p. 306, n. 1).

7. يَنْصُرُوا *yanquṣū(na)* = they impair, lessen, reduce, decrease (v. iii. m. pl. impfct. from *naqaṣa* [*naqṣ! nuqṣān*], to decrease, diminish. The terminal *nūn* is dropped because of the particle *lam* coming before the verb).

8. يُنْصَرُوا *yuzāhirū(na)* = they help, assist, aid, support (v. iii. m. pl. impfct. from *zāhara*, form III of *zahara* [*zuhār*], to be visible. The terminal *nūn* is dropped for the reason stated at n. 7 above. See *tuṣāharūna* at 2:85, p. 40, n. 1)

فَانِصُوا إِلَيْهِمْ So fulfil¹ towards them

عَهْدَهُمْ their pact²

إِلَىٰ مَدَّتِهِمْ to the end of their term.³

إِنَّ اللَّهَ يُحِبُّ Verily Allah likes

الْمُتَّقِينَ the godfearing.⁴

فَإِذَا انْسَلَخَ 5. So when there end⁵

الْأَشْهُرُ الْحَرَامُ the sacred months⁶

فَقَتْلُوا الْمُشْرِكِينَ kill the polytheists

حَيْثُ وَجَدْتُمُوهُمْ wherever you find⁷ them;

وَحْذَوْهُمْ and seize⁸ them

وَاخْصِرُوهُمْ and besiege⁹ them

وَأَقْعُدُوا لَهُمْ and lie in wait¹⁰ for them

كُلِّ بَرَصَدٍ at every place of ambush.¹¹

فَإِنْ تَابُوا So if they repent and return

وَأَقَامُوا الصَّلَاةَ and properly perform prayers

وَأَنَؤُوا الزَّكَاةَ and pay zakâh.

فَخَلُّوا سَبِيلَهُمْ then let¹² them go their way.

إِنَّ اللَّهَ غَفُورٌ

رَحِيمٌ Forgiving, Most Merciful.

وَإِنْ أَحَدٌ 6. And if anyone

مِنَ الْمُشْرِكِينَ of the polytheists

1. *atimmū* = you (all) complete, make full, perform fully, fulfil (v. ii. m. pl. imperative from *'atamma*, form IV of *tamma*, to be complete. See at 2:195, p. 94, n. 2.

2. *'ahd* (s.; pl. *'uhūd*) = covenant, pledge, pact, vow, commitment. See at 7:102, p. 505, n. 8.

3. *muddah* (s.; pl. *mudad*) = period of time, appointed time, term.

4. Note the implication of this clause of the *'āyah*, which is that fulfilment of promises and pacts is part of *taqwā*. متقين *muttaqīn* (acc./gen. of *muttaqūn*, sing. *muttaqīn*) = those who are on their guard, godfearing. Active participle from *ittaqa*, form VIII of *waqa* [*waqy*/ *wiqāyah*], to guard, to protect. See at 7:128, p. 512, n. 3).

5. انسلك *insalakha* = he stripped himself, cast off, gave up, abandoned, passed, ended (v. iii. m. s. past in form VII of *salakha* [*salkh*], to strip off, to flay. See at 7:175, p. 534, n. 2).

6. i. e., the four months of Muharram, Rajab, Dhū al-Qa'dah and Dhū al-Hijjah, during which fighting and breach of the peace are prohibited.

7. وجدتم *wajadtum* = you (all) found, got (v. ii. m. pl. past from *wajada* [*wujād*], to find. See at 7:44, p. 482, n. 4).

8. اخذوا *kḥudhū* = you all take, receive, seize (v. ii. m. pl. imperative from *'akḥadha* [*'akḥdh*], to take. See at 4:102, p. 290, n. 7).

9. احصروا *uḥṣurū* = you (all) besiege, blockade, beleaguer, encircle (v. ii. m. pl. imperative from *ḥaṣara* [*ḥasr*], to encircle, besiege. See *ḥaṣīrat* at 4:90, p. 281, n. 9).

10. اقعدوا *uq'udū* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [*qu'ād*], to sit down. See *lā taq'udū* at 7:86, p. 499, n. 4).

11. مرصد *marṣad* (s.; pl. *marāṣid*) = observatory, place to lie in wait, ambushade (adverb of place from *raṣada* [*raṣd*], to watch, to keep one's eyes on, to lie in wait).

12. خلوا *kḥallū* = you (all) let go, let someone off, leave, leave alone (v. ii. m. pl. imperative from *kḥallā*, form II of *khalā* [*kḥulūw/khalā*], to be empty, vacant. See *khalat* at 7:38, p. 478, n. 12).

اَسْتَجَارَكَ seek your protection¹

فَاَجَرَهُ give him shelter²

حَتَّى يَسْمَعَ so that he may hear

كَلِمَةَ اللَّهِ Allah's Word;

ثُمَّ اَنْتَلِغُهُ then escort³ him

اِلَى مَأْمَنَةٍ to his place of safety.⁴

ذَلِكَ بِاَنَّهُمْ This is because they are

قَوْمٌ لَا يَعْلَمُونَ a people who know not.

Section (Rukū') 2

كَيْفَ يَكُونُ 7. How can there be

لِلْمُشْرِكِينَ for the polytheists

عَهْدٌ عِنْدَ اللَّهِ any covenant⁵ with Allah

وَعِنْدَ رَسُولِهِ and with His Messenger

إِلَّا الَّذِينَ except those with whom

عَاهَدْتُمْ عِنْدَ you made a covenant⁶

الْمَسْجِدِ الْحَرَامِ near the Sacred Mosque?⁷ So

فَمَا اسْتَقْتُمُواكُمْ as long as they be upright⁸

فَاسْتَقِيمُواكُمْ to you, be upright to them.

إِنَّ اللَّهَ يُحِبُّ Verily Allah likes

الْمُتَّقِينَ the righteous.⁹

كَيْفَ وَإِنْ 8. How? And if

يُظَاهَرُوا عَلَيْكُمْ they get the better¹⁰ of you

1. استجار *istajāra* = he sought protection, prayed for shelter (v. iii. m. s. past in form X of *jāra* [jawr], to stray, to commit a wrong. See *jār* at 8:48, 565, n. 1).

2. This 'ayah lays down a very important and noble principle, that of giving shelter to a person seeking it, even if he is a polytheist; and it shows that the directive to fight the polytheists given in the previous chapter relates only to such polytheists as break their treaties and turn hostile, not to any polytheist as such. أجر 'ajir = give shelter/protection (v. ii. m. s. imperative from 'ajāra, form IV of *jāra*. See n. 1 above).

3. أبلغ 'abligh = you escort, make (someone) reach, inform, notify (v. ii. m. s. imperative from 'ablagha, form IV of *balagha* [bulūgh], to reach. See 'ablaghtu at 7:93, p. 502, n. 5).

4. مأمن *ma'man* = place of safety, safe place (noun of place from 'amn).

5. عهد *'ahd* (s.; pl. مهاد *'uhūd*) = covenant, pledge, pact, vow, commitment. See at 9:4, p. 578, n. 2.

6. عاهدتم *'ahadtum* = you covenanted, made a treaty, concluded a pact (v. ii. m. pl. past from 'ahada, form III of 'ahida ['ahd] to know, to commit). See at 9:1, p. 576, n. 2).

7. The reference is to the Treaty of Hudaibiyah concluded in 6 H. with the Quraysh leaders of Makka.

8. i. e., by faithfully carrying out the terms of the treaty. استقاموا *istagāmū* = they straightened up, stood upright, became straight, were right/proper (v. iii. m. pl. past from *istagāma*, form X of *qāma* [qawmah/qiyām], to get up, to stand up. See *mustaqim* at 7:16, p. 469, n. 9).

9. متقين *muttaqīn* (acc./gen. of *muttaqīn*, sing. *muttaqīn*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ān and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [wagya/wiqāyah], to guard, to protect. See at 9:4, p. 578, n. 4).

10. يظهروا *yazharū* (na) = they become visible, overcome, triumph, get the better of (v. iii. m. pl. impfct. from *zahara* [zuhūr], to be visible, clear. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *yuzāhirū* at 9:4, p. 577, n. 8).

لَا يَرْقُبُوا they will not observe¹

يَكُنْكُمْ إِلَّا regarding you any ties of

وَلَا ذِمَّةٌ blood² nor any guarantee;³

يَرْضَوْنَكُمْ they please⁴ you

بِأَفْوَاهِهِمْ with their mouths⁵

وَأَنَّى قُلُوبُهُمْ while their hearts disdain;⁶

وَأَكْثَرُهُمْ and most of them are

فَاسِقُونَ wantonly sinful.⁷

أَشْرَأُ وَأَيَّاتِ 9. The buy⁸ with Allah's

اللَّهُ مَكَافِيلًا revelations a little value

فَصَدُّوا عَنْ سَبِيلِهِ and dissuade⁹ from His way.

إِنَّهُمْ سَاءَ مَا Evil indeed is what they use

كَانُوا يَعْمَلُونَ to do.



لَا يَرْقُبُونَ 10. They do not observe

فِي مُؤْمِنٍ in respect of a believer

إِلَّا any ties of blood

وَلَا ذِمَّةٌ nor any compact;

وَأُولَئِكَ هُمُ and they are the ones

الْمُعْتَدُونَ committing excesses.¹⁰

1. يَرْقُبُوا *yarqubū* (nu) = they observe, watch, guard, heed, respect (v. iii. m. pl. impfct. from *raqaba* [*ruqûb/raqâbah*], to observe, to watch. The terminal *nûn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *raqûb* at 5:118, 389, n. 8).

2. 'ill = blood relationship, consanguinity, pact.

3. ذِمَّة *dhimmah* (s.; pl. *dhimam*) = protection, covenant of protection, security, guarantee, debt, liability, conscience.

4. يَرْضُونَ *yurđuna* = they please, satisfy, gratify (v. iii. m. pl. impfct. from *'ardâ*, form IV of *radîya* [*riđan/riđwân/ marđâh*], to be satisfied. See *yarđaw* at 6:113, p. 439, n. 3).

5. أَفْوَاه *'afwâh* (pl.; sing. *fûhah*) = mouths, vents. See at 5:41, p. 348, n. 4.

6. تَأْبَى *ta'bâ* = she rejects, refuses, declines, scorns, disdains (v. iii. f. s. impfct. from *'abâ* [*'ibâ/'ibâ'ah*], to refuse. See *ya'ba* at 2:182, p. 147, n. 8).

7. فَاسِقُونَ *fâsiqûn* (pl.; sing. *fâsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

8. اشْتَرَوْا *ishtaraw* = they bought, purchased (v. iii. m. pl. past from *ishtarâ*, form VIII of *sharâ* [*shiran/shirâ*], to buy. See at 3:174, p. 82, n. 7).

9. i. e., dissuade others. صَدُّوا *ṣaddû* = they turned away, diverted, deterred, dissuaded, rejected, repelled, prevented, barred (v. iii. m. pl. past from *ṣadda* [*ṣadd*], to turn away. See at 5:2, p. 326, n. 12).

10. مُعْتَدُونَ *mu'tadûn* (pl.; s. *mu'tadin*) = transgressors, aggressors, assailants, those who commit excesses (active participle from *i'taddâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See *mu'tadîn* at 7:163, p. 529, n. 1).

- فَإِنْ تَابُوا 11. So if they repent¹ and
وَأَقَامُوا الصَّلَاةَ properly perform the prayer
وَأَتَوْا الزَّكَاةَ and pay *zakâh*
فَإِخْوَانُكُمْ then they are your brethren
فِي الدِّينِ in religion.
وَنُفَصِّلُ الْآيَاتِ We spell out² the revelations³
لِقَوْمٍ يَعْلَمُونَ for a people who know.
- وَأِنْ نَكَثُوا 12. And if they break⁴
أَيْمَانَهُمْ their oaths⁵
مِنْ بَعْدِ عَهْدِهِمْ after their commitment⁶
وَعَطَمُوا فِي دِينِكُمْ and revile⁷ at your religion,
فَنُقَاتِلْهُمْ then wage war⁸ against
أَيُّمَةَ الْكُفْرِ the leaders of unbelief –
إِنَّهُمْ لَا أَيْمَانَ لَهُمْ indeed theirs is no oath⁹ –
لَعَلَّهُمْ يَنْتَهُوْنَ maybe they will refrain.¹⁰
- أَلَا تَتَذَكَّرُونَ 13. Will you not fight
قَوْمًا نَكَثُوا a people that broke
أَيْمَانَهُمْ وَهَمُّوا their oaths and designed¹¹
بِإِخْرَاجِ الرُّسُولِ to drive out¹² the Messenger,
وَهُمْ بَدَأُوكُمْ and they started¹³ with you
أَوَّلَ مَرَّةٍ in the first instance?

1. تابوا *tābū* = they returned, turned in repentance, repented (v. iii. m. pl. past from *tāba* [*tawb/tawbah / matāb*]). See at 7:153, p. 522, n. 11).

2. نفصل *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣaḥa* [faṣḥ]), to separate, set apart. See at 7:174, p. 533, n. 8).

3. آيات *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 8:54, p. 567, n. 3.

4. نكثوا *nakathū* = they broke, violated, infringed (v. iii. m. pl. past from *nakathu* [nakth], to break, to violate).

5. أيمان *'aymān* (pl.; s. يمين *yamīn*) = right hands, right sides, oaths. See at 7:17, p. 469, n. 12.

6. عهد *'ahd* (s.; pl. عهود *'uhūd*) = covenant, pledge, pact, vow, commitment. See at 9:7, p. 579, n. 5.

7. طعنوا *ṭa'anū* = they thrust, assailed, defamed, reviled (v. iii. m. pl. past from *ṭa'ana* [ṭa'n], to thrust, to pierce).

8. Note that war is to be waged only against such of the unbelievers as break their treaties, and that also against their leaders who are the real culprits.

9. قتلوا *qātillū* = you (all) fight, wage war (v. ii. m. pl. imperative from *qātala*, form III of *qatala* [qat], to kill, slay. See at 8:39, p. 560, n. 9).

10. i. e., they have no respect for their oaths and covenants.

11. ينتهون *yantahūna* = they cease, refrain, desist, terminate (v. iii. m. pl. impfct. from *intahā*, form VIII of *nahā* [nahy/nahw], to forbid, prohibit. See *yantahū* at 8:38, p. 560, n. 4).

12. The allusion is to the secret meeting of the Quraysh leaders of Makka at *Dār al-Nadwah* for driving out or killing the Prophet (peace and blessings of Allah be on him). هموا *hammū* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [hamm], to worry, to be important. See *hamma* at 5:10, p. 333, n. 6).

13. إخراج *'ikhrāj* = to drive out, expulsion, taking out, removal, eviction, publication, production (verbal noun in form IV of *kharaja* [kharūj], to go out. See *yukhrījū* at 8:30, p. 557, n. 3).

13. i. e., they started the fighting. بدؤوا *bada'ū* = they started, began (v. iii. m. pl. past from *bada'a* [bad'] to start).

- أَتَخْشَوْنَهُمْ Do you fear¹ them?
 فَاللَّهُ أَحَقُّ But Allah has the more right
 أَنْ تَخْشَوْهُ that you be afraid of Him,
 إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers.
- فَقَاتِلُوهُمْ 14. Fight them,
 يُعَذِّبُهُمُ اللَّهُ Allah will punish² them
 بِأَيْدِيكُمْ by your hands
 وَيُخْزِيهِمْ and will disgrace³ them and
 وَيَنْصُرْكُمْ عَلَيْهِمْ give you victory⁴ over them,
 وَيَشْفِ صُدُورَ and will heal⁵ the hearts
 قَوْمٍ مُؤْمِنِينَ of a people that believe.
- وَيَذْهَبُ 15. And He will remove⁶
 عِظَ قُلُوبِهِمُ the rage⁷ in their hearts;
 وَيَتُوبُ اللَّهُ and Allah forgives
 عَلَى مَنْ يَشَاءُ whomsoever He wills;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
 حَكِيمٌ All-Wise.
- أَمْ حَسِبْتُمْ 16. Or do you think⁸
 أَنْ تَرَكُوكُمْ that you will be left alone⁹
 وَلَمَّا يَعْلَمِ اللَّهُ while Allah has not known¹⁰
 الَّذِينَ جَاهَدُوا those who fight of you
 مِنْكُمْ

1. *takhshawna* = you fear, are afraid of (v. ii. m. pl. impfct. from *khashiya* [*khashy/khashyah*], to fear. See *lā takhshaw* at 5:44, p. 351, n. 5).
2. *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *'adhhaba*, form II [*'adhiba*] of *'adhba* [*'adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of an implied conditional clause *qātīlāhum*, fight them, i. e., if you fight them. See *yu'adhhiba* at 8:33, p. 558, n. 4).
3. *yukhzi* (f) = he disgraces, humiliates, rebases (v. iii. m. s. impfct. from *'akhza*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. The final letter *yā* is vowelless and hence dropped because of the reason stated at n. 2 above. See *mukhzin* at 9:2, p. 576, n. 6).
4. *yanṣur(u)* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [*naṣr/nuṣūr*], to help. The final letter is vowelless for the reason stated at n. 2 above. See *naṣarū* at 8:74, p. 575, n. 7).
5. *yashfi(f)* = he cures, heals, restores to health (v. iii. m. s. impfct. from *shafā* [*shifā*], to cure. The final *yā* is vowelless and hence dropped for the reason stated at n. 2 above).
6. This is in continuation of the conclusion of the previous *'āyah*. *yudh-hib(u)* = he causes to go away, takes away, removes, eliminates (v. iii. m. s. impfct. from *'udh-haba*, form IV of *dhahaba* [*dhihāb* /*madh-hab*], to go. The last letter is vowelless for the reason stated at n. 2 above. See at 6:13, p. 447, n. 7).
7. i. e., Allah will assuage the anger of the believers by giving them victory over the unbelievers. *ghayṣ* = rage, wrath, anger, fury. See at 3:119, p. 203, n. 7.
8. *ḥasibum* = you (all) calculated, reckoned, thought, deemed, thought (v. ii. m. pl. past from *ḥasaba* [*ḥasb/ḥisāb*], to calculate. See at 2:214, p. 103, n. 2).
9. *tutrakū(na)* = you are left, left alone, abandoned (v. ii. m. pl. impfct. passive from *taraka* [*tark*], to leave. The terminal *nūn* is dropped because of the particle *'an* coming before the verb. See *taraktum* at 6:94, p. 430, n. 5).
10. i. e., has not yet made known by way of trial, for Allah knows everything.

وَلَا يَتَّخِذُوا and did not take¹
 مِنْ دُونِ اللَّهِ in lieu of Allah,
 وَلَا رَسُولِهِ nor of His Messenger
 وَلَا الْمُؤْمِنِينَ nor of the believers,
 وَلِيَجْزِيَ any confidant.²
 وَاللَّهُ خَبِيرٌ And Allah is All-Aware
 بِمَا تَعْمَلُونَ of what you do.



Section (Rukū') 3

مَا كَانَ لِلْمُشْرِكِينَ 17. It does not belong to the
 أَنْ يَصْرُوا polytheists to attend to³
 مَسْجِدَ اللَّهِ the mosques of Allah while
 شَاهِدِينَ عَلَيْهِ bearing witness⁴ against
 أَنْفُسِهِم بِالْكَفْرِ themselves of unbelief.
 أُولَئِكَ Such persons,
 حِطَّتْ أَعْمَالُهُمْ gone in vain⁵ will be their
 وَفِي النَّارِ deeds and in the fire
 هُمْ خَالِدُونَ they shall abide for ever.⁶

إِنَّمَا يَصْرُ 18. There shall but attend to
 مَسْجِدَ اللَّهِ the mosques of Allah
 مَنْ آمَنَ بِاللَّهِ those who believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day

1. يَتَّخِذُوا *yattakhidhū* (na) = they take, take up to themselves, take on, assume (v. iii. m. pl. impfct. from *ittakhadha*, form VIII of *akhadha* [akhadh], to take. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See at 4:150, p. 311, n. 7).

2. وَلِيَجْزِيَ *walijah* = confidant, intimate friend, See *yaliya* at 7:40, p. 480, n. 6.

3. The 'āyah makes it unlawful for polytheists, while professing and practising polytheism, to visit, perform their polytheistic practices at and to take care of and maintain the Ka'ba and other mosques of Allah. *ya'murū* (na) = they inhabit, make prosperous, build, populate, attend (v. iii. m. pl. impfct. from 'amara ['amr/'umr/'amārah], to fill with life. The terminal *nūn* is dropped because of the particle 'an coming before the verb. See *yu'ammara* at 2:96, p. 46, n. 2).

4. i. e., while at the same time professing and practising polytheism and thus being unbelievers; but if they abandon polytheism and become Muslims the prohibition does not apply to them. *shāhidīn* *shāhidīn* (pl.; acc./gen. of *shāhidūn*, s. *shāhid*) = witnesses, bearers of witness (active participle from *shahida* [shuhūd], to witness. See at 5:113, p. 387, n. 4).

5. حِطَّتْ *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [ḥubūṭ], to come to nothing. See at 7:147, p. 520, n. 4).

6. خَالِدُونَ *khālīdūn* (sing. *khālīd*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulūd], to live or remain for ever. See at 7:42, p. 481, n. 2).

وَأَقَامُوا الصَّلَاةَ and properly perform¹ the
وَأَتَوْا الزَّكَاةَ prayer and pay *zakâh*
وَلَمْ يَخْشَ إِلَّا اللَّهَ and fear² none but Allah.
فَمَنْ أُوْلَئِكَ Then perhaps³ such persons
أَنْ يَكُونُوا مِنْ will be of
الْمُهْتَدِينَ those in receipt of guidance.⁴

أَجْعَلْتُمْ 19. Do you make⁵ the giving
سِقَايَةَ الْحَاجِّ of water⁶ to the pilgrims
وَعَصَاةَ and maintaining⁷
الْمَسْجِدِ الْحَرَامِ the Sacred Mosque the
كَمَنْ آمَنَ same as those who believe
بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day
وَجَاهِدُوا فِي سَبِيلِ اللَّهِ and fight in the way of Allah?

لَا يَسْتَوُونَ They are not equal⁸
عِنْدَ اللَّهِ in the sight of Allah;
وَاللَّهُ لَا يَهْدِي and Allah guides not
الْقَوْمَ الظَّالِمِينَ the wrong-doing people.

الَّذِينَ آمَنُوا 20. Those who believe
وَهَاجَرُوا وَجَاهَدُوا and migrate⁹ and fight
فِي سَبِيلِ اللَّهِ in the way of Allah
بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ with their wealth and selves
أَعْظَمَ دَرَجَةً are greater in status¹⁰

1. أَقَامَ 'aqâma = he properly performed, set upright (v. iii. m. s. past in form IV of qâma, to get up, stand up. See at 2:177, p. 83, n. 12).

2. يَخْشَى *yakhsha* (â) = he fears, is afraid of (v. iii. m. s. impfct. from *khashiya* [khashy/ khashyah], to fear. The final *yâ* is dropped because of the particle *lam* coming before the verb. See *takhshawna* at 9:13, p. 582, n. 1).

3. عَسَى 'asâ (followed by 'an) = it might be, may be that, perhaps. See at 4:99, p. 287, n. 7.

4. مُهْتَدِينَ *muhtadin* (accu. /gen. of *muhtadîn*, sing. *muhtadin*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihdad*, form VIII of *hadâ* [hidâyah/hudan/hady], to lead, to guide. See at 6:140, p. 451, n. 4).

5. The 'âyah has reference to the claim of some unbelieving Quraysh leaders to respect and equality with the Muslims for performing certain functions connected with the Ka'ba, such as its maintenance and providing water for the pilgrims. جعلتم *ja'altum* = you set, made, appointed, put (v. ii. m. pl. past from *ja'ala* [ja'l] to make, to put. See *ja'alâ* at 7:190, p. 540, n. 2).

6. سِقَايَةَ *siqâyah* = watering, irrigation, giving of drink, the traditional office connected with the Ka'ba of providing water for the pilgrims.

7. عَصَاةَ 'imârah (s.; pl. 'imârât) = building, attending to, maintaining.

8. يَسْتَوُونَ *yastawûna* = they become equal, even, at par, straight (v. iii. m. pl. impfct. from *istawâ*, form VIII of *sawiya* [siwan], to be equal. See at *istawâ* at 7:54, p. 486, n. 7).

9. هَاجَرُوا *hâjarû* = they migrated, emigrated (v. iii. m. pl. past from *hâjara*, form III of *hajara* [hijr *hijrân*], to emigrate. See at 8:74, p. 575, n. 4).

10. دَرَجَةً *darajah* (pl. *darajât*) = step, stair, flight of steps, degree, grade, rank, status, stage. See at 4:95, p. 285, n. 10.

عِنْدَ اللَّهِ

in the sight of Allah;

وَأُولَئِكَ هُمُ

and such persons, they are

الْفَائِزُونَ ﴿٦﴾

the successful ones.¹

يُنَبِّئُهُمُ رَبُّهُمْ

21. Their Lord gives them the

بِرَحْمَتِهِ

good tidings² of His mercy

وَرِضْوَانٍ

and Pleasure,³ and

وَجَنَّاتٍ مِّنْ فِيهَا

of gardens for them wherein

نُفُوسٌ مُّقِيمَةٌ ﴿٧﴾

will be bliss⁴ to endure⁵—

خَالِدِينَ فِيهَا أَبَدًا

22. Abiding⁶ therein for ever.

إِنَّ اللَّهَ عِنْدَهُ

Verily with Allah lies

أَجْرٌ عَظِيمٌ ﴿٨﴾

a magnificent⁷ reward.⁸

يَا أَيُّهَا الَّذِينَ آمَنُوا

23. O you who believe,

لَا تَتَّبِعُوا آبَاءَكُمْ

do not take⁹ your fathers

وَأَخَوَانَكُمْ

and your brothers

أَوْلِيَاءَ

as patrons¹⁰

إِنْ أَسْتَحَبُّوا الْكُفْرَ

if they prefer¹¹ unbelief

عَلَى الْإِيمَانِ

to belief.

وَمَنْ يَتَّخِذْ

And whoever takes them as

مِنْكُمْ

patrons¹² from among you,

فَأُولَئِكَ هُمُ

they will be the ones

الضَّالِّينَ ﴿٩﴾

doing wrong.

1. *fā'izūn* (pl.; s. *fā'iz*) = the successful ones, the victorious, the winners (active participle from *fāza* [fawz], to be successful. See *fawz* at 6:16, p. 397, n. 6).

2. *yubashshiru* = he gives the good tidings, (v. iii. m. s. impfct. from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to be happy. See at 3:45, p. 173, n. 5).

3. *riḡwān* = pleasure, good will, favour, approval. See at 3:15, p. 160, n. 8.

4. *na'im* = bliss, felicity, comfort, happiness, delight. See at 5:65, p. 362, n. 9.

5. *muqīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'aqāma*, form IV of *qāma* [*qiyām*/*qawmah*], to get up. See at 5:37, p. 346, n. 11).

6. *khālīdīn* (pl.; acc./gen. of *khālīdūn*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3).

7. *'aẓīm* = great, magnificent, splendid, big, stupendous, tremendous, grand, huge, immense, enormous, grave. See at 8:68, p. 572, n. 9).

8. *'ajr* (pl. *'ajūr*) = reward, recompense, remuneration, emolument, fee. See at 7:113, p. 508, n. 2).

9. *lā tattakhidhū* = you (all) do not take for yourselves, take, adopt (v. ii. m. pl. imperative [prohibition] from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 5:56, p. 358, n. 6).

10. *'awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 8:34, p. 558, n. 10.

11. *istahabbū* = they preferred, liked, deemed desirable (v. iii. m. pl. past from *istahabba*, form X of *ḥabba* [*ḥubb*], to love. See *yuhibbūna* at 7:79, p. 497, n. 1).

12. *yatawallā* (ā) = he takes as friend-protector, he turns away, desists, refrains (v. iii. m. s. impfct. from *tawallā*, form V of *waliya* [*walā*/*waly*] to come near. The last letter *yā* is vowelless and hence dropped because the verb is part of a conditional clause [preceded by *man*]. See at 5:56, p. 358, n. 3).

24. Say: If it be that your fathers and your sons, and your brothers and your spouses¹ and your near relations,² and the riches you acquire³ and the commerce you fear the recession⁴ of, and the dwellings⁵ you are happy⁶ with, are dearer⁷ to you than Allah and His Messenger and fighting in His way, then wait and watch⁸ till Allah issues His decree. And Allah does not guide the people wantonly sinful.⁹



Section (Rukû') 4

25. Allah has indeed helped you in many arenas,¹⁰ and on the Day of Ḥunayn¹¹ when there impressed¹² you

1. While the previous 'āyah asks the believers not to take their polytheist and unbelieving fathers and brothers as patrons, the present 'āyah stresses that a true believer should put his love and concern for Allah and His Messenger above all ties of blood and marriage and above all material considerations. 1. أزواج 'azwāj (sing. زوج zawj) = husbands, wives, spouses, partners, pairs. zawj is used in Arabic for either husband or wife and it means one of a pair. See at 6:143, p. 452, n. 8.
2. عشيرة 'ashīrah (s.; pl. 'ashā'ir) = closest relatives, near relations, kinsfolk, clan, tribe.
3. اقترخم iqṭarāḫum = you acquired, committed (v. ii. m. pl. past from iqṭarafa, form VIII of qarafa/ qarifa {qarf/ qaraf}, to peel, to feel disgust. See yaqtarifiṭūna at 6:120, p. 442, n. 1).
4. كساد kasād = recession, depression, dullness of the market.
5. مساكن masākin (pl.; s. maskan) = dwellings, abodes, habitations, residences, homes.
6. ترضون tarḍawna = you (all) like, are pleased with, are satisfied, agree, approve (v. ii. m. pl. impfct. from radiya {ridan/ridwān/marḍāh}, to be satisfied. See at 2:282, p. 148, n. 6).
7. أحب 'aḥabb = dearer, preferable, more desirable (relative of ḥabīb).
8. تربصوا tarabbaṣū = you (all) wait, lie in wait, wait and watch (v. ii. m. pl. imperative from tarabbaṣa, form V of rabṣa {rabṣ}, to wait, to watch. See yatarabbaṣūna at 4:141, p. 307, n. 5).
9. فاسقين fāsiqīn (pl., acc/gen. of fāsiqūn; sing. fāsiq) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from fasaqa {fisq}, to stray from the right course, to renounce obedience. See at 7:145, p. 519, n. 6).
10. مواطن mawāṭīn (pl.; s. mawṭīn) = native countries, habitats, places, spots, arenas (noun of place from waṭan {waṭn}, to dwell, to stay).
11. i. e., the Battle of Ḥunayn, which took place in 8 H. between the Muslims on the one hand and the tribes of Hawāzin and Thaḡif on the other. Ḥunayn is a valley between Makka and Ṭā'if.
12. أعجبت 'a'jabat = she impressed, pleased, delighted (v. iii. f. s. past from 'a'jaba, form IV of 'ajiba {'ajab}, to wonder, to be amazed. See at 2:108, n. 5).

كَثَرْتُمْ فَلَمْ your multitude; but it did not
تُفْنِنَ عَنْكُمْ سَيْفًا avail¹ you aught
وَصَافَتْ عَلَيْكُمْ and narrow became² on you
الْأَرْضُ بِمَا رَحُبَتْ the land though it was wide,³

ثُمَّ وَابَيْتُمْ then you retreated⁴
مُدْبِرِينَ turning your backs.⁵

ثُمَّ أَرْسَلَ اللَّهُ 26. Then Allah sent down
سَكِينَتَهُ His tranquillity⁶

عَلَى رَسُولِهِ on His Messenger

وَعَلَى الْمُؤْمِنِينَ and on the believers,
وَأَنْزَلَ جُنُودًا and He sent down troops⁷

لَوْ تَرَوْهَا you did not see,

وَعَذَّبَ الَّذِينَ and punished⁸ those who
كَفَرُوا disbelieve.

وَذَلِكَ جَزَاءُ And such is the recompense⁹

الْكَافِرِينَ of the unbelievers.

ثُمَّ يَتُوبُ اللَّهُ 27. Then Allah forgives¹⁰

مَنْ يَتُوبُ مِنْ بَعْدِ ذَلِكَ after that

عَلَى مَنْ يَشَاءُ whom He will;

وَاللَّهُ عَزِيزٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. At the battle of Hunayn the Muslim army numbered 12 thousand while the enemy army numbered only four thousand; but still the Muslim army could not initially withstand the onslaught of the enemies and retreated helter skelter. Then Allah sent His help in the form of instilling courage and determination in the hearts of the Muslims and an invisible army to fight for them and gave them victory, as stated in the next 'āyah. *tughni*(i) = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aḡhnā, form IV of ḡhaniya [ḡhinan / ḡhanā'], to be free from want, to be rich. The final yā' is vowelless and hence dropped because of the particle lam coming before the verb. See *tughniya* at 8:19, p. 553, n. 8).

2. *ḡḡat* = she or it became constricted, tight, narrow, straitened (v. iii. f. s. past from *ḡḡa* [ḡḡaq/ḡḡiq], to be narrow. See *ḡḡiq* at 6:125, p. 444, n. 3).

3. *rahbat* = she or it became wide, spacious (v. iii. f. s. past from *rahba* [ruhḡ/rahbānah], to be wide).

4. *wallaytum* = you turned away, turned back, retreated (v. ii. m. pl. past in form II of *waliya*, to follow, to lie next, to be near. See *wallā* at 2:142, p. 67, n. 2).

5. *mudbirin* (pl.; acc./gen. of *mudbirūn*; s. *mudbir*) = those who turn their backs, flee, run away (act. participle from 'adbara, form IV of *dabara* [dubūr], to turn one's back. See 'adbār at 8:50, p. 566, n.4).

6. *sakīnah* (pl. *sakā'in*) = peace of mind, tranquillity. See at 2:248, p. 125, n. 11.

7. *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 2:149, p. 126, n. 5).

8. *'adhhaba* = he punished, chastised, tormented (v. iii. m. s. past in form II [ta'dhib] of 'adhba ['adhb], to impede, to obstruct. See *yu'adhhibu* at 9:14, p. 582, n. 2).

9. *jazā'* = retribution, repayment, recompense, requital. See at 2:191, p. 92, n. 6).

10. *yatūbu* = he forgives, he turns to, he returns (v. iii. m. s. impct from *tāba* [tawb, tawbah / matāb], to turn. See *yatūba* at 4:26, p. 452, n. 7).

يَا أَيُّهَا الَّذِينَ آمَنُوا 28. O you who believe,
 إِنَّمَا الْمُشْرِكُونَ the polytheists are but
 نَجَسٌ filth.¹
 فَلَا يَقْرَبُوا So they must not come near²
 الْمَسْجِدَ الْحَرَامَ the Sacred Mosque³
 بَعْدَ عَامِهِمْ هَذَا after this year of theirs.⁴
 وَإِنْ خِفْتُمْ عَيْلَةً And if you fear⁵ poverty,⁶
 فَسَوْفَ يُغْنِيكُمُ اللَّهُ Allah will enrich⁷ you
 مِنْ فَضْلِهِ إِنْ شَاءَ out of His bounty⁸ if He will.
 إِنَّ اللَّهَ عَلِيمٌ Verily Allah is All-Knowing,
 حَكِيمٌ All-Wise.

فَقَاتِلُوا الَّذِينَ 29. Fight⁹ those who
 لَا يُؤْمِنُونَ بِاللَّهِ do not believe in Allah,
 وَلَا يَأْتُونَ الْآخِرَ nor in the Last day,
 وَلَا يُحَرِّمُونَ nor prohibit¹⁰ that which
 مَحَرَّمَ اللَّهُ Allah and His Messenger
 وَرَسُولُهُ have prohibited;
 وَلَا يَدِينُونَ nor adhere¹¹
 إِلَى الْغَيْبِ to the religion of the truth,¹²
 مِنَ الَّذِينَ being of those who
 أُوتُوا الْكِتَابَ were given the Book,
 حَتَّى يُعْطُوا الْجِزْيَةَ until they pay¹³ the *jizyah*¹⁴

1. *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act, punishment. See at 7:71, p. 493, n.5.

2. i. e., the Muslims must not allow the polytheists to come near the sacred precincts. لا

يَقْرَبُوا *lā yaqrabū* = they shall not come near, must

not approach (v. iii. m. pl. imperative {prohibition} from *qariba* [*qurb/maqrabah*], to come near. See *lātaqrabū* at 6:151, p. 457, n. 5).

3. i. e., the Ka'ba and its environs forming the sacred precinct.

4. i. e., the 9th year of *hijrah*.

5. *khifim* *khifim* = you (all) feared, dreaded (v. ii. m. pl. past from *kāfā* [*khawf/makhāfah/khifāh*], to fear. See at 2:238, p. 120, n. 15).

6. i. e., because of the exclusion of the polytheists from the Ka'ba and its environs and the consequent cessation of their trade at that place.

عيلة *'ayah* = poverty, impoverishment.

7. *yughni* *yughni* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from *'aghna*, form IV of *ghaniya* [*ghinan / ghanā*]), to be free from want, to be rich. See *tughni* at 9:25, p. 587, n. 1).

8. *faḍl* *faḍl* (pl. *fuḍāl*) = grace, favour, refinement, kindness, bounty; also surplus, excess, superiority, precedence, priority. See at 7:39, p. 479, n. 10.

9. *qātillū* *qātillū* = you (all) fight, wage war (v. ii. m. pl. imperative from *qātala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:12, p. 581, n. 8).

10. *yuharrimūna* *yuharrimūna* = they prohibit, make unlawful (v. iii. m. pl. impfct. from *harrama*, form II of *haruma/harima*, to be prohibited. See *harrama* at 7:50, p. 484, n. 9).

11. *yadīnūna* *yadīnūna* = they profess, adhere to, (v. iii. m. pl. impfct. from *dāna* [*dīn/dayn*], to profess. See *dīn* at 8:39, p. 560, n. 11).

12. i. e. Islam.

13. *yū'ātūna* *yū'ātūna* = they pay, give, offer, hand over (v. iii. m. pl. impfct. from *'a'ā*, form IV from the root *'aṣw*. The terminal *nūn* is dropped because of a hidden *'an* in *ḥattā* coming before the verb.

14. *jizyah* = poll tax, tribute.

عَنِ يَدٍ readily and submissively,¹

وَهُمْ صَغِيرُونَ and they are humbled.²

Section (Rukû') 5

وَقَالَتِ الْيَهُودُ 30. The Jews say:³

عُزَيْرُ ابْنِ اللَّهِ "Uzayr is Allah's son";

وَقَالَتِ النَّصَارَى and the Christians say:

الْمَسِيحُ ابْنُ اللَّهِ "The Messiah is Allah's son".

ذَلِكَ قَوْلُهُمْ That is the saying of theirs

بِأَفْوَاهِهِمْ with their mouths;⁴

يُضَاهَوْنَ قَوْلَ they imitate⁵ the saying

الَّذِينَ كَفَرُوا of those who disbelieved

مِنْ قَبْلُ afore.⁶

قُلْ لَهُمُ اللَّهُ Allah's curse be on them.

أَنْتَ يُؤْفَكُونَ How beguiled⁷ the are!



اتَّخَذُوا أَحْبَارَهُمْ 31. They take⁸ their rabbis⁹

وَرُهَبَهُمْ and their monks¹⁰

أَرْكَابًا as lords¹¹

بِإِنْ دُونَ اللَّهِ in lieu of Allah,

وَالْمَسِيحَ ابْنَ and the Messiah, son of

مَرْيَمَ Maryam [as Lord];¹²

وَمَا أُمِرُوا while they were not bidden¹³

1. *an yadin* is a phrase meaning readily and submissively.

2. *ṣāghirūn* (pl.; s. *ṣāghir*) = humbled, meek, servile, submissive, lowly. (act. participle from *ṣaghara* [*siḡhār/ṣaḡhārah*], to be small). See *ṣāghirīn* at 7:119, p. 509, n. 9.

3. The reference is to the Jews of Madina or some Jewish sect of the time.

4. i. e., such claims of the Jews and the Christians are their own inventions, having no support in the original scriptures given to them. In making such claims they only set partners with Allah and are as such polytheists. *afwāh* (pl.; sing. *fūhah*) = mouths, vents. See at 9:8, p. 580, n. 5.

5. *yudāhī'ūna* = they imitate, resemble, be similar (v. iii. m. pl. impfct. from *dāhā*, form III from the root *dahy*).

6. Like the pagan Arabs who believed that angels were Allah's daughters, and the Hindus who have similar notions and who believe in the incarnation of God and in a sort of trinity of Brahma, Vishnu and Siva.

7. i. e., how deluded they are from the truth to the untruth. *yufakūna* = they are beguiled, deluded, deceived, turned away (v. iii. m. pl. impfct. passive from *afaka* [*'ifk/afk/afak/ufūk*], to lie, to deceive).

8. *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 7:152, p. 522, n. 4).

9. *aḥbār* (pl.; s. *ḥabr/ḥibr*) = savants, greatly learned men, rabbis. See at 5:63, p. 361, n. 2.

10. *ruḥbān* (pl.; s. *rāhib*) = monks. See at 5:82, p. 370, n. 12.

11. i. e., by accepting and acting on their words and directives in lieu of following the directives of Allah.

12. i. e., by worshipping him, as the Christians do.

13. *'umirū* = they were ordered, commanded, bidden (v. iii. m. pl. past passive from *'amara* [*'amr*], to order. See *ya'muru* at 4:60, p. 267, n. 12).

إِلَّا لِيَعْبُدُوا but to worship
 إِلَهًا وَاحِدًا One God.
 لَا إِلَهَ إِلَّا هُوَ There is no deity except He;
 سُبْحَنَهُ عَمَّا Sacrosanct¹ is He from what
 يُشْرِكُونَ they set as partners.²

يُرِيدُونَ 32. They intend³
 أَنْ يُطْفِئُوا نُورَ اللَّهِ to put out⁴ the Light of Allah
 بِأَفْوَاهِهِمْ with their mouths;
 وَيَأْبَى اللَّهُ إِلَّا but Allah declines⁵ but
 أَنْ يَسْمُرَ نُورُهُ to make full⁶ His Light;
 وَلَوْ even though
 كَرِهَ الْكَافِرُونَ the unbelievers abhor⁷ [it].

هُوَ الَّذِي أَرْسَلَ 33. He it is Who sent out⁸
 رَسُولَهُ His Messenger
 بِالْهُدَى with the guidance
 وَدِينِ الْحَقِّ and the religion of the truth⁹
 لِيُظْهِرَهُ to make it prevail¹⁰
 عَلَى الدِّينِ كُلِّهِ over all the religions,
 وَلَوْ even though
 كَرِهَ الْمُشْرِكُونَ the polytheists detest.

1. The word سبحانه *Subhān* is derived from *sabbaha*, form II of *sabaha* [*sabḥ/sibāḥah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" seems to convey the meaning better. See at 5:116, p. 388, n. 6.

2. يُشْرِكُونَ *yushrikūna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from '*ashraka*, form IV of *sharika* [*shirk/ sharikah*], to share. See '*ashrakū* at 7:190, p. 540, n. 4).

3. i. e., the unbelievers intend. يُرِيدُونَ *yuridūna* = they (all) want, intend, desire, have in mind (v. iii. m. pl. impfct. from '*arāda*, form IV of *rāda* [*rawd*], to walk about. See at 6:52, p. 411, n. 6).

4. يُطْفِئُونَ *yufḥi'ū(na)* = they put out, extinguish, blow out (v. iii. m. pl. impfct. from '*aḥḥa*, form IV of *ḥafā* [*uḥfū*], to be extinguished, to die down. The terminal *nūn* is dropped because of a hidden '*an* in *li* (of motivation) coming before the verb. See '*aḥḥa* at 5:64, p. 362, n. 2).

5. يَأْبَى *ya'bā* = he declines, refuses, rejects (v. iii. m. s. impfct. from '*abā* [*ibā'*/*ibā'ah*], to refuse. See '*ibā* at 9:8, p. 580, n. 6).

6. يَسْمُرُ *yutimma(u)* = he completes, makes full (v. iii. m. s. impfct. from '*atamma*, form IV of *tamma* [*tamām*], to be completed. The last letter takes *fathah* for the particle '*an* coming before the verb. See at 5:6, p. 331, n. 10).

7. كَرِهَ *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karḥ/ kurh/ karāḥah/ karāhiyah*, to detest. See *karihtum* at 8:8, p. 548, n. 10).

8. أَرْسَلَ *'arsala* = he sent out, despatched discharged (v. iii. s. past in form IV of *rasala* [*rasal*], to be long and flowing. See at '*arsalnā* at 7:162, p. 528, n. 8).

9. i. e., Islam.

10. يُظْهِرُهُ *yuzhira(u)* = he makes prevail, grants victory, manifests, makes visible, exposes, demonstrates (v. iii. m. s. impfct. from '*aḥḥara*, form IV of *zahara* [*zūhūr*], to be visible. The final letter takes *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb. See '*yazharū* at 9:7, p. 579, n. 10.

يَا أَيُّهَا الَّذِينَ آمَنُوا 34. O you who believe,

إِنَّ كَثِيرًا مِّنَ verily many of

الرَّاحِبِينَ وَالرُّهْبَانِ the rabbis and monks

لَيَأْكُلُونَ do devour¹

أَمْوَالَ النَّاسِ men's properties

بِالْبَاطِلِ falsely²

وَيَصُدُّونَ and deter³ from

عَن سَبِيلِ اللَّهِ the way of Allah.

وَالَّذِينَ يَكْتُمُونَ And those who hoard⁴

الذَّهَبَ وَالْفِضَّةَ gold and silver

وَلَا يَنْفِقُونَهَا and do not expend⁵ it

فِي سَبِيلِ اللَّهِ in the way of Allah,

فَيَنْفِقُهُمْ give them the glad tidings⁶

بِعَذَابٍ أَلِيمٍ of a punishment very painful.

يَوْمَ 35. On the Day

يُخَمَّنُ عَلَيْهِمُ heat will be put⁷ on them

فِي نَارِ جَهَنَّمَ in the fire of hell and

فَتُكْوَىٰ بِهَا therewith will be branded⁸

جِبَاهُهُمْ وَجُنُوبُهُمْ their foreheads⁹ and sides¹⁰

وَوُظُّهُهُمْ and backs¹¹ –

هَذَا مَا كُنْتُمْ "This is what you hoarded¹²

لِأَنفُسِكُمْ for yourselves.

1. يَأْكُلُونَ *ya'kulūna* = they eat, consume, devour (v. iii. m. pl. impfct. from 'akala [*'akla/ma'kal*], to eat. See at 2:274, p. 144, n. 3). Consuming or eating here means taking, usurping, using and dealing with.

2. i. e., such as taking bribes and illegal gratification. بِالْبَاطِلِ *bi 'l-bāṭil* = falsely, in vain, without any right.

3. i. e., deter others. يَصُدُّونَ *yaṣuddūna* = they deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [*ṣadd/ṣudūd*], to turn away. See at 8:47, p. 564, n. 9).

4. يَكْتُمُونَ *yaknizūna* = they hoard, pile up, accumulate, amass, lay up (v. iii. m. pl. impfct. from *kanaza* [*kanz*], to pile up, to bury).

5. i. e., do not pay the *zakaḥ* due on their wealth and do not spend in furthering the cause of Allah, such as *jihād*. يَنْفِقُونَ *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [*nafaq*], to be used up. See at 8:36, p. 559, n. 5).

6. The expression "give the glad tidings" is used here ironically. بَشِّرْ *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara/bashira* [*bishr/bushr*], to rejoice, be happy. See at 9:3, p. 577, n. 6).

7. يَخْمَدُ *yuhmā* = he or it is heated, flared up, (v. iii. m. s. impfct. from *ḥamiya* [*ḥamy/ḥamw*], to be hot).

8. تُكْوَىٰ *tukwā* = she or it is branded, cauterized (v. iii. f. s. impfct. passive from *kawā* [*kayy*], to burn, to brand).

9. جِبَاهٍ *jibāh* (pl.; s. *jabhah*) = foreheads, brows, fronts.

10. جُنُوبٍ *junūb* (pl.; s. *janb*) = sides. See at 4:103, p. 290, n. 13.

11. وُظُّهُ *zuhūr* (sing. *zahr*) = backs, rears, rear sides, loins, spines. See at 7:172, p. 533, n. 1).

12. i. e., it will be said to them. كُنْتُمْ *kanaztum* = you hoarded, piled up, accumulated (v. ii. m. pl. past from *kanaza*. See n. 4 above).

فَذُوقُوا مَا كُنتُمْ
تَكْتُمُونَ So taste¹ what you had been
treasuring up."²

إِنَّ عِدَّةَ الشُّهُورِ
عِنْدَ اللَّهِ 36. The number³ of months
to Allah

أَثْنَا عَشَرَ شَهْرًا
is twelve

فِي كِتَابِ اللَّهِ
in the writ⁴ of Allah

يَوْمَ خَلَقَ
on the very day He created⁵

السَّمَوَاتِ وَالْأَرْضِ
the heavens and the earth.

مِنْهَا أَرْبَعَةٌ حُرُمٌ
Of these four are sacred.⁶

ذَٰلِكَ الدِّينُ الْقَيِّمُ
This is the right⁷ religion.

فَلَا تَظْلِمُوا
So do not commit wrong⁸

بَيْنَ أَنْفُسِكُمْ
during these to yourselves.

وَقَاتِلُوا
And fight

الْمُشْرِكِينَ
the polytheists

كُلًّا
one and all⁹

كَمَا يَقْتُلُونَكُمْ
as they fight you

كُلًّا
one and all;

وَاعْلَمُوا أَنَّ اللَّهَ
and know that Allah is

مَعَ الْمُتَّقِينَ
with the righteous.

إِنَّمَا النَّيِّبُ 37. The postponement¹⁰ is but

زِيَادَةٌ فِي الْكُفْرِ
an excess in unbelief.

1. اذْذُوقُوا *dhūqū* = you (all) taste (v. ii. m. pl. imperative from *dhāqa* [dhawq/ madhāq], to taste. See at 8:35, p. 559, n. 3).

2. تَكْتُمُونَ *taknizūna* = you (all) pile up, accumulate, amass, lay up, treasure up (v. iii. m. pl. impfct. from *kanaza* [kanz], to pile up, to bury. See *yaknizūna* at 9:34, p. 591, n. 4).

3. عِدَّةٌ *'iddah* = number; legally prescribed period. See at 2:185, p. 88, n. 2.

4. كِتَابٌ *kitāb* = writing, writ, prescript, book, document, contract. See at 8:75, p. 575, n. 12.

5. i. e., time has run in the same process and with same divisions in relation to the earth as Allah ordained since the very day He created the heavens and the earth. Here is an indirect allusion to the rotation of the earth. خَلَقَ *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 6:101, p. 434, n. 4).

6. The sacred months are Muharram, Rajab, Dhū al-Qa'dah, Dhū al-Hijjah. These months were regarded as inviolate in Arabia since the time of Prophet Ibrāhīm (p.b.h.) and fighting and breach of the peace were prohibited during these months.

7. قَيِّمٌ *qayyim* = right, straight, precious. See at 6:161, p. 462, n. 7.

8. i. e., do not commit sins during these months; for the burden of sins committed during these months is heavier than that committed at other times. لَا تَظْلِمُوا *lā tazlimū* = you (all) do not

commit wrong /sin/ injustice, do not transgress /oppress /outrage (v. ii. m. pl. imperative [prohibition] from *zalama* [zulm], to do wrong. See *tazlimāna* at 2:279, p. 146, n. 5).

9. Some commentators take this clause as making an exception, allowing fighting polytheists during the sacred months for the sake of Allah, in self defence and in continuation of a fighting started before the inception of a sacred month (see Ibn Kathîr, IV, 61). كُلًّا *kāffah* = in toto, entirely, in entirety, all without exception, one and all. The word is derived from *kaffa* [kaff], to desist, to refrain; and the meaning is that it is such as does not admit of division or partition. See at 2:208, p. 100, n. 7).

10. نَيْبٌ *nasī'* = postponement, putting off, deferment. The pagan Arabs used arbitrarily to defer a sacred month to the following month in order to engage in fighting with one another.

يُضَلُّ بِهِ Thereby are misled¹

الَّذِينَ كَفَرُوا those who disbelieve;

يَجْعَلُونَهُ عَامًا they make it lawful² one year

وَيُحْكِمُونَهُ عَامًا and unlawful³ one year,

لِيَوَاطِبُوا that it might tally⁴ with

عِدَّةَ مَا the number of what

حَرَّمَ اللَّهُ Allah has made unlawful,

فَيَجْعَلُوا مَا thus making lawful what

حَرَّمَ اللَّهُ Allah has made unlawful.

زُيِّنَ لَهُمْ Embellished⁵ to them is

سَوَاءُ أَعْمَلُوا the evil of their deeds;

وَاللَّهُ لَا يَهْدِي and Allah guides not

الْقَوْمَ الْكَافِرِينَ the unbelieving people.



Section (Rukū') 6

يَا أَيُّهَا الَّذِينَ 38. O you who believe,

يَا أَيُّهَا مَا لَكُمْ what is the matter with you,

إِذَا قِيلَ لَكُمْ أَنْفِرُوا when it is said to you: "Go

فِي سَبِيلِ اللَّهِ forth⁶ in the way of Allah"⁷

أَنَا أَثْقَلْتُمْ heavily stuck⁸ you are

إِلَى الْأَرْضِ to the ground?⁹

أَرْضِيْتُمْ Are you content¹⁰ with

بِالْحَيَاةِ الدُّنْيَا the worldly life

مِنَ الْآخِرَةِ rather than the hereafter?

فَمَا تَتَمَتَّعُ But the enjoyment¹¹ of the

1. يضل *yudallu* = he is misled, led astray (v. iii. m. s. impfct. passive from *dalla* [*ḍalāl/ḍalālah*], to go astray. See *dalla* at 7:37, p. 478, n. 9).

2. يهللون *yuhillūna* = they make lawful, unbind (v. iii. m. pl. impfct. from '*aḥalla*, form IV of *ḥalla* [*ḥall/hill*], to be allowed. See *yuhillu* at 7:157, p. 525, n. 7).

3. يحرّمون *yuharrimūna* = they prohibit, make unlawful (v. iii. m. pl. impfct. from *ḥarrama*, form II of *ḥaruma/ḥarima*, to be prohibited. See *ḥarrama* at 9:29, p. 588, n. 10).

4. i. e., they observed the number of months (4) as sacred for each year but arbitrarily declared a sacred month as not so and vice versa as the need for fighting dictated to them. يوافقوا *yuwāḍi'ū(na)* = they tally, correspond, agree (v. iii. m. pl. impfct. from *wāḍi'a*, form III of *wāḍi'a* [*waḍ'*], to set foot on, to trample).

5. زين *zayyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to adorn. See at 6:122, p. 442, n. 13).

6. انفروا *infirū* = you (all) rush, go forth, sally forth, flee (v. ii. m. pl. imperative from *nafara* [*nufār/nifār*], to rush, to flee. See at 4:70, p. 272, n. 1).

7. i. e., for *jihād* in the cause of Allah. The immediate reference is to the Tabuk expedition of the Prophet, peace and blessings of Allah be on him.

8. أثقلتم *iththāqaltum* (originally *tathāqaltum*) = you become heavy, burdensome, sluggish (v. ii. m. pl. past from *tathāqala*, form VI of *thaqala* [*thiq/ṭhaqālah*], to be heavy. See '*athqalat* at 7:189, p. 539, n. 12).

9. i. e., you are sluggish and do not like to move and go out.

10. رَضِيتُمْ *radītum* = you were pleased, content, happy, satisfied (v. ii. m. pl. past from *radīya* [*riḍān/riḍwān/marḍāh*], to be satisfied). See *radīya* at 5:119, p. 390, n. 8).

11. متاع *matā'* (pl. '*amti'ah*) = enjoyment, pleasure, useful article, gear, provision. See at 7:24, p. 472, n. 9.

الْحَيَاةَ الدُّنْيَا worldly life will be

فِي الْآخِرَةِ in the hereafter

إِلَّا قَلِيلٌ but insignificant.¹

إِلَّا تَسِيرُوا 39. If you do not go forth,²

يُعَذِّبُكُمْ He will chastise you with

عَذَابًا أَلِيمًا a punishment most painful³

وَيَسْتَبْدِلُ and will substitute⁴

قَوْمًا غَيْرَكُمْ a people other than you,

وَلَا تَضُرُّوهُ and you will not harm⁵ Him

شَيْئًا whatsoever.

وَاللَّهُ عَلَى كُلِّ

شَيْءٍ قَدِيرٌ Omnipotent.

إِلَّا تَنْصُرُوهُ 40. If you help him not –

فَقَدْ نَصَرَهُ اللَّهُ but Allah indeed helped him,

إِذْ أَخْرَجَهُ when there drove⁶ him out

الَّذِينَ كَفَرُوا those who disbelieve, he

ثَانِيًا أَمْتَيْنِ being the second of the two –

إِذْ هُمَا فِي الْكَافِرِ when they were in the cave,⁷

إِذْ يَقُولُ لِصَاحِبِهِ when he said to his compa-

نِيٍّ: "Do not grieve,⁸

إِنَّ اللَّهَ مَعَنَا surely Allah is with us."

1. i. e., in comparison with the immense blessings and enjoyment in the hereafter. قَلِيلٌ *qalīl* (s.; pl. 'aqillā 'qalā'il/qilāl) = a little, trifling, inconsiderable, insignificant. See at 4:76, p. 275, n. 6.

2. i. e., if you do not go forth for *jihād* in the way of Allah. تَسِيرُوا *tanfirū(na)* = you (all) go forth, sally forth, rush, flee (v. ii. m. pl. impfct. from *nafara* [*nufūr/ nifār*], to rush, to flee. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See *infirū* at 9:38, p. 593, n. 6).

3. أَلِيمٌ *'alīm* = agonizing, anguishing, excruciating, most painful. See at 5:73, p. 366, n. 9.

4. i. e., will substitute for you. يَسْتَبْدِلُ *yastabdil(u)* = he substitutes, replaces, exchanges (v. iii. m. s. impfct. from *istabdala*, form X of *badala*, to change, to replace. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See *baddala* at 7:162, p. 528, n. 7).

5. تَضُرُّوهُ *taḍurrū(na)* = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. The terminal *nūn* is dropped for the reason given at n. 4 above. See *yaḍurrū* at 5 : 42, p. 349, n.13).

6. The reference is to how Allah helped the Prophet, peace and blessings of Allah be on him, when the Makkan unbelievers made it impossible for him to stay there and he left it for migrating to Madina. أَخْرَجَ *'akhraja* = he ousted, drove out, expelled, dislodged, got out, produced (v. iii. m. s. past in form IV of *kharaja* [*khurūj*], to go out, to leave. See at 8:5, p. 548, n.3).

7. The reference is to the Prophet's staying at the cave of Thawr mountain, a little south of Makka, accompanied by 'Abū Bakr Ṣiddīq (r.a.), immediately after having left Makka for migrating to Madina, in order to elude the search party sent after them by the Makkan leaders. غَارَ *ghār* (s.; pl. *ghirān*) = cave, cavern.

8. لَا تَحْزَنْ *lā taḥzan* = do not grieve, be sad (v. ii. m. s. imperative [prohibition] from *ḥazana* [*ḥazan/ ḥazan*], to grieve. See *yaḥzanūna* at 7:49, p. 484, n. 5).

فَأَنْزَلَ اللَّهُ Then Allah sent down
 سَكِينَتَهُ عَلَيْهِ His tranquillity¹ on him
 وَأَيَّدَهُ بِجُنُودٍ and aided² him with troops³
 لَمْ تَرَوْهَا you did not see,
 وَجَعَلَ كَلِمَةَ and rendered the word
 الَّذِينَ كَفَرُوا of those who disbelieve
 أَسْفَلَ the lowest⁴ –
 وَكَلِمَةَ اللَّهِ and the Word of Allah,
 هِيَ الْعَلِيَّةُ that is the Most Sublime –
 وَاللَّهُ عَزِيزٌ and Allah is All-Mighty,
 حَكِيمٌ All-Wise.

أَنْفِرُوا خِفَافًا 41. Go forth light⁵
 وَثِقَالًا and heavy⁶ and fight
 بِأَمْوَالِكُمْ with your properties
 وَأَنْفُسِكُمْ and selves
 فِي سَبِيلِ اللَّهِ in the way of Allah.
 ذَٰلِكُمْ خَيْرٌ لَّكُمْ This is the best⁷ for you
 إِنْ كُنْتُمْ تَعْلَمُونَ if you are in the know of.⁸
 لَوْ كَانَ عَرَضًا قَرِيبًا 42. Were it a gain⁹ at hand
 وَسَفَرًا قَاصِدًا and a journey of ease¹⁰ they
 لَاتَّبَعُوكَ would have followed you;
 وَلَكِنْ بَعُدَتْ but far off seemed¹¹ to them

1. i. e., gave the Prophet, peace and blessings of Allah be on him, peace of mind and confidence in Allah's help. سَكِينَةٌ *sakinah* (pl. *sakā'in*) = peace of mind, tranquillity, composure. See at 9:26, p. 587, n. 6.

2. أَيْدٍ *'ayyada* = he aided, strengthened, assisted, helped (v. iii. s. past in form II of *'āda* [أَدَا] *'ayd*), to be strong. See at 8:62, p. 570, n. 4).

3. i. e., angels to guard him against his enemies. جُنُود *junūd* (pl.; sing. *jund*) = troops, soldiers, army. See at 9:26, p. 587, n. 7).

4. i. e., He frustrated the designs of the unbelievers and made them suffer decisive defeats. أَسْفَلَ *sufalā* (f.; m. *'asfal*) = lower/lowest. See *'asfal* at 4:145, p. 309, n. 9.

5. i. e., go forth in *jihād* whether you are light and agile, being young, or you are heavy and slow, being aged. خِفَاف *khifāf* (pl.; s. *khaffif*) = light, slight, nimble, agile, lively.

6. ثِقَال *thiqāl* (pl.; s. *thaqil*) = heavy, weighty. See at 7:57, p. 488, n. 5.

7. خَيْر *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

8. i. e., if you know the great merits and rewards for participating in and supporting *jihād* with your wealth. تَعْلَمُونَ *ta'lamūna* = you (all) know, are aware of (v. ii. m. pl. impfct. from *'alima* ['ilm], to know. See at 7:38, p. 479, n. 9).

9. i. e., if there was a prospect of gain at hand. This *'āyah* was revealed in the context of the lame excuses advanced by the hypocrites for having not participated in the Tabuk expedition and having stayed behind; but the implication is general and it applies to hypocrites of all times and places. عَرَض *'araḍ* (s.; pl. أَعْرَاض *'a'rāḍ*) = stuff, object, chattel, thing, goods, gain. See at 8:67, p. 572, n. 4.

10. قَاصِد *qāṣid* = easy, smooth, straight (act. participle from *qaṣada* [qasḍ], to proceed straightaway). See *muqṣid* at 5:66, p. 363, n. 2.

11. بَعُدَتْ *ba'udat* = she or it became far off, distant, remote (v. iii. f. s. past from *ba'uda* [bu'd], to be distant. See *ba'id* at 4:167, p. 319, n. 8).

عَلَيْهِمُ الشَّقَّةُ the difficult journey;¹ and
 وَيَسْبِغُونَ بِاللَّهِ they will swear² by Allah:
 لَوْ اسْتَطَعْنَا "If we were able to,³
 فَخَرَجْنَا we would indeed have gone
 مَعَكُمْ out⁴ with you."
 يَهْلِكُونَ أَنْفُسَهُمْ They ruin⁵ themselves;
 وَاللَّهُ يَعْلَمُ and Allah knows
 أَنَّهُمْ كَاذِبُونَ that they indeed are liars.⁶

Section (Rukû') 7

عَفَا اللَّهُ عَنْكَ 43. May Allah forgive⁷ you.
 لِمَ أَذِنْتُ لَهُمْ Why did you permit⁸ them
 حَتَّى بَيَّنَّ لَكَ until it became clear⁹ to you
 الَّذِينَ صَدَقُوا those who spoke the truth
 وَكُنْتُمْ أَكْذَابًا and you knew the liars?

لَا تَسْتَغْنِيكَ 44. No exemption would
 الَّذِينَ there seek¹⁰ from you those
 يُؤْمِنُونَ بِاللَّهِ who believe in Allah
 وَالْيَوْمِ الْآخِرِ and the Last Day
 أَنْ يُجَاهِدُوا from fighting with
 بِأَمْوَالِهِمْ وَأَنْفُسِهِمْ their properties and selves;
 وَاللَّهُ عَلِيمٌ and Allah is All-Knowing
 بِالْمُتَّقِينَ of the godfearing.¹¹

1. شقة *shuqqah* = difficult journey, difficulty, trouble, hardship. See *shâqqû* at 8:13, p. 551, n. 5.
2. يَحْلِفُونَ *yahliifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [half/hilf]), to swear. See at 4:62, p. 268, n. 10).
3. اسْتَطَعْنَا *istaṭa'na* = we were able, had the power (v. i. pl. past from *istaṭa'a*, form X of *ṭā'a* [ṭaw'], to obey. See *istaṭa'ta* at 6:35, p. 404, n. 11).
4. خَرَجْنَا *kharajnâ* = we went out, departed, stepped out (v. i. pl. past from *kharaja* [kharâj], to go out. See 'akhraja at 9:40, p. 594, n. 6).
5. i. e., they destroy their lives in the hereafter by telling lies and by their hypocrisy. يَهْلِكُونَ *yuhlikûna* = they ruin, destroy (v. iii. m. pl. impfct. from 'ahlaka, form IV of *halaka* [halk/ hul/ halâk /ahlukah], to perish. See at 6:26, p. 401, n. 3).
6. كَاذِبُونَ *kâdhibûn* (pl.; s. *kâdhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/ kadhib/ kadhbah/ kidhbah], to lie. See *kâdhibîn* at 7:66, p. 491, n. 11).
7. عَفَا *'afâ* = he effaced, wiped out, obliterated, exempted, relieved, forgave, excused (v. iii. m. s. past from 'afw/'afâ'. See at 2:187, p. 89, n. 9).
8. i. e., to stay back at home. أَذِنْتُ *'adhintu* = you gave leave, permitted, allowed (v. ii. m. s. past from 'adhina ['idhn], to allow, to permit, to listen. See *ta'adhdhana* at 7:167, p. 530, n. 8).
9. يَبَيِّنُ *yatabayyana(u)* = he or it becomes clear, manifest, open, evident, obvious (v. iii. m. s. impfct. from *tabayyana*, form V of *bâna* [bayn/bayân], to be clear, evident. The final letter takes *fathah* because of a hidden 'an in *hattâ* coming before the verb. See *tabayyana* at 8:6, p. 548, n. 8).
10. يَسْتَأْذِنُ *yasta'dhinu* = he seeks leave, permission [to be exempted from fighting] (v. iii. m. s. impfct. from *ista'dhana*, form X of 'adhina. See n. 8 above).
11. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqûn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [waqy/ wiqâyah], to guard, to protect. See at 9:4, p. 578, n. 4).

45. There but seek your leave
 الَّذِينَ لَا يُؤْمِنُونَ those who do not believe
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last day and
 وَأَزْكَاتٍ قُلُوبُهُمْ their hearts entertain doubts;¹
 فَهُمْ فِي رَيْبِهِمْ so they in their doubts²
 يَتَرَدَّدُونَ do vacillate.³

46. And had they intended
 الْخُرُوجَ to go out
 لَآعَدُوا they would have got ready⁴
 لَهُ عُدَّةٌ for it some outfit;⁵
 وَلَئِنْ كَرِهَ اللَّهُ but Allah disliked⁶
 أَيْعَانَهُمْ their being sent out.⁷
 فَتَبَطَّهَ So He held them back,⁸
 وَقِيلَ أَفْعَدُوا and it was said: "Be seated"⁹
 مَعَ الْقَاعِدِينَ with the inactive ones."¹⁰

47. Had they gone out
 لَوُحِرَجُوا being amongst you they
 فِيكُمْ would not have increased¹¹
 مَا زَادُوكُمْ you in aught but confusion¹²
 إِلَّا حَبَالًا and would have moved
 وَلَآ وَصُوعًا hurriedly¹³ in your midst

1. The description of the character of the hypocrites is continued in this and the following
 اِرتَابَتْ *irtābat* = she or it entertained doubts, was sceptical, was in doubt, suspected, had misgivings (v. iii. f. s.j. past from *irtāba* رِيبًا *iriyāb*), form VIII of *rāba* (*rayb*), to doubt, to suspect. See *irtabum* at 5:106, p. 382, n. 11).
2. رَيْبٌ *rayb* = doubt, suspicion, misgivings. See at 6:12 p. 396, n. 1.
3. يَتَرَدَّدُونَ *yataraddadūna* = they waver, vacillate, hesitate, become reluctant, frequent (v. iii. m. pl. impfct. from *taraddada*, form V of *radda* [radd], to send back. See *nuraddu* at 7:53, p. 486, n. 3).
4. اَعَدُوا *'a'addū* = they got ready, prepared (v. iii. m. pl. past from *'a'adda*, form IV of *'adda* [عد] *'add*), to count. See *'a'iddū* at 8:60, p. 569, n. 2).
5. عُدَّةٌ *'uddah* (s.; pl. عِدَد *'udad*) = preparedness, equipment, outfit.
6. كَرِهَ *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karāhah/ karāhiyah*, to detest. See at 9:32, p. 580, n. 6).
7. اَيْعَانَهُمْ *inbi'āth* = to be sent out, delegated, despatched (verbal noun in form VII of *ba'atha* [ba'th], to send, to resurrect). See *la-yab'athanna* at 7:167, p. 530, n. 9).
8. تَبَطَّهَ *thabbaṭa* = he held back, prevented, impeded (v. iii. m. s. past in form II of *thabata*, to hold back).
9. اَقْعِدُوا *uq'udū* = you (all) sit, lie in wait, ambush (v. ii. m. pl. imperative from *qa'ada* [qu'ūd], to sit down. See at 9:5, p. 578, n. 10).
10. قَاعِدِينَ *qā'idīn* (pl.; acc/gen. of *qā'idūn*; s. *qā'id*) = the seating, seated, inactive ones (act. participle from *qa'ada* [qu'ūd], to sit down. See *qā'idūn* at 5:24, p. 341, n. 3).
11. زَادُوا *zādū* = they increased, grew, became more, added (v. iii. m. pl. past from *zayd/ ziyadah*, to be more. See at 7:69, p. 492, n. 9).
12. حَبَالٌ *khabāl* = mischief, evil, confusion. See at 3:118, p. 202, n. 9.
13. اَوْصَعُوا *'awḍa'ū* = they hurried, participated actively (v. iii. m. pl. past from *'awḍa'a*, form IV of *wad'a* [wad'], to lay, to put down).

يَعْوَنُكُمْ الْفِتْنَةُ desiring¹ for you discord,²

وَفِيكُمْ and there are among you

سَمَّعُونَهُمْ ready-listeners³ to them.

وَاللَّهُ عَلِيمٌ And Allah is All-Knowing

بِالظَّالِمِينَ of the wrong-doers.

لَقَدْ ابْتَغَوْا 48. They had indeed sought⁴

الْفِتْنَةَ مِن قَبْلُ dissension before

وَكَلَبُوا أَلْأُمُورَ and had upset⁵ for you

the affairs⁶

حَتَّى جَاءَ الْحَقُّ until the truth came

وَوَظَّهَرَ and manifest became⁷

أَمْرُ اللَّهِ the decree of Allah,⁸

وَهُمْ كَارِهُونَ though they were averse.⁹



وَمِنْهُمْ مَنْ 49. And among them is he

يَقُولُ أَتَذْنَبُ who says: "Give me leave"¹⁰

وَلَا تَفْتَنِي and put me not to the trial.¹¹

أَلَا فِي الْفِتْنَةِ O yes, into the trial

سَقَطُوا they have slipped;¹²

وَأَنَّ جَهَنَّمَ and indeed hell

لَمَحِيطَةٌ shall close in on¹³

بِالْكَافِرِينَ the infidels.



1. i.e., by instigating one against another and whispering words of treason to them. يَغْوِي = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghā* [*bughā*]), to seek, desire. See at 7:45, p. 482, n. 10).

2. فِتْنَةٌ *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

3. سَمَّعُونَ *sammā'ūn* (pl.; s. *sammā'*) = ready listeners, those who eagerly hear, those who lend ready ear (act. participle in the intensive form of *fa''āl* from *sami'a* [*sam'* / *samā'* / *samā'ah* / *masma'*], to hear. See at 5:41, p. 348, n. 6.

4. ابْتَغَوْا *ibtaghaw* = they sought, desired, wished (v. iii. m. pl. past from *ibtaghā*, form VIII of *baghā*. See n. 1 above.

5. قَلَبُوا *qallabū* = they upset, overturned, transformed, overturned (v. iii. m. pl. past from *qallaba*, form II of *qalaba* [*qalb*], to turn around. See *nuqallibū* at 6:110, p. 437, n. 7).

6. The reference is to the hypocrites' role on such occasions as the battle of 'Uhud and Khandaq. أُمُور *'umūr* (pl.; s. *'amr*) = affairs, matters, issues, concerns. See at 3:186, p. 229, n. 10.

7. وَظَّهَرَ *zahara* = he or it became visible, apparent manifest (v. iii. m. s. past from *zuhūr*, to be visible).

8. i. e., through the victory of Islam and the Muslims.

9. كَارِهُونَ *kārihūn* (pl.; s. *kārih*) = unwilling, reluctant, averse. See at 8:6, p. 548, n. 5.

10. i. e., leave to stay behind and not to participate in the *jihād*. Reports say that the speaker was Al-Jadd ibn Qays.

11. i. e., do not oblige me to committing sin by disobeying you. لَا تَفْتَنِي *la taftin(nī)* = do not put me to trial, do not tempt me (v. ii. m. s. imperative [prohibition] from *fatana* [*fatn/futūn*], to turn away, to put to trial. See *fitnah* at n. 2 above).

12. سَقَطُوا *saqatū* = they fell, slipped, dropped (v. iii. m. pl. past from *saqata* [*saquṭ* / *masqaṭ*], to fall. See *tasquṭu* at 6:59, p. 414, n. 7).

13. مُحِيطَةٌ *muḥīṭah* (f.; m. *muḥīṭ*) = one who closes in on, surrounds, encompasses, comprehensive (active participle from *'ahāṭa*, form IV of *hāṭa* [*hawḥ/ḥīṭah/ḥiyāṭah*], to encircle, enclose, guard. See at 4:108, p. 292, n. 9).

50. If there happens¹ to you

any good

it dejects² them;

and if there befalls you

any affliction³ they say:

"We had taken our

precaution⁴ beforehand",

and they turn away⁵

being delighted.⁶



51. Say: "Never will hit us

ought but what Allah has

written for us;

He is our Patron-Protector;⁷

and on Allah therefore

the believers should rely.⁸



52. Say: "Do you await⁹

ought for us but

one of the two best things?¹⁰

But we are waiting about you

that Allah will afflict you

with a punishment from Him

عَسَىٰ

1. *tuṣīb* (تصيب *tuṣību*) = she or it afflicts, affects, befalls, hits, happens to (v. iii. f. s. impfct. from *aṣāba*, form IV of *ṣāba* [ṣawb/ṣaybūbah], to hit the mark, to be right. The final letter becomes vowelless and hence the medial *yā'* is dropped because the verb is in a conditional clause (preceded by 'in). See at 7:131, p. 513, n. 3).

2. i. e., the hypocrites do not like any good to happen to the believers. *tasu'*(u) = she grieves, saddens, distresses, hurts, dejects (v. iii. f. s. impfct. from *sā'a* [saw'/sā'/masā'ah], to be bad). The final letter is vowelless for the verb is conclusion of a conditional clause. See at 5:101, p. 380, n. 2).

3. *muṣībah* (مصيبة *muṣā'ib*) = calamity, disaster, misfortune, affliction. See at 5:106, p. 382, n. 8.

4. أخذنا أمرنا 'akhadhna amrana = (we took our affair/order) is a phrase meaning "we took our precaution".

5. يتولوا *yatawallaw(na)* = they turn away, desist, refrain, take as friends (v. iii. m. pl. impfct. from *tawallā*, form V of *waliya*, to come near. The terminal *nūn* is dropped because the verb is conclusion of a conditional clause preceded by 'in. See *yatawallawna* at 5:80, p. 369, n. 5).

6. فرحون *fariḥūn* (pl.; sing. *fariḥ*) = cheerful, happy, glad, delighted. See *fariḥūn* at 3:169, p. 222, n. 9).

7. مولى *mawlā* = Patron-Protector, Guardian-Protector, Sovereign. See at 8:40, p. 561, n. 2.

8. يتوكل *yatawakkal(u)* = he relies, depends, puts his trust in, appoints as representative (v. iii. m. s. impfct. from *tawakkala*, form V of *wakala* [wakl/wukāl], to entrust). The final letter is vowelless because of the *lām* of command coming before the verb. See at 5:11, p. 333, n. 10).

9. ترون *tarabbaṣūna* (originally *tatarabbaṣūna*) = you (all) await, wait, lie in wait (v. ii. m. pl. impfct. from *tarabbaṣa*, form V of *rabāṣa* [rabāṣ], to wait, to watch. See *yatarabbaṣūna* at 4:141, p. 307, n. 5).

10. i. e., either victory over the enemy with all the attendant benefits and merits, or martyrdom and reward of paradise.

أَوْ بِأَيْدِينَا or by our hands.

فَرَبَّصُوا So lie in wait;¹

إِنَّا مَعَكُمْ we along with you

مُتَرَبِّصُونَ are indeed awaiting.²

قُلْ أَنْفِقُوا 53. Say: "Expend³

طَوْعًا أَوْ كَرْهًا willingly⁴ or unwillingly,⁵

لَنْ يُنْقَبَلَ it shall not be accepted⁶

مِنْكُمْ of you;

إِنَّكُمْ كُنْتُمْ you indeed are

قَوْمًا فَاسِقِينَ a people defiantly sinful."⁷

وَمَا نَنْعِمُهُمْ 54. And nothing bars⁸ them

أَنْ تُقْبَلَ مِنْهُمْ from there being accepted⁹ of

نَفَقَتُهُمْ them their contributions¹⁰

إِلَّا أَنَّهُمْ كَفَرُوا except that they disbelieve

بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger,

وَلَا يَأْتُونَ الصَّلَاةَ and do not attend the prayer

إِلَّا وَهُمْ كَسَالَى except being slothful;¹¹

وَلَا يُنْفِقُونَ nor do they contribute

إِلَّا وَهُمْ كَرِهُونَ except grudgingly.



فَلَا تَعْجَبْكَ 55. So let there not impress¹²

1. *tarabbaṣū* = you (all) wait, lie in wait, wait and watch, await (v. ii. m. pl. imperative from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See at 9:24, p. 586, n. 8).

2. *mutarabbiṣūn* (pl.; s. *mutarabbiṣ*) = those awaiting, lying in wait (act. participle from *tarabbaṣa*. See n. 1 above).

3. *anfiqū* = you (all) spend, expend, disburse, lay out (v. ii. m. pl. imperative from *'anfaqa*, form IV of *nafaqa/nafiq* [*nafaq*], to be used up, be spent. See at 2:195, p. 93, n. 11).

4. *ṭaw'an* = willingly, obediently; from *ṭaw'*, to obey, be obedient. See at 3:83, p. 188, n. 9).

5. *karhan* = against will, unwillingly, grudgingly. See at 4:19, p. 247, n. 1.

6. i. e., it shall not be accepted by Allah. يتقبل *yutaqabbala(u)* = he or it is accepted, received, granted (v. iii. m. s. impfct. passive from *taqabbala*, form V of *qabila*. The last letter takes *fathah* because of the particle *lan* coming before the verb).

7. *fāsiqīn* (pl., acc/gen. of *fāsiqūn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:24, p. 586, n. 9).

8. *mana'a* = he prevented, forbade, barred, hindered, obstructed, restrained, held back, stopped from (v. iii. m. s. past from *man'*, to prevent. See at 7:12, p. 468, n. 6).

9. *tuqbala(u)* = she or it is accepted, received, approved (v. iii. f. s. impfct. passive from *qabila* [*qabūl/qubūl*], to accept. The last letter takes *fathah* because of the particle *'an* coming before the verb. See at 3:90, p. 191, n. 3).

10. *nafaqāt* (pl.; s. *nafaqah*) = expenses, disbursements, contributions. See *nafaqah* at 2:269, p. 141, n. 11.

11. *kuslā* (pl.; s. *kaslān*) = slothful, lazy, sluggish, idle. See *kaslān* at 4:142, p. 308, n. 7.

12. *tu'jibu(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from *'a'jaba*, form IV of *'ajiba* [*'ajab*], to wonder, to be amazed. The final letter is vowelless because of the *lā* of prohibition coming before the verb. See *yu'jibu* at 2:204, p. 00, n. 1).

أَمْوَالَهُمْ you their riches

وَلَا أَوْلَادَهُمْ nor their children.

إِنَّمَا يُرِيدُ اللَّهُ Allah but intends¹

لِيُعَذِّبَهُمْ بِهَا to punish² them therewith

فِي الْحَيَاةِ الدُّنْيَا in the worldly life³ and that

وَيَرْزُقْ أَنْفُسَهُمْ there pass away⁴ their selves

وَهُمْ كَافِرُونَ while they are unbelievers.

وَيَحْلِفُونَ بِاللَّهِ 56. And they swear⁵ by Allah

إِنَّهُمْ لَیْنَكُمْ that they indeed are of you,

وَمَاهُمْ بِكُمْ while they are not of you,

وَلَكِنَّهُمْ قَوْمٌ but they are a people

يَخْشَوْنَ terrified.⁶

لَوْ يَخْشَوْنَ 57. If they got⁷

مَلْجَأًا أَوْ مَغَارَاتٍ a refuge⁸ or caves⁹

أَوْ مَدَاجِلَ or a cellar¹⁰

لَوَلَوْ إِلَىٰ آلِهِ they would have retreated¹¹

وَهُمْ يَجْمَحُونَ into it bolting away.¹²

وَمِنْهُمْ 58. And among them are

مَنْ يَلْمِزُكَ those that vilify¹³ you

فِي الصَّدَقَاتِ about the charitable gifts;¹⁴

1. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arâda, form IV of *râda* [rawd], to walk about. See at 8:7, p. 548, n. 2).

2. يعذب *yu'adhhiba(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from 'adhhaba, form II [*ta'dhib*] of 'adhba ['adhb], to impede, to obstruct. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 8:33, p. 558, n. 4).

3. Such as by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

4. i. e., they die. ترحم *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhûq], to pass away, to die. The final letter takes *fathah* because the verb is conjunctive to the previous verb, *yu'adhhiba*, which is governed by a hidden 'an).

5. يحلفون *yahlifûna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*halaf/hilaf*], to swear. See at 9:42, p. 596, n. 2).

6. يخشون *yafraqûna* = they take fright, are scared/terrified/dismayed (v. iii. m. pl. impfct. from *fariqa* [faraq], to be terrified).

7. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [wujâd], to find. See at 7: 157, p. 525, n. 3).

8. ملجأ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [*laj'/tujâ'*], to take refuge).

9. مغارات *maghârât* (pl.; s. *maghârah*) = caves.

10. مدخل *muddakhhal* = cellar, subterranean vault.

11. ولوا *wallaw* = they retreated, turned away, turned back (v. iii. m. pl. past from *wallâ*, form II of *waliya*, to follow, to lie next, to be near. See *wallâytum* at 9:25, p. 587, n. 4).

12. يجمعون *yajmahûna* = they bolt away, run away, become refractory (v. iii. m. pl. impfct. from *jamaha* [*jamh/jimâh/jumûh*], to bolt {like that of a horse}, to be refractory).

13. يلزم *yalmizu* = he vilifies, speaks ill, slanders, defames (v. iii. m. s. impfct. from *lamaza* [*lamz*], to vilify, slander).

14. i. e., about the distribution of the charitable gifts (*zakâh*, booty and alms).

فَإِنْ أُعْطُوا مِنْهَا but if they are given¹ thereof

رَضُوا they become happy;² and

وَلَنْ يَعْطُوا مِنْهَا if they are not given³ thereof,

إِذَا هُمْ يَسْخَطُونَ lo, they vent resentment.⁴



وَلَوْ أَنَّهُمْ رَضُوا 59. Had they been pleased

مَعَآ تَأْتِيهِمْ with what there gave them

اللَّهُ وَرَسُولُهُ Allah and His Messenger

وَقَالُوا حَسْبُنَا اللَّهُ and said: "Suffices⁵ us Allah;

سَيُؤْتِينَا اللَّهُ Allah will give us

مِنْ فَضْلِهِ from His Grace,

وَرَسُولُهُ and His Messenger.

إِنَّا إِلَى اللَّهِ Verily onto Allah we

رَضِينَا pin our hopes."⁶

Section (Rukû') 8

إِنَّمَا الصَّدَقَتُ 60. Charitable gifts [zakâh]

لِلْفُقَرَاءِ are but for the poor⁷

وَالْمَسْكِينِ and the destitute,⁸ and

وَالْعَامِلِينَ عَلَيْهَا the collectors⁹ thereof, and

وَالْمُؤَلَّفَةَ قُلُوبِهِمْ those reconciled¹⁰ of hearts,

وَفِي الرِّقَابِ and in manumitting slaves,¹¹

وَالْعَنَافِ مِنَ and for those in debt,¹²

1. أعطوا 'u'û = they were given, offered, presented (v. iii. m. pl. past passive from 'a'û, form IV from the root 'a'w, to give. See yu'û at 9:29, p. 588, n. 13).

2. رَضُوا radû = they were pleased, became satisfied/ happy (v. iii. m. pl. past from radiya [riḍan/ riḍwân/ marḍâh] to be satisfied. See at 5:119, p. 390, n. 8).

3. يعطوا yu'û(na) = they pay, give, offer, hand over (v. iii. m. pl. impfct. from 'a'û, form IV from the root 'a'w. The terminal nûn is dropped because of the particle lam coming before the verb. See at 9:29, p. 588, n. 13).

4. يَسْخَطُونَ yaskhatûna = they express resentment, are annoyed, angry (v. iii. m. pl. impfct. from sakhiya [sakhî], to be angry, displeased. See sakhi at 3:162, p. 219, n. 9).

5. حَسْبُنَا ḥasbu+nâ = it suffices us, is enough for us.

6. i. e., it would have been better for them if they said as mentioned in the 'âyah. رَاغِبِينَ rāghibûn (pl.; s. rāghib) = desirous, those desiring, hoping, wishing (act. participle from raghaba [raghabah/raghab], to desire, to wish. See targhabûna at 4:127, p. 300, n. 5).

7. فَقَرَاءَ fuqarâ' (pl.; s. faqîr) = the poor, indigent. See faqîr at 3:181, p. 227, n. 2.

8. مَسْكِينِ masâkin (pl.; s. miskîn) = the needy, the destitute.

9. i. e., the collectors of zakâh. عَامِلِينَ 'âmilîn (pl.; s. 'âmil) = workers, collectors. See 'âmilû, at 4:57, p. 265, n. 10.

10. i. e., people of Makka converted to Islam after its conquest by the Prophet, who were allotted a portion of the alms. مُؤَلَّفَةً mu'allafah (f.; m. mu'allaf) = brought together, united, reconciled (passive participle from 'allafa, form II of 'alifa, to be familiar. See 'allafa at 8:63, p. 570, n. 7).

11. رِقَابِ riqâb (pl.; sing. raqabah) = necks, shoulders. In its plural form (riqâb) the word means slave; fi al-riqâb is a phrase meaning towards or for manumitting slaves. See at 2:177, p. 83, n. 11.

12. غَرَامِينَ ghârmîn (pl.; acc/gen/ of ghârimûn; s. ghârim) = those in debt, debtors (act. participle from gharima [ghurm/gharâmah], to be under financial obligation.

وَفِي سَبِيلِ اللَّهِ and in the way of Allah¹ and

وَأَيْنَ السَّبِيلِ for the stranded traveller,²

فَرِيضَةً مِّنَ اللَّهِ as an ordinance³ of Allah.

وَاللَّهُ عَلِيمٌ Allah is All-Knowing,

حَكِيمٌ All-Wise.

وَمِنْهُمْ 61. And among them are

الَّذِينَ يُؤْذُونَ النَّبِيَّ those who hurt⁴ the Prophet

وَيَقُولُونَ هُوَ أَعْتَنَ and say: "He is an ear".⁵

قُلْ أَذُنٌ خَيْرٌ Say: "An ear for the good of

لَكُمْ يُؤْمِنُ بِاللَّهِ you; he believes in Allah

وَيُؤْمِنُ بِالْمُؤْمِنِينَ and believes the believers;⁶

وَرَحْمَةٌ لِّلَّذِينَ and is a mercy to those who

ءَامَنُوا مِنكُمْ believe of you.

وَالَّذِينَ يُؤْذُونَ And those who hurt

رَسُولَ اللَّهِ the Messenger of Allah,

هُمْ عَذَابٌ they shall have a punishment

أَلِيمٌ most painful."⁷

يَخْلِفُونَ بِاللَّهِ 62. They swear⁸ by Allah

لَكُمْ لِيَرْضَوْكُمْ to you to please⁹ you;

وَاللَّهُ وَرَسُولُهُ but Allah and His Messenger

أَحَقُّ are more deserving¹⁰

1. i. e., in the way of helping Allah's *dīn* by paying for *jihād* and the expenses of those who participate in *jihād*. سَبِيل *sabīl* (m. & f.; pl. *subul/asilah*) = way, path, road, means. See at 8:72, p. 574, n. 1.

2. ابن السبيل *ibn al-sabīl* = wayfarer, traveller, stranded traveller. See at 2:215, p. 104, n. 6.

3. فريضة *fariḍah* (s.; pl. *farā'id*) = ordinance of Allah, obligatory duty. See at 4:24, p. 250, n. 12.

4. The 'āyah describes the conduct of the hypocrites. يَؤْذُونَ *yu'dhūna* = they hurt, damage, harm, persecute (from 'adhā, form IV of 'adhiya ['adhan], to be harmed, to suffer. See 'adhā at 6:34, p. 404, n. 3).

5. i. e., he lends ear to everything and believes it. The remark was made by Nabtal ibn al-Hārith of Banū 'Amr ibn 'Awf on some Muslims' having reported to the Prophet, peace and blessings of Allah be on him, about the activities of the hypocrites (Al-Tabrī, X, 168). أَعْتَنَ *'udhun* (s.; pl. 'adhān) = ear.

6. i. e., he only lends ear to what is right and good for the Muslims and believes them.

7. أَلِيمٌ *'alīm* = agonizing, anguishing, excruciating, most painful. See at 9:39, p. 594, n. 3.

8. يَخْلِفُونَ *yahliḥūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [ḥalf/hilf], to swear. See at 9:56, p. 601, n. 5).

9. The hypocrites used to swear falsely to prove their innocence and faith and to please the Muslims; and this is the nature of hypocrites of all times. يَرْضَوْنَ *yurḍū(na)* = they please, satisfy, gratify (v. iii. m. pl. impfct. from 'arḍā, form IV of *ruḍiyyu* [riḍan/riḍwān/marḍāh], to be satisfied. The terminal *nūn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yurḍūna* at 9:8, p. 580, n. 4).

10. أَحَقُّ *'ahaqq* = more entitled, more deserving.

أَنْ يَرْضَوْهُ that they should please Him,

إِنْ كَانُوا if they were

مُؤْمِنِينَ believers.

63. Do they not know that

مَنْ يُحَادِدِ اللَّهَ whoever opposes¹ Allah

وَرَسُولَهُ and His Messenger,

فَأَنَّهُ لَهُ نَارُ جَهَنَّمَ his will be the fire of hell

لِيُخَلَّدَ فِيهَا to abide for ever² therein.

ذَٰلِكَ الْخِزْيُ That will be the degradation³

أَلْعَظِيمُ most enormous.⁴

64. The hypocrites fear⁵

أَنْ تُنَزَّلَ that there might be sent

عَلَيْهِمْ سُورَةٌ down⁶ against them a *sūrah*

لِيُنْذِرَهُمْ disclosing⁷ to them

بِمَا فِي قُلُوبِهِمْ what is in their hearts.

قُلْ اسْتَخِرُوا Say: "You make fun;⁸

إِنَّ اللَّهَ يُخْرِجُ Verily Allah will bring out⁹

مَا تَعْتَدُونَ what you apprehend."¹⁰

65. And if you ask¹¹ them

لَيَقُولُنَّ they will surely say:

1. يحادِد *yuhādīd(u)* = he opposes, counteracts, acts contrary to (v. iii. m. s. impfct. from *hādada*, form II of *hadda* [*hadd*], to sharpen, to delimit. See *hudūd* at 4:13, p. 244, n. 4.

2. خالد *khālīd* (s.; pl. *khālīdūn*) = eternal, everlasting, abiding, living for ever (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3.

3. خِزْي *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 5:41, p. 349, n. 5.

4. عَظِيم *ʿazīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:23, p. 585, n. 7).

5. يَحْذَرُ *yahdharu* = he fears, apprehends, is wary, warns, is on his guard (v. iii. m. s. impfct. from *hadhara* [*hidhr/hadhar*], to be cautious, to be on one's guard. See at 3:28, p. 166, n. 7).

6. تُنَزَّلُ *tunazzala(u)* = she is sent down, caused to descend (v. iii. f. s. impfct. passive from *nazzala*, form II of *nazala* [*nuzāl*], to come down. The terminal letter takes *fathah* because of the particle *ʾan* coming before the verb. See at 3:93, p. 192, n. 8).

7. تُنَبِّئُ *tunabbi'u* = she apprises, informs, notifies, advises, tells, makes known, discloses (v. iii. f. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'hubū'*], to be prominent. See *yunabbi'u* at 6:164, p. 463, n. 10).

8. اسْتَخِرُوا *istahzi'ū* = you (all) make fun, scoff, deride, mock, ridicule (v. ii. m. pl. imperative from *istahza'a*, from X of *haza'a* [*haz' huz' huzu' huzū'/mahza'ah*], to mock, to make fun. See *yastahzi'ūna* at 6:5, p. 393, n. 2).

9. مُخْرِج *mukhrīj* (pl. *mukhrījūn*) = one who brings out, brings to light, exposes, produces (active participle from *akhraja*, form IV of *kharaja* [*khuriy*], to go out. See at 2:72, p. 34, n. 7).

10. تَحْذَرُونَ *tahdharūna* = you (all) apprehend, fear, are on the guard of (v. ii. m. pl. impfct. from *hadhara*. See n. 5 above).

11. سَأَلْتُمْ *sa'alta* = you asked, enquired, implored, abjured (v. ii. m. s. past from *sa'ala* [*su'al/ mas'alaha*], to ask, to enquire, to implore. See *yas'alūna* at 8:1, p. 546, n. 1).

إِنَّمَا كُنَّا "We were but

كُفُوفٌ وَلَعِبٌ joking¹ and making fun."²

قُلْ يَا اللَّهُ Say: "Is it at Allah

وَأَيُّنِيهِ and His revelations³

وَرَسُولِيهِ and His Messenger

كُنتُمْ تَسْتَهْزِئُونَ you use to mock?"⁴



لَا تَعْدِرُوا 66. "Make no excuses;⁵

فَدَكَّرْتُمْ you have indeed disbelieved

بَعْدَ إِيمَانِكُمْ after your having believed.

إِنْ تَعْفَ عَنْ طَائِفَةٍ If we pardon⁶ a faction of you

يَنْكُمُ مُدَّتْ طَائِفَةٌ we shall punish a faction;⁶

بِأَنَّهُمْ كَانُوا because they have been

مُجْرِمِينَ committing crimes."⁷

Section (Rukû') 9

الْمُنَافِقُونَ 67. The hypocrite men

وَالْمُنَافِقَاتُ and the hypocrite women,

بَعْضُهُمْ رِبٌ بِبَعْضٍ they are of one another.⁹

يَأْمُرُونَ بِالْمَنكِرِ They enjoin the abominable¹⁰

وَيَنْهَوْنَ and forbid

عَنِ الْمَعْرُوفِ the approved¹¹

وَيَقْبِضُونَ أَيْدِيَهُمْ and they hold¹² their hands.

نَسُوا اللَّهَ They forget Allah,

فَنَسِيَ اللَّهُ so He forgets them.

1. *nakhûdu* = we wade into, embark on, rush into, be absorbed in (idle talks), take up, joke (v. i. m. pl. impfct. from *khāda* [khawd/ khiyād], to rush, dive into. See *yakhūdūna* at 6:68, p. 417, n. 12).

2. *nal'abu* = we play, make fun (v. i. pl. impfct. from *la'iba* [lu'b/ li'b/ la'ib tal'āb], to play. See *yal'abūna* at 7:98, p. 504, n. 4).

3. *āyāt* (sing. *āyah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

4. *tastahzi'ūna* = you scoff, deride, mock, ridicule (v. ii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [haz'/ huz'/ huzu'/ huzā'/mahza'ah], to mock., to make fun. See *istahzi'ū* at 9:64, p. 604, n.8).

5. *ta'tadhirū* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative [prohibition] from *i'tadhara*, from VIII of *'adhara* [udhr/ ma'dhirah], to excuse, forgive. See *ma'dhirah* at 7:164, p. 529, n. 10).

6. *na'fu(ū)* = we pardon, excuse, efface (v. i. pl. impfct. from *'afā* [afw/ afā'], to be effaced, to efface. The final waw is dropped because the verb is in a conditional clause preceded by 'in. See *'afaw* at 7:95, p. 501, n. 4).

7. *ṭā'ifah* (pl. *ṭawā'if*) = section of people, sect, group. See at 7:86, p. 499, n. 11).

8. *mujrimīn* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama* [jarm], to commit a crime. See at 7:133, p. 514, n. 1).

9. i. e., they are the same in speaking out one thing and keeping something else in mind.

10. *munkar* (pl. *munkarāt*) = detested, disapproved, abominable, abomination. See at 7:157, p. 525, n. 6.

11. *ma'rūf* = known, well-known, fairness, equity, kindness, approved by *sharī'ah* (passive participle from *'araḥa/ arifa* [ma'rīfah/ 'irfān], to know, to recognize. See at 7:157, p. 525, n. 6).

12. i. e., they do not spend in the way of Allah.

yaqbiḍūna = they hold, clutch, grasp (v. iii. m. pl. impfct. from *qabada* [qabāḍ], to seize. See *yaqbiḍu* at 2:245, p. 123, n. 8).

إِنَّ الْمُنَافِقِينَ Verily the hypocrites,
هُمُ الْكَافِرُونَ they are the defiant.¹



وَعَدَ اللَّهُ 68. Allah promises
الْمُنَافِقِينَ for the hypocrite men
وَالْمُنَافِقَاتِ and the hypocrite women
وَالْكَافِرَاتِ النَّارَ and the unbelievers the fire of hell
خَالِدِينَ فِيهَا abiding for ever therein.²
يَسْخَرُونَ مِنْهُمْ It will be enough for them;
وَلَعَنَهُمُ اللَّهُ and Allah curses³ them;
وَلَهُمْ and they shall have
عَذَابٌ مُّهِمٌ an enduring⁴ punishment.

كَالَّذِينَ مِنْ قَبْلِكُمْ 69. Like those before you.
كَانُوا أَشَدَّ They were tougher⁵
مِنْكُمْ قُوَّةً than you in might
وَأَكْثَرُ أَمْوَالًا and more⁶ in wealth
وَأَوْلَادًا and children;
فَاسْتَمْتَعُوا بِخَلْقِهِمْ and they enjoyed⁷ their lot.⁸
فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ Thus you enjoy⁹ yours
كَمَا اسْتَمْتَعَ as there enjoyed
الَّذِينَ مِنْ قَبْلِكُمْ those before you
بِخَلَاقِهِمْ وَخُصِمْتُمْ their lot, and you indulge in¹⁰

1. فَاسِقُونَ *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 5:81, p. 370, n. 4).

2. خَالِدِينَ *khālīdīn* (pl.; acc./gen. of *khālīdūn*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 7:20, p. 471, n. 3).

3. لَمْ *la'ana* = he condemned, damned, cursed, banished from mercy (v. iii. m. s. past from *la'n*. See at 5:61, p. 360, n. 1).

4. مُّهِمٌ *muḥīm* = abiding, lasting, persistent, enduring, lingering, permanent, resident, he who sets up (active participle from *'uqāma*, form IV of *qāma* [*qiyām/qawmah*], to get up. See at 9:21, p. 585, n. 5).

5. أَشَدَّ *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder/hardest, sterner/sternerst/tougher/toughest (relative of *shadīd*). See at 5:82, p. 370, n. 6.

6. أَكْثَرُ *'akthar* = more/most, more numerous, greater part (relative of *kathīr*, many, much, numerous).

7. اسْتَمْتَعُوا *istamta'ū* = they enjoyed, relished, profited (v. iii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See *istamta'a* at 6:128, p. 445, n. 16).

8. خَلَاقٍ *khalāq* = portion, merit, lot, share. See at 3:77, p. 185, n. 11).

9. اسْتَمْتَعْتُمْ *istamta'tum* = you (all) enjoyed, relished (v. ii. m. pl. past from *istamta'a*, form X of *mata'a* [*mat'/mut'ah*], to take away. See at 4:24, p. 250, n. 10. Also see n. 7 above).

10. i. e., indulge in lying about Allah and His Messenger. خُصِمْتُمْ *khudūm* = you (all) indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. ii. m. pl. past from *khāda* [*khawḍ/ khīyāḍ*], to rush, dive into. See *nakhūdu* at 9:65, p. 605, n. 1).

كَالَّذِي حَاضُوا just as they indulged in.¹
 أُولَئِكَ Such people,
 حَاطَتْ أَعْمَالُهُمْ gone in vain² are their deeds
 فِي الدُّنْيَا in this world
 وَالْآخِرَةِ and the hereafter;
 وَأُولَئِكَ and such people,
 هُمُ الْخَاسِرُونَ they are the losers.³
 ﴿٧٠﴾
 أَلَمْ يَأْتِهِمْ 70. Did there not come to
 نَبَأُ الْبَاقِيَاتِ them the tidings⁴ of those
 مِن قَبْلِهِمْ who had been before them,
 قَوْمُ نُوحٍ of the people of Nûḥ,⁵
 وَصَادُومُودُ of the 'Âd⁶ and the Tamûd,⁷
 وَقَوْمُ إِبْرَاهِيمَ of the people of Ibrâîm, and
 وَأَصْحَابُ مَدْيَنَ the inhabitants of Madyan⁸
 وَالْمُؤْتَفِكِينَ and of the lands overturned?⁹
 أَنَّهُمْ There came to them
 رُسُلُهُمْ their Messengers
 بِالْبَيِّنَاتِ with the clear evidences.¹⁰
 فَكَانَ اللَّهُ So it was not Allah
 لِيُظْلِمَهُمْ وَلَكِنَ to do them wrong, but
 كَانُوا أَنفُسَهُمْ they were to themselves
 يَظْلِمُونَ doing wrong.

1. i. e., in idle talks and ridiculing the truth. حَاضُوا *khāḍū* = they indulged, waded into, embarked on, rushed into, were absorbed in (idle talks), took up (v. iii. m. pl. past. from *khāḍa* [*khawḍ*/ *khīyāḍ*], to rush, dive into. See *khudṭum* at 9:69, p. 606, n. 10).

2. *ḥabīṭat* = she or it fell through, miscarried, went in vain, was futile, was of no avail (v. iii. f. s. past from *ḥabaṭa* [*hubūṭ*], to come to nothing. See at 9:17, p. 583, n. 5).

3. i. e., because they indulge only in worldly pleasures at the cost of the immense blessings and rewards in the hereafter. خَاسِرُونَ *kāḥsirūn* (pl.; s. *kāḥsir*) = losers, those in loss, those doomed to loss (active participle from *khasara* [*khusr* / *khasār* / *khasārah* / *khusrān*] to lose. See at 8:37, p. 560, n. 3).

4. *naba'* (s.; pl. '*unbā'*') = news, tidings. See at 6:34, p. 404, n. 7.

5. They were destroyed by the deluge on account of their persistent sins and disobedience.

6. Another people inhabiting the northern region of Arabia or in Yaman to whom Prophet Hūd (p.b.h.) was sent. They were destroyed by a terrible tempest because of their sins.

7. Another people in the northern part of the Arabian peninsula to whom Prophet Ṣāliḥ (p.b.h.) was sent. They were destroyed by a thunderous sound.

8. Madyan is the name of the people as well of the region they inhabited in the northern region of the Arabian peninsula. Prophet Shu'ayb (p.b.h.) was sent to them.

9. The reference is to the people of Prophet Lūt (p.b.h.) who inhabited the region to the east of the Dead sea. They were destroyed by a heavy convulsion which turned their land upside down and by a rain of *sijjil* stones. The ruins of these nations are still visible and they are especially mentioned because the Arabs often passed through those lands in course of their trade journeys. مُتَفَكِّكَاتٍ *mu'tafikāt* (pl.; s. *mu'tafikah*) = the lands overturned, capsized (passive participle from *i'tafaka*, form VIII of '*afaka/ufaka* [*afk/īfk*], to tell a lie, to overturn.

10. بَيِّنَاتٍ *bayyinat* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 7:101, p. 505, n. 4).

وَالْمُؤْمِنُونَ 71. The believing men

وَالْمُؤْمِنَاتُ and the believing women,

بَعْضُهُمْ أَوْلِيَاءُ they are patrons,¹ one of

بَعْضٍ another.

يَأْمُرُونَ بِالْمَعْرُوفِ They enjoin² the approved³

وَيَنْهَوْنَ عَنِ الْمُنْكَرِ and forbid⁴ the abominable,⁵

وَيُقِيمُونَ الصَّلَاةَ and properly perform⁶ the

وَيُؤْتُونَ الزَّكَاةَ prayer and pay the *zakâh*,

وَيُطِيعُونَ اللَّهَ and obey⁷ Allah

وَرَسُولَهُ and His Messenger.

أُولَئِكَ Such people, Allah

سَيَرْحَمُهُمُ اللَّهُ will have mercy on them.

إِنَّ اللَّهَ عَزِيزٌ Verily Allah is All-Mighty,

حَكِيمٌ All-Wise.

وَعَدَ اللَّهُ 72. Allah promises for

الْمُؤْمِنِينَ the believing men

وَالْمُؤْمِنَاتِ and the believing women

جَنَّاتٍ تَجْرِي gardens flowing⁸

مِنْ تَحْتِهَا الْأَنْهَارُ below them the rivers,⁹

خَالِدِينَ فِيهَا abiding for ever¹⁰ therein;

وَسَكَنٍ مَرْضِيَّةٍ and pleasant¹¹ residences¹²

فِي جَنَّاتِ عَدْنٍ in the Gardens of Bliss;

1. *'awliyâ'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 7:27, p. 474, n. 2.

2. *ya'murûna* = they enjoin, command, give orders, (v. iii. m. pl. impfct. from *'amara* ['*amr*], to order. See at 3:114, p. 200, n. 11).

3. *ma'rûf* = known, well-known, generally recognized, conventional, appropriate, fairness, equity, kindness, beneficence, approved by *shar'i'ah* (passive participle from *'arafa/arifa* [*ma'rifah* / '*irfân*], to know, to recognize. See at 9:67, p. 605, n. 11).

4. *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahâ*, [*nahw/nahy*], to forbid. See at 7:165, p. 530, n. 1).

5. *munkar* (pl. *munkarât*) = detested, disapproved (passive participle from *'ankara*, form IV of *nakira* [*nakr/nukr/nukûr/nakîr*], not to know, to deny. See at 9:67, p. 605, n. 10).

6. *yuqimûna* = they set up, straighten out, perform correctly and properly (v. iii. m. pl. impfct. from *'aqama*, form IV of *qama* [*qiyâm* / *qawmah*], to get up, to stand up, to be erect. See at 83, p. 547, n. 9). Proper performance of prayers means to perform them regularly, in the prescribed times and manners and in congregation.

7. *yufi'ûna* = they obey, follow, abide by, comply with (v. iii. m. pl. impfct. from *'ata'a*, form IV of *tâ'a* [*ta'a*], to obey. See *'ata'tum* at 6:121, p. 442, n. 7).

8. *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 7:43, p. 481, n. 6).

9. *'anhâr* (sing. *nahr*) = rivers, streams. See at 7:43, p. 481, n. 7.

10. *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:68, p. 606, n. 2).

11. *ṭayyibah* (pl. *ṭayyibât*; mas. *ṭayyib*) = good, noble, virtuous, pleasant. See at 3:38, p. 170, n. 10).

12. *masâkin* (pl.; s. *maskan*) = dwellings, abodes, habitations, residences, homes. See at 9:24, p. 586, n. 5.

وَرِضْوَانٌ مِّنَ اللَّهِ and the Pleasure¹ of Allah is
أَكْبَرُ the greatest.

ذَٰلِكَ هُوَ الْفَوْزُ That is the success²
أَعْظَمُ most magnificent.³

Section (Rukū') 10

يٰٓأَيُّهَا النَّبِيُّ 73. O Prophet,
جَاهِدِ الْكُفَّارَ fight⁴ the unbelievers
وَالْمُنَافِقِينَ and the hypocrites
وَأَغْلَظْ عَلَيْهِمْ and be stern⁵ on them.
وَمَا لَهُمْ جَهَنَّمَ Their abode⁶ is hell;
وَبِئْسَ الْمَصِيرُ and bad is the destination.⁷

يَحْلِفُونَ بِاللَّهِ 74. They swear⁸ by Allah
مَا قَالُوا they did not say,⁹
وَلَقَدْ قَالُوا while indeed they had said
كَلِمَةَ الْكُفْرِ the word of unbelief;
وَكَفَرُوا بَعْدَ and they bisbelieved after
إِسْلَامِهِ their acceptance of Islam;
وَهُمْ أَوْعَى and they meditated¹⁰
يَمَّا لَمْ يَنَالُوا what they could not attain,¹¹
وَمَا نَقَمُوا and they retaliate¹² not for
إِلَّا أَنْ أَغْنَاهُمْ enriched them

1. *riḍwān* = pleasure, good will, favour, approval. See at 9:21, p. 585, n. 3.

2. *fawz* = success, triumph, victory, achievement. See at 6:16, p. 397, n. 6.

3. i. e., the attainment of the Pleasure of Allah is the greatest and most magnificent success. عظيم *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

4. *jāhid* = fight, wage war, struggle hard; strive (v. ii. m. s. imperative from *jāhada* form III of *jahada* [*jahd*], to strive. See *jāhidū* at 8:74, p. 575, n. 5).

5. *ughlẓ* = be stern, severe, strict, tough, harsh, rough, rude (v. ii. m. s. imperative from *ghalẓa* / *ghalaza* [*ghilaz*/ *ghilẓah*/ *ghilāẓah*], to be rough, rude. See *ghalẓ* at 4:154, p. 313, n. 14).

6. *ma'wan* (s.; pl. *ma'āwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awā* [*'awiy*], to seek shelter. See at 8:16, p. 552, n. 7).

7. *maṣīr* = destination, place at which one arrives, destiny, end. See at 8:16, p. 552, n. 8).

8. *yahliḥūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *halafa* [*halfhiḥ*], to swear. See at 9:62, p. 603, n. 8).

9. i. e., they falsely swore that they had not said anything that could hurt the Prophet, peace and blessings of Allah be on him, notwithstanding the fact that they had not only said the word of unbelief but had even designed to harm him and cause sedition among the Muslims, as stated in the next clause of the *'āyah*.

10. *hammū* = they designed, meditated, intended, schemed (v. iii. m. pl. past from *hamma* [*hamm*], to worry, to be important. See *hamma* at 9:14, p. 581, n. 10).

11. *yanālū* (na) = they attained, reached, affected, got hold of (v. iii. m. pl. impfct. from *nāla* [*nayl/manāl*], to reach, attain. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See *yanālu* at 7:152, p. 522, n. 5).

12. *naqamū* = they retaliated, avenged themselves, took revenge (v. iii. m. pl. past from *naqama* [*naqm*], to take revenge. See *tanqimu* at 7:126, p. 510, n. 11).

اللَّهُ وَرَسُولُهُ Allah and His Messenger

مِنْ فَضْلِهِ from His Bounty.¹ So

فَإِنْ يَتُوبُوا if they turn in repentance²

يَكْ خَيْرًا لَّهُمْ it will be good for them;

وَإِنْ يَسْتَوُوا but if they turn back,³

يُعَذِّبُهُمُ اللَّهُ Allah will chastise⁴ them with

عَذَابًا أَلِيمًا a punishment most painful in

فِي الدُّنْيَا وَالْآخِرَةِ the world⁵ and the hereafter;

وَمَا لَهُمْ فِي الْأَرْضِ and they shall not have in the

مِنْ وَلِيٍّ earth any friend-protector⁶

وَلَا نَصِيرٍ nor any helper.⁷

وَمِنْهُمْ مَنْ 75. Among them are those

عَاهَدَ اللَّهَ لَئِنْ who covenanted⁸ with Allah:

ءَاتَيْنَا مِنْ فَضْلِهِ if He gave us of His Bounty

لَنَصَّدَّقَنَّ we will give in charity⁹

وَلَنَكُونَنَّ and will certainly be

مِنَ الصَّالِحِينَ of the righteous.¹⁰

فَلَمَّا آتَوْهُم 76. But when He gave them

مِنْ فَضْلِهِ out of His Bounty

بَخِلُوا بِهِ they became stingy¹¹ with it

وَوَلَّوْا and turned back

وَهُمْ مُعْرِضُونَ evading.¹²

1. i. e., the Prophet, peace and blessings of Allah be on him, had only brought peace and prosperity for the people of Madina as a whole. Yet the hypocrites secretly plotted against him.

2. *yatūbū* (*na*) = they turn in repentance (v.

iii. m. pl. impfct. from *tāba* [*tawb/tawbah / matāb*], to turn. The terminal *nūn* is dropped, for the verb is in a conditional clause preceded by 'in. See *yatūbūna* at 4:17, p. 246, n. 3).

3. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 8:40, p. 561, n. 1).

4. *yu'adhhib(u)* = he punishes, chastises, torments (v. iii. m. s. impfct. from *adhhaba*, form II [*ta'dhib*] of *adhaba* [*adhb*], to impede, to obstruct. The final letter is vowelless because the verb is conclusion of a conditional clause preceded by 'in. See at 9:14, p. 582, n. 2).

5. i. e., at the hands of the Muslims.

6. *waliyy* (s.; pl. *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 7:196, p. 542, n. 1).

7. *naṣīr* = (s.; pl. *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 8:40, p. 561, n. 3).

8. *ʾahada* = he covenanted, made a treaty, concluded a pact (v. iii. m. s. past in form III of *ʾahida* [*ʾahd*] to know, to commit). See *ʾahadum* at 9:7, p. 579, n. 6).

9. *la-naṣṣaddaqa* (originally *nataṣaddaqa*) = we shall surely give in charity, will give in charity, will donate, make a gift (v. i. pl. impfct. from *taṣaddaqa*, form V of *ṣadaqa* [*ṣadq/ṣidq*], to speak the truth, to be true. See *yaṣṣaddaqu* at 4: 92, p. 283, n. 5).

10. *ṣāliḥīn* (pl.; acc./gen. of *ṣāliḥūn*; s. *ṣāliḥ*) = righteous, virtuous, good (act. participle from *ṣaḥaḥa* [*ṣalāḥ/ ṣulūḥ/ maṣlahah*], to be good, right, proper. See at 7:196, p. 542, n. 4).

11. *bakhilū* = they became stingy, niggardly (v. iii. m. pl. past from *bakhila/ bakhula* [*bakhal/ bakhil*], to be niggardly).

12. *mu'ridūn* (sing. *mu'rid*) = those who turn away/ avert/ evade/ fall back (active participle from *'araḍa*, form IV of *'arada* [*arḍ*], to be broad, wide, to appear, to show. See at 8:23, p. 554, n. 9).

فَاعْتَبِهِمْ

77. So He retributed¹ them

يَسَاقَا فِي قُورِهِمْ

with hypocrisy² in their hearts

إِلَى يَوْمٍ يَلْقَوْنَهُ

till the day they will meet³

يَمَّا خَلَفُوا اللَّهَ

Him, for they broke⁴ to Allah

مَا وَعَدُوهُ

what they had promised Him

وَيَمَّا كَانُوا

and because they continued

يَكْذِبُونَ

telling lies.⁵

أَلَمْ يَعْلَمُوا

78. Do they not know

أَنَّ اللَّهَ يَعْلَمُ

that Allah knows

سِرَّهُمْ

their secret⁶

وَنَجْوَاهُمْ

and their confidential talk;⁷

وَأَنَّ اللَّهَ

and that Allah is

عَلَّمَ الْغُيُوبِ

All-Knowing of the unseen.⁸

يَا

الَّذِينَ يَلْمِزُونَ

79. Those who vilify⁹

الْمُطَوِّعِينَ

the willing ones¹⁰

مِنَ الْمُؤْمِنِينَ

of the believers

فِي السَّدَقَاتِ

in making charitable gifts

وَالَّذِينَ لَا يَجِدُونَ

and those who do not find¹¹

إِلَّا جُهْدَهُمْ

anything but their effort,¹²

فَيَسْتَحْزَنُونَ مِنْهُمْ

and so scoff¹³ at them –

سَخِرَ اللَّهُ مِنْهُمْ

Allah scoffs at them;

1. أعقب *'a'qaba* = he followed (someone/ something), came after, retributed (v. iii. m. s. past in form IV of *'aqaba* [*'aqb*], to follow, to ensue. See *'iqâb* at 8:48, p. 565, n. 7).

2. نفاق *nifâq* = hypocrisy, dissimulation.

3. i. e., the Day of Judgement. *yalqawna* = they meet, come across, encounter (v. iii. m. pl. impfct. from *laqiya* [*liqâ'*/ *luqyân*/ *luqy* /*luqyah*/ *luqan*] to meet. See *laqîm* at 8:45, p. 563, n. 10).

4. أخلفوا *'akhlafû* = they broke, went back on their word (v. iii. m. pl. past from *'akhlafa*, form IV of *khalafa*, to succeed, to come after. See *khalafa* at 7:169, p. 531, n. 7).

5. يكذبون *yakdhibûna* = they lie, utter falsehood knowing it to be so (v. iii. m. pl. impfct. from *kadhaba* [*kidhb*], to lie). Prefixed by *kâna/kânû* the verb gives the meaning of habitual and continual act. See at 2:10, p. 7, n. 7).

6. i. e., what they do secretly or keep concealed in their hearts. سر *sirr* (s.; pl. أسرار *'asrâr*) = secret, hidden thing. See at 6:3, p. 392, n. 7.

7. نحوى *nafwâ* (s.; pl. نجاوى *najâwâ*) = secret talk, confidential conversation. See at 4:114, p. 295, n. 1.

8. غيوب *ghuyûb* (pl.; s. غيب *ghayb*) = secrets, unseen, hidden. See at 5:116, p. 389, n. 2.

9. يلزمون *yalmizûna* = they vilify, slander, defame (v. iii. m. pl. impfct. from *lamaza* [*lamz*], to vilify, slander. See *yalmizu* at 9:58, p. 601, n. 13).

10. مطوعين *mutṭawwi'în* (pl.; originally *mutaṭawwi'în*, acc./gen. of *mutṭawwi'în*; s. *mutṭawwi'*) = the willing ones, volunteers, free-will doers (act. participle from *ṭawwaw'a*, form V of *ṭâ'a* [*ṭaw'*], to obey. See *ṭaw'* at 9:53, p. 600, n. 4).

11. i. e., do not have anything to make a gift of in the way of Allah except their personal efforts and services. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 57, p. 601, n. 7).

12. جهد *juhd* = exertion, effort, strain.

13. يستحزنون *yashkarûna* = they deride, ridicule, laugh at, mock, scoff at, jeer (v. iii. m. pl. impfct. from *sakhra* [*sukhr/mashkar*], to ridicule, deride. See at 2:212, p. 101, n. 14).

وَلَهُمْ and they shall have
عَذَابٌ أَلِيمٌ a punishment most painful.

أَسْتَغْفِرُكُمْ 80. Whether you ask forgive-
أَوْ لَا ness¹ for them or do not
سَتَسْتَغْفِرُكُمْ ask forgiveness for them –
إِنْ تَسْتَغْفِرُكُمْ even if you ask forgiveness
سَبْعِينَ مَرَّةً for them seventy times,²
فَلَنْ يَغْفِرَ اللَّهُ لَهُمْ Allah will not forgive³ them.
ذَلِكَ بِأَنَّهُمْ That is so because they
كَفَرُوا بِاللَّهِ disbelieve⁴ in Allah
وَرَسُولُهُ and His Messenger;
وَاللَّهُ لَا يَهْدِي and Allah does not guide
الْقَوْمَ الْفَاسِقِينَ the disobedient⁵ people.



Section (Rukû') 11

فَرِحَ الْمُخَلَّفُونَ 81. Those left behind⁶
بِمَقْعَدِهِمْ rejoiced⁷ at their staying⁸ be-
خَلْفَ رَسُولِ اللَّهِ hind the Messenger of Allah
وَكَرِهُوا أَنْ يُجَاهِدُوا and detested⁹ to fight with
بِأَمْوَالِهِمْ their properties and selves
فِي سَبِيلِ اللَّهِ وَقَالُوا in the way of Allah and said:
لَا تَنْفِرُوا فِي الْحَرِّ "Rush not out¹⁰ in the heat".

1. استغفر *istaghfir* = ask forgiveness, pray for pardon (v. ii. m. s. imperative from *istaghfara*, form X of *ghafara* [ghafr /maghfirah /ghufrân], to forgive. See *istaghfirû* at 4:64, p. 269, n. 5).

2. i. e., even if you ask forgiveness for them repeatedly or as many times as you like.

3. يغفر *yaghfira(u)* = he forgives, pardons (v. iii. m. s. impfct. from *ghafara* [ghafr /maghfirah /ghufrân], to forgive. The final letter takes *fathah* because of the particle *lan* coming before the verb. See at 4:168, p.319, n. 10).

4. كفروا *kafarû* = they disbelieved, denied, became ungrateful (v. iii. m. pl. past from *kafara* [kufi], to cover. See at 7: 66, p.491, n. 8).

5. فاسقين *fâsiqîn* (pl., acc/gen. of *fâsiqûn*; sing. *fâsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:53, p. 600, n. 7).

6. The reference is to those who did not like to participate in the Tabuk expedition and stayed behind at home. مخلفون *mukhallafân* (pl.; s. *mukhallaf*) = those left behind (passive participle from *khallafa*, form II of *khalafa*, to follow, to succeed. See 'akhlaḥû at 9:77, p. 611, n. 4).

7. فرح *fariḥa* = he became happy, rejoiced, was glad, was delighted, was elated with joy (v. iii. m. s. past from *farḥ*, to be glad. See *fariḥû* 6:43, p. 408, n. 5).

8. مقعد *maq'ad* (s.; pl. *maqâ'id*) = position, seat, place to settle down, sitting, staying (noun of place in the scale of *maf'al* from *qa'ada* [qu'âd], to sit down).

9. كرهوا *karihû* = they detested, disliked, abhorred, loathed, felt disgust (v. iii. m. pl. past from *kariha* [karh/ kurh/ karâhah/ karâhiyah], to detest. See *kariha* at 9:46, p. 597, n. 6).

10. لا تنفروا *lâ tanfirû* = you (all) do not go forth, sally forth, rush, flee (v. ii. m. pl. imperative {prohibition} from *nafara* [nafûr/ nifâr], to rush, to flee. See *tannfirû* at 9:39, p. 594, n. 2).

قُلْ نَارُ جَهَنَّمَ
أَشَدُّ حَرًّا Say: "The fire of hell is
severer in heat",

لَوْ كَانُوا يَعْقِلُونَ ﴿٨١﴾ if they could understand.¹

فَلْيَضْحَكُوا قَلِيلًا 82. So let them laugh² a little,
وَلْيَسْكُوا كَثِيرًا and let them weep³ much
جَزَاءَ مَا كَانُوا as recompense⁴ for what they
يَكْسِبُونَ ﴿٨٢﴾ use to acquire.⁵

فَإِنْ رَجَعَكَ اللَّهُ 83. So if Allah returns⁶ you
إِلَى طَائِفَةٍ مِنْهُمْ to any group⁷ of them
فَاسْتَعِذْ نَوْكَ and they ask leave⁸ of you
لِلْخُرُوجِ قُلْ to go out, say: " You shall
لَنْ تَخْرُجُوا مَعِيَ أَبَدًا not go out⁹ with me ever
وَلَنْ تُقَاتِلُوا مَعِيَ and nor shall fight¹⁰ with me
عَدُوًّا any enemy.

إِنَّكُمْ كُنْتُمْ رَاضِينَ You indeed were pleased to
بِالْقُعُودِ remain seated¹¹
أَوَّلَ مَرَّةٍ at the first time;
فَاقْعُدُوا مَعَ so remain seated with
الْخَالِفِينَ ﴿٨٣﴾ those lagging behind."¹²

وَلَا تَسْأَلْ عَلَى 84. And do not pray over
أَحَدٍ مِنْهُمْ مَاتَ أَبَدًا any of them that dies, never;

1. يَفْقَهُونَ *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [فقه] *fīqh*), to understand. See at 8:65, p. 571, n. 3).

2. لِيَضْحَكُوا *li+yadhakū(na)* = let them laugh, they should laugh (v. ii. m. pl. impfct. from *dahika* [داحك/داحك/داحك], to laugh. The terminal *nūn* is dropped because of the *lām* of command [*lām al-'amr*] coming before the verb.

3. لِيَسْكُوا *li+yabkū(na)* = let them weep, cry (v. iii. m. pl. impfct. from *bakā* [بكا/بكا/بكا], to cry. The terminal *nūn* is dropped for the reason stated at n. 2 above.

4. جَزَاءَ *jazā'* = retribution, repayment, recompense, requital. See at 9:26, p. 587, n. 9).

5. i. e., of guilt and sins. يَكْسِبُونَ *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [كاسب], to gain, to acquire. See at 7:96, p. 503, n. 12).

6. i. e., from the Tabuk expedition. رَجَعَ *raja'a* = he returns, recurs, comes back (v. iii. m. s. past from *rujū'*, to come back, to come again. See *yarijū'ūna* at 7:173, p. 533, n. 9).

7. i. e., any group of the hypocrites. طَائِفَةٌ *ṭā'ifah* (pl. طوائف *ṭawā'if*) = section of people, sect, group. See at 9:66, p. 605, n. 7).

8. i. e., they ask permission to join you in another expedition. اسْتَأْذَنُوا *ista'dhanū* = they asked leave, sought permission (v. iii. m. pl. past from *ista'dhana*, form X of *'adhina* [إذن], to allow, to listen. See *yasta'dhinu* at 9:44, p. 596, n. 10).

9. تَخْرُجُوا *takhrujū(na)* = you go out, depart (v. ii. m. pl. impfct. from *kharaja* [كخرج], to go out. The terminal *nūn* is dropped because of the particle *lan* coming before the verb. See *kharajnā* at 9:42, p. 596, n. 4).

10. تُقَاتِلُوا *tuqātilū(na)* = you (all) fight, wage war (v. ii. m. pl. impfct. from *qātala*, form III of *qatala* [قاتل], to kill, slay. The terminal *nūn* is dropped for the reason stated at 9 above. See at 9:12, p. 581, n. 8).

11. قُعُودٍ *qu'ūd* = sitting, to sit down, to stay. See at 3:191, p. 231, n. 7.

12. الْخَالِفِينَ (pl.; acc./gen. of *khālifūn*; s. *khālif*) = those lagging behind (act. participle from *khalafa*, to lag behind, to follow. See *'akhlaḥū* at 9:77, p. 611).

وَلَا تَقُمْ عَلَى قَبْرِهِ nor stand over his grave.¹

إِنَّهُمْ كَفَرُوا They indeed disbelieved

بِاللَّهِ وَرَسُولِهِ in Allah and His Messenger;

وَمَاتُوا وَهُمْ and they died² while they

فَاسِقُونَ were defiant.³

وَلَا تُعْجِبَكَ 85. Nor let there impress⁴ you

أَمْوَالُهُمْ وَأَوْلَادُهُمْ their riches and their children.

إِنَّمَا يُرِيدُ اللَّهُ Allah but intends⁵

أَنْ يُعَذِّبَهُمْ بِهَا to punish them therewith

فِي الدُّنْيَا in the world⁶ and that

وَتَرْهَقَ أَنْفُسُهُمْ there pass away⁷ their selves

وَهُمْ كَافِرُونَ while they are unbelievers.



وَإِذَا أُنْزِلَتْ 86. And if there is sent down⁸

سُورَةٌ أَنْ آمَنُوا a *sûrah* that you believe in

بِاللَّهِ وَجَاهِدُوا Allah and fight⁹

مَعَ رَسُولِهِ along with His Messenger,

أَسْتَدْنَاكَ there will seek your leave¹⁰

أُولَئِكَ الظُّلُمُوتُ مِنْهُمْ the well-to-do¹¹ of them

وَقَالُوا ذَرْنَا and say: "Leave¹² us,

نَكُنْ مَعَ we will be with

الْقَاعِدِينَ those staying behind."

1. i. e., to pray for him.

2. مَاتُوا *mâtû* = they died (v. iii. m. pl. past from *māta* [mawt]), to die. See *tamūtūna* at 7:25, p. 472, n. 11).

3. فَاسِقُونَ *fāsiqūn* (pl.; sing. *fāsiq*) = disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [fisq], to stray from the right course, to renounce obedience. See at 9:67, p. 606, n. 1).

4. تُعْجِبُ *tu'jib(u)* = she or it impresses, amazes, delights, pleases (v. iii. f. s. impfct. from 'a'jaba, form IV of 'ajiba ['ajab], to wonder, to be amazed. The final letter is vowelless because of the *lā* of prohibition coming before the verb. See at 9:55, p. 600, n. 12).

5. يُرِيدُ *yuridu* = he intends, desires (v. iii. m. s. impfct. form 'arāda, form IV of *rāda* [rawd], to walk about. See at 9:55, p. 601, n. 1).

6. i. e., by means of dangers, difficulties and anxieties in the process of acquiring and preserving their riches and in bringing up and looking after their children.

7. i. e., they die. تَرْهَقُ *tazhaqa(u)* = she or it passes away, dies, runs out (v. iii. f. s. impfct. from *zahaqa* [zahq/zuhūq], to pass away, to die. The final letter takes *fatah* because the verb is conjunctive to the previous verb, *yu'adhdhiba*, which is governed by the particle 'an. See at 9:55, p. 601, n. 4).

8. أُنْزِلَتْ *'unzilāt* = she was sent down (v. iii. f. s. past passive from 'anzala, form IV of *nazala* [nuzūl], to come down. See 'anzalta at 3:65, p. 181, n. 2).

9. جَاهِدُوا *jāhidû* = you (all) fight, struggle hard, strive (v. ii. m. pl. imperative from *jāhada*, form III of *jahada* [jahd], to strive. See at 5:35, p. 346, n. 1).

10. اِسْتَدْنَاكَ = he asked permission, sought leave (v. iii. m. s. past in form X of 'adhina [idhn], to allow, to listen. See *ista'dhanu* at 9:83, p. 613, n. 8).

11. أُولَئِكَ الظُّلُمُوتُ *'ulû al-ṭawl* = well-to-do persons, possessors of material means, affluence, financial ease, power, might. See *ṭawl* at 4:24, p. 250, n. 15.

12. ذَرْ *dhar* = shun, leave, let alone (v. ii. m. s. imperative from *wadhara/yadharu*, to leave. See at 6:112, p. 438, n. 10).

رَضُوا بِأَن يَكُونُوا 87. They are happy¹ to be

مَعَ الْهَوَافِ with the home-stayers;²

وَطُبِعَ and a seal has been set³

عَلَى قُلُوبِهِمْ on their hearts;

فَهُمْ لَا يَفْقَهُونَ so they do not understand.



لَنَبِيِّ الرَّسُولِ 88. But the Messenger and

وَالَّذِينَ آمَنُوا مَعَهُ those who believe with him

جَاهِدُوا بِأَمْوَالِهِمْ fight⁴ with their properties

وَأَنْفُسِهِمْ and their selves;

وَأُولَئِكَ لَهُمْ and these people, for them

الْخَيْرَاتُ shall be the good things;⁵

وَأُولَئِكَ هُمْ and these people, they

الْمُفْلِحُونَ will be the successful ones.⁶

أَعَدَّ اللَّهُ 89. Allah has made ready⁷

لَهُمْ جَنَّاتٍ for them gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁸ below them

الْأَنْهَارِ the rivers,

خَالِدِينَ فِيهَا abiding for ever⁹ therein.

ذَٰلِكَ الْفَوْزُ That is the success¹⁰

الْعَظِيمُ most splendid.¹¹

1. *radū* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *radīya* [*riḍān/ riḍwān/ marḍāh*] to be satisfied. See at 9:58, p. 602, n. 2).

2. i. e., women, children and the disabled who generally stay at homes. *خَوَاف* *khawālif* f.; pl.; s. *khālif* (*khālif*) = those who stay at home, remain behind (act. participle from *khalafa*, to come after, to follow. See *khalafa* at 7:169, p. 531, n. 7).

3. *ṭubi'a* = he or it is sealed, imprinted, impressed, has a seal set on (v. iii. m. s. past passive from *ṭab'*, to impress, to set a seal. See *yaṭba'u* at 7:101, p. 505, n. 6).

4. *jāhadū* = they fought, struggled hard, strove (v. iii. m. pl. past from *jāhada*, form III of *jahada* [*jahd*], to strive. See at 8:74, p. 575, n. 5).

5. i. e., all the good things in this world and in the hereafter. *خَيْرَات* *khayrāt* (pl.); sing. *khayrah* = good things / deeds. See at 3:114, p. 201, n. 1.

6. *muflīḥūn* (sing. *muflīḥ*), successful ones, those who attain Allah's pleasure and reward; act. participle from *'aflaḥa*, form IV of *falaḥa* [*falḥ*] = to split, cleave. See at 7:8, p. 467, n. 8).

7. *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 4:102, p. 290, n. 9).

8. *tajrī* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [*jary*], to flow. See at 9:72, p. 608, n. 8).

9. *khālidīn* (pl.; acc./gen. of *khālidūn*, s. *khālid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulūd*], to live for ever. See at 9:72, p. 608, n. 10).

10. *fawz* = success, triumph, victory, achievement. See at 9:72, p. 609, n. 2.

11. i. e., the attainment of the Pleasure of Allah and the attainment of *jannah* is the greatest and most magnificent success. *'aẓīm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:63, p. 604, n. 4).

Section (Rukû') 12

وَجَاءَ الْمَعَذِرُونَ 90. And the apologists¹ of the

بِأَعْرَابٍ Bedouins² came that

يُؤْذَنَ لَهُمْ leave be given³ them;

وَقَعَدَ and there remained seated⁴

الَّذِينَ كَذَبُوا اللَّهَ those who lied to Allah

وَرَسُولَهُ and His Messenger.

سَيُصِيبُ الَّذِينَ There shall befall⁵ those who

كَفَرُوا مِنْهُمْ disbelieve of them

عَذَابٌ أَلِيمٌ a punishment very painful.

لَيْسَ عَلَى الضَّعَفَاءِ 91. There is not on the weak⁶

وَلَا عَلَى الْمَرْضَى nor on the sick⁷

وَلَا عَلَى الَّذِينَ nor on those who

لَا يَجِدُونَ do not find⁸

مَا يَنْفِقُونَ what they can expend⁹

حَرَجٌ any sin¹⁰

إِذَا نَصَحُوا if they wished well¹¹ for

لِلَّهِ وَرَسُولِهِ Allah and His Messenger.

مَاعَلَى الْمُحْسِنِينَ There lies not against

مِن سَبِيلٍ the righteous any plaint;¹²

وَاللَّهُ غَفُورٌ and Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

1. معذرون *mu'adhdhirûn* (pl.; s. *mu'addir*) = those who make lame excuses, apologists (act. participate from 'adhdhara, form II of 'adhara ['udhr/ma'dhirah], to excuse, to forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n.5).

2. أعراب *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs.

3. i. e., not to join *jihâd*. يؤذن *yu'dhana(nu)* = he is given leave, permission (v. iii. m. s. impfct. passive from 'adhina [*idhn*], to allow, to listen. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *ista'dhana* at 9:86, p. 614, n. 10).

4. قعد *qa'ada* = he sat, remained seated, stayed, held themselves back (v. iii. m. s. past from *qu'ûd*, to sit down. See *qa'adû* at 3:168, p. 222, n. 1).

5. يصيب *yusibu* = he or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from 'asâba, form IV of *şaba* [*şawb* / *şaybâbah*], to hit the mark, to be right. See at 6:124, p. 443, n. 8).

6. ضعفاء *ḍu'afâ'* (sing. *ḍa'if*) = weaklings, weak, feeble, frail, delicate.

7. مرضى *marḍâ* (pl.; s. *marīḍ*) = unwell, ill, sick, diseased, indisposed, patients. See at 5:6, p. 330, n. 12).

8. يجدون *yajidûna* = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. See at 9: 79, p. 611, n. 11).

9. i. e., towards supporting and participating in *jihâd*. ينفقون *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:34, p. 591, n. 5).

10. حرج *ḥaraj* = constriction, tightness, difficulty, anguish, uneasiness, sin. See at 7:1, p. 465, n. 3.

11. نصحوا *naṣaḥû* = they gave sincere advice, wished well (v. iii. pl. past from *naṣaha* [*naṣḥ* / *naṣāḥah* / *naṣīḥah*], to give sincere advice, to wish {some one} well. See *naṣaḥtu* at 7:93, p. 502, n. 12).

12. سبيل *sabīl* (m. & f.; pl. *subul/asbilah*) = way, path, road, means, means of proceeding, plaint. See at 9:60, p. 603, n. 1.

92. Nor against those who —
 إِذَا مَا تَأْتَوْكَ when they came to you
 لِيَحْمِلَهُمْ that you might mount¹ them,
 قُلْتُ لَا أَجِدُ you said: "I find² not
 مَا أَمْلَأُكُمْ عَلَيْهِ whereon to mount you" —
 تَوَلَّوْا they turned away,³
 وَأَعْيُنُهُمْ تَفِيضُ their eyes overflowing⁴
 مِنَ الدَّمْعِ حَزَنًا with tears⁵ out of grief⁶
 أَلَا يَجِدُوا that they did not find
 مَا يَنْفِقُونَ what they could spend.⁷

93. The plaint is but against
 إِنَّمَا السَّائِلَ عَلَى those who ask your leave⁸
 الَّذِينَ يَسْتَأْذِنُونَ but are affluent.⁹
 وَهُمْ أَغْنَاءُ They relished¹⁰ to be
 رَضَوْنَ أَن يَكُونُوا with the home-stayers¹¹
 مَعَ الْخَوَالِفِ and Allah set a seal
 وَطَبَعَ اللَّهُ on their hearts;
 عَلَى قُلُوبِهِمْ so they do not know.
 فَهُمْ لَا يَعْلَمُونَ

PART (Juz') XI

94. They will make excuses¹²
 يَعْذِرُونَ to you when you return
 إِلَيْكُمْ إِذَا رَجَعْتُمْ to them.
 إِلَيْهِمْ

1. The reference is to those 'ansâr who came to the Prophet, peace and blessings of Allah be on him, for joining the Tabuk expedition but he could not provide them with any transport and they returned disheartened and weeping out of grief. تحمل *tahmil(u)* = you carry, bear, transport mount (v. ii. m. s. impfct. from *hamala* [*haml*], to carry. The final letter takes *fatḥah* because of a hidden 'an in *li* (of motivation) coming before the verb. See *tahmil* at 7:176, p. 534, n. 9).

2. أجد *'ajidu* = I find, get (v. i. s. impfct. from *wajada* [*wujûd*], to find. See at 6:145, p. 453, n. 8).

3. تَوَلَّوْا *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallâ*, form V of *waliya*, to be near. See at 9:74, p. 610, n. 3).

4. تَفِيضُ *tafîḍu* = she overflows, is flooded (v. iii. f. s. impfct. from *fāḍa* [*fayḍ/ fayḍân*], to overflow. See at 5:83, p. 371, n. 3).

5. دمع *dam'* (s.; pl. دموع *dumû'*) = tears. See at 5:83, p. 371, n. 4.

6. حَزَنَ *hazan* = to grieve, to be sad. See *lâ tazhan* at 9:40, p. 594, n. 8.

7. i. e., for paying for transport and the cost of joining the expedition. يَنْفِقُونَ *yunfiqûna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [*nafaq*], to be used up. See at 9:91, p. 616, n. 9).

8. i. e., to stay at home without participating in the campaign. يَسْتَأْذِنُونَ *yasta'dhinûna* = they ask for leave, seek permission (v. iii. m. pl. impfct. from *ista'dhana*, form X of *'adhina* [*idhn*], to allow, to listen. See *ista'dhana* at 9:86, p. 614, n. 10).

9. أَغْنَاءُ *'aghniyâ'* (pl.; s. *ghaniyy*) = rich, wealthy, affluent, opulent, well-to-do, above want. See at 3:181, p. 227, n. 3.

10. رَضَوْا *raḍû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:87, p. 615, n. 1).

11. 2. i. e., women, children and the disabled who generally stay at home. See at 9:87, p. 615, n. 2).

12. يَعْذِرُونَ *ya'tadhirûna* = they make excuses, apologize (v. iii. m. pl. impfct. from *i'tadhara*, form VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See *lâ ta'tadhirû* at 9:66, p. 605, n. 5).

قُلْ لَا تَعْذِرُوا Say: "Do not offer excuses;¹

لَنْ تُؤْمِنَ لَكُمْ we will not believe you.

قَدْ بَيَّنَّا لِلَّهِ Allah has already informed²

مِنْ أَعْبَارِكُمْ us of your affairs;³ and

وَسَيَرَى اللَّهُ عَمَلَكُمْ Allah will see your deeds,⁴

وَرَسُولُهُ and His Messenger;

ثُمَّ تُرَدُّونَ then you will be returned⁵

إِلَىٰ عَالِمِ الْغَيْبِ to the Knower of the unseen

وَالشَّاهِدَةِ and the seen;⁶ then

فَيُنَبِّئُكُمْ He will make you know⁷

بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

سَيَعْلِفُونَ 95. They will swear⁸

بِاللَّهِ لَكُمْ by Allah to you

إِذَا أَنْقَلَبْتُمْ إِلَيْهِمْ when you return⁹ to them

لَتَعْرِضُوا that you may turn away¹⁰

عَنْهُمْ from them.

فَاعْرِضُوا عَنْهُمْ So turn away from them;

إِنَّهُمْ رِجْسٌ they indeed are a filth;¹¹

وَمَا وَنَهُمْ جَهَنَّمُ and their abode will be hell

جَزَاءً بِمَا كَانُوا as recompense for what

يَكْسِبُونَ they use to acquire.¹²

1. لا تعذروا *lā ta'tadhīrū* = you (all) do not make excuses, apologize (v. ii. m. pl. imperative [prohibition] from *i'tadhara*, from VIII of *'adhara* [*'udhr/ ma'dhirah*], to excuse, forgive. See at 9:66, p. 605, n. 5).

2. نبأ *nabba'a* = he informed, notified, made known, advised (v. iii. m. s. past in form II of *naba'a* [*nab'/nubū'*], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 7).

3. i. e., all about your plans, manoeuvres and the false excuses you are advancing.

4. i. e., Allah and His Messenger, peace and blessings of Allah be on him, will observe whether you repent and reform yourselves and act accordingly.

5. تُرَدُّونَ *turaddūna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *yataraddadūna* at 9:45, p. 597, n. 3).

6. شهادة *shahādah* = testimony, evidence, witness, visible, that which is open to the senses. See at 6:99, p. 398, n. 1.

7. يُنَبِّئُكُمْ *yunabbi'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba'a*, form II of *naba'a* [*nab'/nubū'*], to be prominent. See at 6:164, p. 463, n. 10).

8. يَعْصِفُونَ *yahliḥfūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*ḥalf/hilf*], to swear. See at 9:73, p. 609, n. 8).

9. انْقَلَبْتُمْ *inqalabtum* = you (all) turned round, turned, turned about, retreated, fell back, returned (v. ii. m. pl. past from *inqalaba*, form VII of *qalaba* [*qalb*], to turn, to turn about. See at 3:144, p. 211, n. 2).

10. i. e., you turn away from them and let them alone. تَعْرِضُوا *tu'rīḍū(na)* = you (all) turn away, avoid (v. ii. m. pl. impfct. from *'arada*, form IV of *'arada* [*'ard*], to be wide, to be visible. The terminal *nūn* is dropped because of a hidden *'an* in *li* (of motivation) coming before the verb. See at 4:135, p. 304, n. 10).

11. رِجْسٍ *rijs* (s.; pl. *'arjās*) = filth, dirt, dirty or atrocious act, punishment. See at 9:28, p. 588, n. 1.

12. i. e., of guilt and sins. يَكْسِبُونَ *yaksibūna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:82, p. 613, n. 5).

يَجْلِفُونَ لَكُمْ 96. They swear¹ to you
يَرْضَوْنَ that you may be happy
عَنْهُمْ فَإِنْ about them; but if
تَرْضَوْا عَنْهُمْ you be happy about them
فَإِنَّ اللَّهَ لَا يَرْضَى Allah will not be happy
عَنِ الْقَوْمِ الْفَاسِقِينَ about the defiant² people.

﴿١٦﴾

الْأَعْرَابُ 97. The bedouins³ are the
أَشَدُّ كُفْرًا more obstinate⁴ in unbelief
وَفَسَاقًا and hypocrisy,⁵
وَأَجْدَرُ and the more apt⁶
أَلَّا يَعْلَمُوا حُدُودَ not to know the injunctions⁷
مَا أُنْزِلَ اللَّهُ of what Allah has sent down
عَلَى رَسُولِهِ on His Messenger;
وَاللَّهُ عَلِيمٌ and Allah is All-Knowing,
حَكِيمٌ All-Wise.

وَمِنَ الْأَعْرَابِ 98. And among the bedouins
مَنْ يَتَّخِذُ are those that take⁸
مَا يُفِيقُ مَعْرَماً what they spend⁹ as a fine¹⁰
وَيَرْتَضُونَ and await¹¹ for you
الدَّوَابِّرَ changes in the turn.¹²
عَلَيْهِمْ On them shall be

1. يَجْلِفُونَ *yaḥlifūna* = they swear, make an oath, adjure (v. iii. m. pl. impfct. from *ḥalafa* [*half/hilf*], to swear. See at 9:95, p. 618, n. 8).

2. فَاسِقِينَ *fāsiqīn* (pl., acc/gen. of *fāsiqūn*; sing. *fāsiq*) = those that disobey, disobedient, defiant, wantonly sinful, (active participle from *fasaqa* [*fisq*], to stray from the right course, to renounce obedience. See at 9:80, p. 612, n. 5).

3. أَعْرَابُ 'a'rāb (pl.; s. 'arabī) = bedouins, desert Arabs. See at 9:90, p. 616, n. 2.

4. أَشَدُّ *ashadd* = more/most intense, more/most intensive, stronger/strongest, severer/severest, fiercer/fiercest, harder/hardest, sterner/sternest/tougher/toughest, more/most obstinate (elative of *shadīd*). See at 9:69, p. 606, n. 5.

5. نَفَاقُ *nifāq* = hypocrisy, dissimulation. See at 9:77, p. 611, n. 2.

6. أَجْدَرُ 'ajdar = more appropriate, more suitable, more apt (elative of *jadīr*, suited, proper).

7. حُدُودُ *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/orders. See at 4:13, p. 244, n. 4.

8. i. e., they regard. يَتَّخِذُ *yattakhidhu* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [*akhadh*], to take. See *yattakhidhu* at 9:16, p. 583, n. 1).

9. i. e., in the way of Allah. يُفِيقُ *yunfiqū* = he spends, expends (v. iii. m. pl. impfct. from 'anfaqa, form IV of *nafaqa* [*nafaq*], to be used up. See *yunfiqūna* at 9:91, p. 617, n. 7).

10. مَعْرَمٌ *maghram* (s.; pl. *maghārim*) = fine, loss, damage, financial obligation.

11. يَتَرَبَّصُ *yatarabbaṣu* = he awaits, waits, lies in wait (v. iii. m. s. impfct. from *tarabbaṣa*, form V of *rabaṣa* [*rabṣ*], to wait, to watch. See *tarabbaṣūna* at 9:52, p. 599, n. 9).

12. دَوَابِّرٌ *dawā'ir* (pl.; s. *dā'irah*) = rounds, circles, circuits, changes in the turn. See *dā'irah* at 5:52, p. 356, n. 5.

دَائِرَةُ السَّوءِ the turn of evil;¹

وَاللَّهُ سَمِيعٌ and Allah is All-Hearing,

عَلِيمٌ All-Knowing.

وَمِنَ الْأَعْرَابِ 99. And among the bedouins
are those who believe

يَا لِلَّهِ وَالْيَوْمِ الْآخِرِ in Allah and the Last Day
وَيَتَّخِذُ مَا يُنْفِقُ³ and take² what they spend³

فُرُبَاتٍ as means of getting near⁴

عِنْدَ اللَّهِ وَصَلَوَاتِ of the Messenger⁵
الرَّسُولِ

أَلَا إِنَّا O yes, these are means

قُرْبَةٍ لَهُمْ of getting near for them.

سَيَدْخُلُهُمُ اللَّهُ Allah will admit⁶ them

فِي رَحْمَتِهِ to His Mercy.

إِنَّ اللَّهَ عَفُورٌ Allah is Most Forgiving,

رَحِيمٌ Most Merciful.

Section (Rukū') 13

وَالسَّابِقُونَ 100. The foremost⁷

أَوَّلُونَ and first ones⁸ of the

الْمُهَاجِرِينَ وَالْأَنْصَارِ emigrants⁹ and the helpers¹⁰

وَالَّذِينَ اتَّبَعُوهُمْ and those who followed them

1. i. e., *saw'* = to be bad, evil, foul. See *sū'* at 7:188, p. 539, n. 5.

2. i. e., regard, look upon. يتَّخِذُ *yattakhidhu* = he takes, he takes to himself (v. iii. m. s. impfct. in form VIII of *akhadha* [akhdh], to take. See *yattakhidhu* at 9:98, p. 619, n. 8).

3. i. e., in the way of Allah. يَنْفِقُ *yunfiq* = he spends, expends (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 9:98, p. 619, n. 9).

4. قربات *qurubāt* (pl.; s. *qurbah*) = means of getting near.

5. صلوات *ṣalawāt* (sing. *ṣalāh*) = blessings, grace (of Allah); prayers, benedictions (of men). See at 2:157, p. 74, n. 2.

6. يدخل *yudkhilu* = he admits, makes enter, enters, puts in, inserts (v. iii. m. s. impfct. from *'adkhala*, form IV of *dakhala* [dakhāl], to enter, to go in. See at 4:175, p. 323, n. 9).

7. This *'āyah* constitutes Allah's pronouncement of honour and integrity in favour of the Companions of the Prophet, peace and blessings of Allah be on him. Hence holding them in esteem and respect is of the fundamentals of the faith for a Muslim. سابِقُونَ *sābiqūn* (pl.; s. *sābiq*) = the preceding, the previous ones, those getting ahead, outstrippers (act. participle from *sabaqa* [sabq], to be or get ahead or before). The reference is to those who got ahead of others in accepting Islam, the early Muslims. See *sabaqū* at 8:59, p. 568, n. 11.

8. أولون *'awwalūn* (pl.; s. *'awwal*) = first ones, foremost. The reference is to the earliest Muslims.

9. مهاجِرِينَ *muhājirīn* (pl.; acc./genl of *muhājirīn*; s. *muhājir*) = emigrant, those of the Makkan Muslims who left their homes, properties and relatives and migrated to Madina for the sake of Islam (act. participle from *hājara*, form III of *hajara* [hajr/hijrān], to migrate, to dissociate).

10. أنصار *'ansār* (pl.) = the helpers, the adherents, the Madinan Muslims who granted refuge and help to the Prophet, peace and blessings of Allah be on him, and the Makkan and other *muhājirīn*.

يُحْسِنُ in righteousness,¹

رَضِيَ اللَّهُ عَنْهُمْ Allah is pleased² with them

وَرَضُوا عَنْهُ and they are content³ with

وَأَعَدَّ Him; and He has prepared⁴

لَهُمْ جَنَّاتٍ for them gardens

تَجْرِي مِنْ تَحْتِهَا flowing⁵ below them

الْأَنْهَارِ the rivers,⁶

خَالِدِينَ فِيهَا أَبَدًا abiding for ever⁷ therein.

ذَٰلِكَ الْفَوْزُ That is the success⁸

الْعَظِيمُ most magnificent.⁹

وَمَنْ حَوْلَكُ 101. And some of those

مِنَ الْأَعْرَابِ around you of the bedouins¹⁰

مُنَافِقُونَ are hypocrites; and some

وَمِنْ أَهْلِ الْمَدِينَةِ of the people of Madina

مَرَدُوا عَلَى الْإِنْفَاقِ persist¹¹ in hypocrisy

لَا تَعْلَمُهُمْ whom you do not know;

نَحْنُ نَعْلَمُهُمْ We know them.

سَنُعَذِّبُهُمْ مَرَّتَيْنِ We will punish them twice,¹²

ثُمَّ يَرْدُّونَ then they will be returned¹³

إِلَى عَذَابٍ عَظِيمٍ to a retribution very grave.

وَالْآخَرُونَ اعْتَرَفُوا 102. And others confessed¹⁴

1. i. e., with the right conviction and right deeds for the sake of Allah. احسان *'ihsân* = doing good things, charity, benevolence, righteousness.

2. رَضِيَ *raḍiya* = he was pleased, became satisfied/ happy (v. iii. m. s. past [from *raḍan/ riḍwān/ marḍāh*, to be satisfied]. See at 5:119, p. 390, n. 7).

3. رَضُوا *raḍû* = they were pleased, became satisfied, happy, content (v. iii. m. pl. past from *raḍiya* [*raḍan/ riḍwān/ marḍāh*] to be satisfied. See at 9:58, p. 602, n. 2).

4. أَعَدَّ *'a'adda* = he prepared, made ready, got ready (v. iii. m. s. past in form IV of *'adda* [*'add*], to count. See at 9:89, p. 615, n. 7).

5. تَجْرِي *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarâ* [*jary*], to flow. See at 9:88, p. 615, n. 8).

6. أَنْهَارٍ *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:72, p. 608, n. 9.

9. خَالِدِينَ *khâlidîn* (pl.; acc./gen. of *khâlidûn*, s. *khâlid*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [*khulûd*], to live for ever. See at 9:72, p. 608, n. 10).

10. أَعْرَابٍ *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:96, p. 619, n. 3.

11. مَرَدُوا *maradû* = they revolted, became recalcitrant, persisted [followed by *'alâ*] (v. iii. m. pl. past from *marada* [*murûd/ murûdah/ marûdah*]. See *marîd* at 4:117, p. 296, n. 7).

12. i. e., once in this world through defeats, captivity and humiliation, and again on death with punishment in the graves (Ibn Kathîr, IV, 144).

مرتين *marrtayn* (dual; acc./gen. of *marratân*; s. *marrâh*, pl. *marrât*) = twice, two times. See *marrâh* at 8:56, p. 568, n. 3.

13. يَرْدُّونَ *yuraddûna* = they are sent back, returned, brought back (v. iii. m. pl. impfct. passive from *radda* [*radd*], to send back. See *turaddûna* at 9:94, p. 618, n. 5).

14. اعْتَرَفُوا *i'tarafû* = they admitted, confessed, acknowledged, avowed, recognized (v. iii. m. pl. past from *i'tarafa*, form VIII of *'arafa* [*ma'rifah/ 'irfân*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

يَذُنُوبَهُمْ	their sins; ¹
خَلَطُوا	they have mixed ²
عَمَلًا صَالِحًا	a deed which is good ³
وَمَآخَرَسَيِّئًا	with another which is bad. ⁴
عَسَىٰ اللَّهُ	May be that Allah will
أَنْ يَتُوبَ عَلَيْهِمْ	turn in forgiveness ⁵ to them.
إِنَّ اللَّهَ غَفُورٌ	Verily Allah is Most
رَحِيمٌ ﴿١٠٣﴾	Forgiving, Most Merciful.
حُذِّمْنَ أَمْوَالُهُنَّ	103. Take of their wealth ⁶
صَدَقَةً	a charitable gift ⁷
تُطَهِّرُهُمْ	purifying ⁸ them and
وَيُزَكِّيهِمْ بِهَا	cleansing ⁹ them therewith;
وَصَلِّ عَلَيْهِمْ	and pray for them.
إِنَّ صَلَاتَكَ	Indeed your prayer will be
سَكَنٌ لَّهُمْ	peace of mind ¹⁰ for them;
وَاللَّهُ سَمِيعٌ	and Allah is All-Hearing,
عَلِيمٌ ﴿١٠٤﴾	All-Knowing.
أَلَمْ يَعْلَمُوا	104. Do they not know that
أَنَّ اللَّهَ هُوَ يَقْبَلُ	Allah is He who accepts ¹¹
التَّوْبَةَ عَنْ عِبَادِهِ	the repentance of His serfs ¹²
وَيَأْخُذُ الصَّدَقَاتِ	and takes the charitable gifts;

1. ذنوب *dhunûb* (pl.; sing. *dhanb*) = sins, offences, crimes. See at 8:52, p. 566, n. 13.

2. خلطوا *khalatû* = they mixed, mingled, blended (v. iii. m. pl. past from *khalata* [*khalî*]), to mix, to mingle. See *ikhtalafat* at 6:146, p. 454, n. 12).

3. i. e., they have both good and bad deeds to their credit. صالح *sâlih* = good, right, proper, sound (act. participle from *salaha/ṣaluha* [*salâh/ ṣulûh/ maṣlahah*], to be good, right, proper. See *sâlihîn* at 9:75, p. 610, n. 10).

4. عسى *sayyi'* = bad, evil, foul, ill.

5. يتوب *yatûba(u)* = he forgives, he turns to, turns in forgiveness, returns (v. iii. m. s. impfct. from *tâba* [*tawb, tawbah / matâb*], to turn. The final letter takes *fathah* because of the particle 'an coming before the verb. Technically *tâba* means, in respect of Allah, to turn in forgiveness and mercy; and in respect of man, to turn in repentance and resolve to reform. See at 4:26, p. 252, n. 7).

6. i. e., of the wealth of those who admit their sins and repent.

7. صدقة *ṣadaqah* (pl. صدقات *ṣadaqât*) = charitable gift, charity, voluntary contribution, alms. See at 4:114, p. 295, n. 3.

8. i. e., purifying them of their faults and drawbacks. تطهر *tuṭahhiru* = you purify, cleanse (v. ii. m. s. impfct. from *tahhara*, form II of *tahara/ tahura* [*tuhr/tahûrah*], to be clean. See *yutahhira* at 8:11, p. 550, n. 5).

9. i. e., cleansing them and enabling them to grow in piety and righteousness. تزكى *tuzakkî* = you purify, cleanse, declare just, increase, make grow (v. ii. m. s. impfct. from *zakkâ*, form II of *zakâ* [*zakâ*]), to grow, be pure, just. See *yuzakkî* at 3:164, p. 220, n. 5).

10. سكن *sakan* = means or time for rest, dwelling, habitation, repose, tranquillity, peace of mind. See at 6:96, p. 431, n. 9.

11. يقبل *yaqbalu* = he accepts, receives (v. iii. m. s. impfct. from *qabila* [*qabûl/qubûl*]), to accept. See *tuqbalat* at 9:54, p. 600, n. 9).

12. عباد *'ibâd* (sing. عبد *'abd*) = servants (of Allah), human beings, slaves, serfs, worshippers. See at 7:194, p. 541, n. 2).

وَأَنَّ اللَّهَ and that Allah,

هُوَ التَّوَّابُّ He is the Oft-Forgiving,

الرَّحِيمُ Most Merciful.

وَقُلْ أَعْمَلُوا 105. And say: "You (all) do,

فَسَرَىٰ اللَّهُ عَمَلَكُمْ Allah will see your deed,

وَرَسُولُهُ and His Messenger

وَالْمُؤْمِنُونَ and the believers;

وَسَرُدُّونَ and you will be taken back²

إِلَىٰ عِلْمِ الْغَيْبِ to the Knower of the unseen³

وَالشَّاهِدَةِ and the seen;⁴ then

يَتَّبِعُكُمْ He will make you know⁵

بِمَا كُنتُمْ تَعْمَلُونَ of what you use to do.

وَاللَّهُ

وَأَخْرُوتَ 106. And there are others⁶

مُرْجُونَ لِأَمْرِ اللَّهِ deferred⁷ for Allah's decree;

إِمَّا يُعَذِّبُهُمْ He will either punish them

وَأِمَّا يَرْفُثُهُمْ or trun in forgiveness to

عَلَيْهِمْ وَاللَّهُ them; and Allah is

عَلِيمٌ حَكِيمٌ All-Knowing, All-Wise.

وَالَّذِينَ اتَّخَذُوا 107. And those who took up⁷

مَسْجِدًا ضَرَارًا a mosque in detriment¹⁰

1. i. e., to the hypocrites and their sort. The 'āyah is a threat and warning to such people.

2. i. e., after your death. تَرُدُّونَ *turaddūna* = you are returned, sent back (v. ii. m. pl. impfct. passive from *radda* [radd], to send back. See *yataraddadūna* at 9:45, p. 597, n. 3).

3. i. e., whatever you may keep concealed of your deeds and intentions. غَيْب *ghayb* (s.; pl. *ghuyūb*) = unseen, invisible, hidden, divine secret. See at 7:188, p. 539, n. 1.

4. شَهَادَةِ *shahādah* = testimony, evidence, witness, visible, that which is open to the senses. See at 9:94, p. 618, n. 6.

5. i. e., He will make you witness and suffer the consequences of what you use to commit of hypocrisy and sins. يُنَبِّئُكُمْ *yunabbī'u* = he apprises, informs, notifies, advises, makes known (v. iii. s. impfct. from *nabba*'a, form II of *naba*'a [nab'/nubū'], to be prominent. See at 9:94, p. 618, n. 7).

6. The reference is to those among the Muslims who held back and did not go on the Tabuk expedition but became subsequently repentant, especially after what had been revealed about those who did not participate in the expedition. They were Ka'b ibn Mālik, Murārah ibn al-Rabi' and Hilāl ibn 'Umayyah. The Prophet, peace and blessings of Allah be on him, deferred their case till Allah made known to him His decision about them. They were ultimately pardoned by Allah (see 'āyah 118 below). مَرْجُونَ *murjawna* = those deferred, put off, postponed, adjourned, held up (passive participle from 'arja'a, to postpone, to delay, form IV of *raja*'a).

7. The reference is to the group of hypocrites led by 'Abū 'Āmir al-Rāhib, the *fāsiq*, who built a rival mosque not far from the Mosque of Qubā' in order to cause dissension among the Muslims and to use that mosque as a centre for conspiracy and treason. اتَّخَذُوا *ittakhadhū* = they took, took up, took to themselves, assumed (v. iii. m. pl. past from *ittakhadha*, form VIII of 'akhadha [akhadh], to take. See at 9:30, p. 589, n. 7).

8. ضَرَارًا *ḍirār* = adverse, harmful, detrimental, disadvantageous, prejudicial. دِرَارًا *dirāran* = adversely, to disadvantage, in detriment, harmfully. See at 2:231, p. 114, n. 14.

وَكُفْرًا and unbelief

وَنَفَرًا and for creating division¹

بَيْنَ الْمُؤْمِنِينَ among the believers, and

وَارْصَادًا as a surveillance base² for

لِمَن حَارَبَ اللَّهَ those who had fought³ Allah

وَرَسُولَهُ مِن قَبْلُ and His Messenger afore, and

وَلَيَحْلِفْنَ they will indeed swear: "We

إِن أَرَدْنَا إِلَّا آلَ الْحُسَيْنِ intended⁴ naught but good";

وَاللَّهُ يَشْهَدُ but Allah testifies⁵

إِنَّهُمْ لَكَاذِبُونَ that they are indeed liars.⁶



لَا تَقُمْ فِيهِ أَبَدًا 108. Never stand therein ever.

لَتَسِيدُ أَمْسٍ Surely the mosque founded⁷

عَلَى الْتَفَوُّنِ مِنْ أَوَّلِ يَوْمٍ on piety⁸ since the first day

أَحَقُّ is more deserving⁹

أَنْ تَقُومَ فِيهِ of your standing therein.

فِيهِ رِجَالٌ يُحِبُّونَ Therein are men who love¹⁰

أَنْ يَطْهَرُوا to purify themselves;¹¹

وَاللَّهُ يُحِبُّ and Allah likes those

الْمُطَهِّرِينَ who purify themselves.¹²

أَفَمَنْ أَسَّسَ 109. Is the one who founded

بُنْيَانَهُ his structure¹³

1. تفریق *tafriq* = division, separation, dispersion (verbal noun in form II of *farāqa* [farq/furqān], to separate). See *farāqa* at 6:158, p. 461, n. 9.

2. اِرْصَاد *'irsād* = an observation post, a surveillance base (verbal noun in form IV of *raṣada* [raṣd], to lie in wait). See *marṣad* at 9:5, p. 578, n. 11.

3. حَارَبَ *ḥāraba* = he fought, warred (v. iii. m. s. past in form III of *ḥariba* [ḥarab], to be angry, furious. See *yuhāribūna* at 5:33, p. 344, n. 7).

4. أَرَدْنَا *'aradnā* = we desired, intended, aimed at (v. i. pl. past from *'arāda*, form IV of *rāda* [rawd], to walk about. See at 4:62, p. 268, n. 11).

5. يَشْهَدُ *yash-hadu* = he bears witness, witnesses, attests, testifies (v. iii. m. s. impfct. from *shahida*, [shuhūd], to witness. See at 4:166, p. 319, n. 1).

6. كَاذِبُونَ *kādhībūn* (pl.; sing. كَاذِب *kādhīb*) = those that lie, liars, untruthful (active participle from *kadhaba* [kidhb/ kadhīb/ kadhbah/ kidhbah], to lie. See at 7:66, p. 491, n. 11).

7. The reference is to the Qubā' Mosque which the Prophet, peace and blessings of Allah be on him, founded on the very first day of his arrival there on migration from Makka. أَمْسٍ *'ussisa* = he or it is founded, established, set up (v. iii. m. s. past passive from *'assasa*, to found, form II of *'assa* [asasa]).

8. تَقْوَى *taqwā* = godliness, devoutness, piety, fear of Allah (verbal noun in form V/VIII of *waqa* [waqy/wiqāyah], to guard, beware, be on one's guard. See at 7:26, p. 473, n. 5).

9. أَحَقُّ *'aḥaqq* = more entitled. more deserving. See at 9:62, p. 603, n. 10.

10. يُحِبُّونَ *yuhibbūna* = they love, adore (v. iii. m. pl. impfct. from *habba* [hubb], to love, to like. See at 3:188, p. 230, n. 5).

12. i. e., from physical impurities as well as from spiritual impurities like polytheism, sins, unbelief and hypocrisy. يَطْهَرُونَ *yataṭahharū(na)* = they purify themselves, get themselves cleaned (v. ii. m. pl. imperative from *ṭaṭahhara*, form V of *ṭahara* [ṭahura] [ṭahr/ṭahārah], to be pure, clean. See *yataṭahharūna* at 7:82, p. 497, n. 11).

13. بَنَان *bunān* = building, structure, edifice, construction.

عَلَى تَقْوَىٰ مِنَ اللَّهِ on the fear of Allah

وَرِضْوَانٍ and His Pleasure¹

خَيْرٌ أَمْ مَنْ is better or the one who

أَسَسَ بُيُوتَهُمُ founded² his structure on the

شَفَا جُرُفٍ هَارٍ brink³ of a crumbling⁴ cliff⁵

فَإَنهَارٍ يَهُءُ that collapses⁶ with him

فِي نَارٍ جَهَنَّمَ in the fire of hell?

وَاللَّهُ لَا يَهْدِي الْقَوْمَ الظَّالِمِينَ And Allah guides not

the transgressing people.



لَا يَزَالُ 110. There will not cease

بُنْيَانُهُمُ the structure of theirs

الَّذِي بَنَوْا which they built⁷ to be

رِيَّةً فِي قُلُوبِهِمْ a misgiving⁸ in their hearts

إِلَّا أَنْ تَقَطَّعَ unless cut to pieces be⁸

قُلُوبُهُمْ their hearts.⁹

وَاللَّهُ عَلِيمٌ And Allah is All-Knowing,

حَكِيمٌ All-Wise.

Section (Rukū') 14

إِنَّ اللَّهَ اشْتَرَىٰ 111. Allah has purchased¹⁰

مِنْ أَمْوَالِهِمْ from the believers

أَنْفُسَهُمْ وَأَمْوَالَهُمْ their selves and properties

يَأْتِي لَهُمْ for that theirs shall be

1. رضوان *riḍwān* = pleasure, good will, favour, approval. See at 9:72, p. 609, n. 1.

2. أسى *'assasa* = he founded, established, set up (v. iii. m. s. past in form II of *'assa* {*'asasa*). See *'ussisa* at 9:108, p. 624, n. 7).

3. شفا *shafā* = edge, rim, brink, verge, border. See at 3:103, p. 196, n. 10.

4. هار *hār* = crumbling, tottering, weak (act. participle from *hāra* {*hawr*), to be destroyed, wrecked).

5. جرف *juruf* (s.; pl. *jurūf*/'*ajrāf*) = cliff, precipice, bank.

6. انهار *inhāra* = he or it collapsed, fell down, crashed (v. iii. m. s. past in form VII of *hāra*. See h. 4 above).

7. بنا *banaw* = they built, erected, set up (v. iii. m. pl. past from *banā* [*binā*/'*bunyān*], to build, to erect. See *bunyān* at 9:109, p. 624, n. 13).

8. i. e., to be a cause and source of misgiving; for they had built it with the evil purpose of causing dissension among the Muslims and for harming them. *riḥab* (s.; pl. *riyab*) = doubt, suspicion, misgiving. See *irtābat* at 9:45, p. 597, n. 1.

8. تقطع *taqatta'a* = he or it is cut to pieces, severed, disrupted (v. iii. m. s. past in form V of *qaṭa'a* [*qat'*], to cut. See *taqatta'a* at 2:166, p. 78, n. 8).

9. i. e., they meet with death.

10. i. e., Allah earmarks paradise for the believers in lieu of their dedicating their lives and properties in His way and for making His *dīn* prevail. اشترى *ishṭarā* = he bought, purchased, (v. iii. m. s. past in form VIII of *sharā* [*shiran*/'*shirā*], to buy. See *ishṭaraw* at 9:9, p. 580, n. 8).

11. أموال *'amwāl* (pl.; sing. *māl*) = riches, wealth, properties, goods. See at 8:27, p. 556, n. 11.

الْجَنَّةِ the paradise.

يُقَاتِلُونَ They fight¹

فِي سَبِيلِ اللَّهِ in the way of Allah,

فَيَقْتُلُونَ وَيُقْتَلُونَ killing and being killed – a

وَعْدًا عَلَيْهِمْ حَقًّا promise² on His part in truth,

فِي التَّوْرَةِ and in the *Tawrah* and

الْإِنْجِيلِ وَالْفُرْقَانِ the Gospel and the Qur'ân.

وَمَنْ أَوْفَى And who is more faithful³

بِعَهْدِهِ مِنَ اللَّهِ to his promise than Allah?

فَأَسْتَبْشِرُوا So be delighted⁴ with the

بِيعْتِكُمُ الَّذِي bargain⁵ of yours that you

بَايَعْتُم بِهِ have contracted⁶ with Him;

وَذَلِكَ هُوَ الْفَوْزُ and that is the success⁷

الْعَظِيمُ most magnificent.

الْمُتَضَرِّعُونَ 112. The penitents,⁸

الْمُعْبُدُونَ the worshippers,⁹

الْمُحَمِّدُونَ the praising ones,¹⁰

الْمُسْتَطِرِّعُونَ the fasting ones,¹¹

الرَّاكِعُونَ those bowing down, those

السَّاجِدُونَ prostrating themselves,¹²

الَّذِينَ يُؤْمَرُونَ بِالْمَعْرُوفِ those enjoining the approved

وَالنَّاهِيُونَ and forbidding

عَنِ الْمُنْكَرِ the disapproved,

1. يقاتلون *yugâtîlûna* = they fight, wage war, battle (v. iii. m. pl. impfct. from *qatala*, form III of *qatala* [qatl], to kill. See at 4:76, p. 274, n. 2).

2. وعد *wa'd* (s. ; pl. *wu'ûd*) = promise. See *wa'ada* at 7:44, p. 482, n. 3.

3. i. e., there can be none more truthful and faithful than Allah. أوفى *'awfâ* = more faithful, more fulfilling in promise, more true to one's word, more reliable (clative of *wafîy*, act. participle from *wafâ* [*wafâ*], to be perfect, to live up to. See at 3:76, p. 185, n. 5).

4. استبشروا *istabshirû* = you (all) be delighted, rejoice, be happy {at the good news} (v. ii. m. pl. imperative from *istabshara*, form X of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See *bashshir* at 9:34, p. 591, n. 6).

5. بيع *bay'* (pl. *buyû'*/*buyû'*ât) = selling or buying, trading, bargain. See at 2:275, p. 144, n. 7.

6. بايعة *bâya'tum* = you concluded, contracted, paid homage (v. ii. m. pl. past from *bâya'a*, form III of *bâ'a* [*bay'*/*mabî'*], to sell. See *tabâya'tum* at 2:282, p. 149, n. 9).

7. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:89, p. 615, n. 10.

8. i. e., such successful ones are the penitents, the worshippers, etc. تائبون *tâ'ibûn* (pl.; s. *tâ'ib*) = the repenting and returning ones, the repentant, the penitent (act. participle from *tâba* [*tawb*/*tawbah* / *matâb*], to turn. See *yatûba* at 9:102, p. 622, n. 5).

9. i. e., those who sincerely worship Allah Alone عبدون *'âbidûn* (sing. *'âbid*) = worshippers, adorers. See at 2:138, p. 65, n. 8.

10. i. e., those who praise Allah in all situations of happiness and sorrow, of ease and difficulty.

حامدون *hâmidûn* (pl.; sing. *hâmid*) = the praising ones, those who extol, laud (act. participle from *hamida* [*hamd*], to praise. See *yuhmadû* at 3:188, p. 230, n. 6).

11. ساجدون *sâ'ihûn* (pl.; s. *sâ'ih*) = those fasting, running, roaming, sticking to mosques (act. participle from *sâha* [*sayh*/*sayhân*], to fast, to flow).

12. i. e., the performers of prayers with *rukû'* and *sijdah*.

وَالْحَافِظُونَ and those upholding¹

حُدُودِ اللَّهِ Allah's injunctions² —

وَشِيرٍ and give the glad tidings³ to

الْمُؤْمِنِينَ the believers.

مَا كَانَ لِلنَّبِيِّ 113. It befits not the Prophet

وَالَّذِينَ آمَنُوا and those who believe

أَنْ يَسْتَغْفِرُوا that they seek forgiveness⁴

لِلْمُشْرِكِينَ وَلَوْ

كَانُوا أَزْوَاجًا they were near relations,⁵

مِنْ بَعْدِ مَا بَيَّنَّ after that clear has become⁶

لَهُمْ أَنْهُمْ to them⁷ that they⁸ will be

أَصْحَابُ الْجَحِيمِ the inmates of hell.



وَمَا كَانَ 114. Nor was Ibrâhîm's

أَسْتَغْفَارُ إِبْرَاهِيمَ asking of forgiveness⁹

لِأَبِيهِ for his father aught

إِلَّا عَنْ مَوْعِدَةٍ but for a promise¹⁰

وَعَدَهَا إِيَّاهُ he had made to him; but

فَلَمَّا بَيَّنَّ لَهُ when clear had become to

أَنَّهُ عَدُوٌّ him that he was an enemy¹¹

لِللَّهِ of Allah he absolved

مِنْهُ himself¹² of him.

1. i. e., by scrupulously carrying out the injunctions and prohibitions of Allah and His Messenger, peace and blessings of Allah be on him. حَافِظُونَ *ḥāfiẓūn* (pl.; s. *ḥāfiẓ*) = keepers, preservers, observers, upholders (act. participle from *ḥafiza* [*ḥifẓ*], to preserve, to protect. See *yuhāfiẓūna* at 6:92, p. 429, n. 2).

2. حدود *ḥudūd* (pl.; sing. *ḥadd*) = edges, boundaries, limits, Allah's rulings/ injunctions/ orders. See at 9:97, p. 619, n. 7.

3. بشر *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara*/*bashira* [*bishr*/*bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

4. يستغفروا *yastaghfirū(na)* = they seek forgiveness, ask for pardon (v. iii. m. pl. impfct. from *istaghfara*, form X of *ghafara* [*ghafr*/*maghfirah* /*ghufrân*], to forgive. The terminal *nūn* is dropped because of the particle '*an* coming before the verb. See *istaghfir* at 9:80, p. 612, n. 1).

5. أولى قربي *ʾalū qurbā* (acc./gen. of *ʾulū qurbā*) = near relations, those close by. See *dhl qurbā* at 8:41, p. 561, n. 6.

6. تبين *tabayyana* = he or it became clear /open/ evident/ manifest/plain/obvious (v. iii. m. s. past in form V of *bāna* [*bayn*/*bayān*], to be clear, evident. See at 8:6, p. 548, n. 8).

7. i. e., to the Prophet, peace and blessings of Allah be on him, and the Muslims.

8. i. e., the polytheists.

9. استغفار *istighfār* = asking of forgiveness, prayer for pardon (verbal noun in form X of *ghafara*. See *yastaghfirū* at n. 4 above).

10. See for the promise 19:47. موعدة *mawʿidah* (s.; pl. *mawāʿid*) = promise, pledge, commitment. See *waʿd* at 9:111, p. 626, n. 2.

11. عدو *ʿadūww* (s.; pl. *ʿadāʾ*) = foe, enemy. See at 8:60, p. 569, n. 5.

12. تبرأ *tabarraʿa* = he cleared himself, rid himself of, disowned, disavowed, declared his innocence of, acquitted himself, absolved himself (v. iii. m. s. past in form V of *bariʿa* [*bardʿah*], to be clear, free. See at 2:166, p. 78, n. 5).

- إِنَّا لِرَهِيمٍ Ibrāhīm was indeed
لَاوَهُ extremely kind-hearted,¹
حَنِيمٌ most forbearing.²
- وَمَا كُنَّا اللَّهُ 115. Nor is Allah
لِيُضِلَّ قَوْمًا to let go astray³ a people
بَعْدَ إِذْ هَدَيْنَاهُمْ after that He has guided them
حَتَّىٰ يَمِيزَ الْإِنسَانُ مَا يُنْفِقُ until He makes clear⁴ to them
what they should be wary of.⁵
إِنَّا لِلَّهِ يَكُونُ Verily Allah is of everything
عَلِيمٌ All-Knowing.
- إِنَّا لِلَّهِ لَهُ 116. Verily Allah, His is the
مُلْكُ السَّمَوَاتِ dominion⁶ of the heavens
وَالْأَرْضِ and the earth.
يُحْيِي He gives life⁷
وَيُمِيتُ and causes to die;⁸
وَمَا أَكُم in lieu of Allah
مِنْ دُونِ اللَّهِ any Guardian-Protector,⁹
وَلَا نَصِيرٌ nor any helper.¹⁰
- لَقَدْ تَابَ اللَّهُ عَلَىٰ 117. Allah has just forgiven¹¹

1. *awwāh* = extremely kind-hearted, most submissive in supplication.
2. *ḥalīm* = most forbearing, most clement. See at 4:12, p.244, n. 3).
3. *yudilla(u)* = he lets go astray, misguides, deludes (v. iii. m. s. impfct. from *aḍalla*, form IV of *dalla* [*ḍalāl*/*dalālah*], to go astray. The last letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 6:144, p. 453, n. 6).
4. *yubayyina(u)* = he makes clear, elucidates, explains (v. iii. m. s. impfct. from *bayyana*, form II of *bāna* [*bayān*], to be clear. The final letter takes *fathah* because of a hidden 'an in *hattā* coming before the verb. See at 4:25, p. 252, n. 4).
5. *yattaqūna* = they are on their guard, are wary[of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy*/*wiḡāyah*], to guard, to protect. See at 8:56, p. 568, n. 4).
6. i. e., His is the absolute ownership and sovereignty of the heavens and the earth and all that exists. There is no partner of Him in the dominion. So He Alone deserves to be adored and He Alone is to be worshipped. *mulk* = dominion, kingship, monarchy, right of possession, ownership. See at 7:158, p. 526, n.2.
7. *yuhyi* = he gives life, revivifies, saves life, (v. iii. m. s. impfct. from *aḥyā*, form IV of *ḥayiya* [*ḥayah*], to live. See at 7:158, p. 526, n. 3).
8. *yumītu* = he causes to die, puts to death (v. iii. m. s. impfct. from *amāta*, form IV of *māta* [*mawt*], to die. See at 7:158, p. 526, n. 4).
9. *waliyy* (s.; pl. *awliyā'*) = guardian, legal guardian, patron friend, sponsor, protector, relative. See at 9:74, p. 610, n. 6).
10. *naṣīr* (s.; pl. *nuṣarā'*) = helper, defender, supporter, ally, protector, patron. See at 9:74, p. 610, n. 7).
11. *tāba* = he returned, turned to, repented, forgave (v. iii. m. s. past [from *tawb*, *tawbah* / *matāb*]). Technically it means, in respect of man, to turn to Allah in penitence and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:39, p. 347, n. 7.

الَّتِي the Prophet
وَالْمُهَاجِرِينَ and the emigrants,
وَالْأَنْصَارِ and the Helpers
الَّذِينَ اتَّبَعُوهُ in who followed¹ him in
سَاعَةَ الْعُسْرَةِ the hour² of difficulty,³ after
مِنْ بَعْدِ مَا كَانُوا that there were about to
يَزِيغُ قُلُوبُ swerve⁴ the hearts
فَرِيقٍ مِنْهُمْ of a section⁵ of them.
ثُمَّ تَابَ عَلَيْهِمْ Then He forgave them.
إِنَّهُ بِهِمْ Verily He is to them
رَؤُوفٌ Most Affectionate,⁶
رَحِيمٌ Most Merciful.

وَعَلَى الْفَلْسَةِ 118. And (also) the three
الَّذِينَ خَلْفُوا who were left behind⁷
حَتَّى إِذَا ضَاقَتْ till when straitened became⁸
عَلَيْهِمُ الْأَرْضُ on them the earth
بِمَارْجَتِ though it was spacious,⁹
وَضَاقَتْ and uneasy became on them
أَنْفُسُهُمْ their selves, and
وَطَنُوا أَنَّ لَا they were certain¹⁰ that no
مَلْجَأَ مِنْ اللَّهِ refuge¹¹ was there from Allah
إِلَّا إِلَيْهِ except to Him;

1. اتَّبَعُوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 3:174, p. 224, n. 4).

2. سَاعَةٌ *sâ'ah* (s.; pl. *sâ'ât*) = hour, time, clock, Hour of Resurrection. See at 7:187, p. 4538, n. 2.

3. The allusion is to the Tabuk expedition. عُسْرَةٌ *'usrah* = difficulty, hardship, distress, straitened circumstances, poverty. See at 2:280, p. 146, n. 8.

4. The reference is to the attitude of some of the Muslims who, considering the distance and difficulty involved in the Tabuk expedition, temporarily thought of not joining it. يَزِيغُ *yazighu* = he swerves, deviates, turns aside (v. iii. m. s. impfct. from *zâgha* [*zaygh/zayghân*], to deviate, swerve. See *lâ tazigh* at 3:8, p. 157, n. 4).

5. فَرِيقٌ *fartiq* (pl. *furûq*, *afriqah*) = section, group, faction, party, band. See at 7:30, p. 475, n. 2).

6. رَؤُوفٌ *ra'ûf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'ûl* from *ra'afa* /*ra'ufa* [*ra'afah/ra'âfah*], to show mercy. See at 3:30, p. 167, n. 9).

7. See 'ayah 106 of this sūrah, at p. 623, n. 6, for the three spoken of here. خَلْفُوا *khullifû* = they were left behind, put behind, appointed as successors (v. iii. m. pl. past passive from *khallafa*, form II of *khala'fa*, to follow, to be successor. See 'akhla'fû at 9:77, p. 611, n. 4).

8. i. e., they broke down with repentance and sorrow and all seemed lost to them. It is reported that they put themselves to self punishment out of remorse and as means of seeking of forgiveness.

دَاقَتْ *dâqat* = she or it became constricted, tight, narrow, straitened, uneasy (v. iii. f. s. past from *dâqa* [*dayq/diq*], to be narrow. See at 9:25, p. 587, n. 2).

9. رَحِبَتْ *rahubat* = she or it became wide, spacious (v. iii. f. s. past from *rahaba* [*ruhba/rahâbah*], to be wide. See at 9:25, p. 587, n. 3).

10. ظَنُّوا *zannû* = they thought, thought for certain, supposed, believed, presumed (v. iii. m. pl. past from *zanna* [ظن *zann*], to think, to suppose. See *nazunnu* at 7:171, p. 532, n. 10).

11. مَلْجَأٌ *malja'* = refuge, shelter, retreat (adverb of place from *laja'a* [*laj/lujû'*], to take refuge. See at 9:57, p. 601, n. 8).

ثُمَّ تَابَ عَلَيْهِمْ then He turned in Mercy to
 يَسْتَوُوا them that they might repent.¹
 إِنَّ اللَّهَ هُوَ التَّوَّابُ Verily Allah, He is Oft-
 الرَّحِيمُ Forgiving, Most Merciful.

Section (Rukû') 15

يَا أَيُّهَا الَّذِينَ آمَنُوا 119. O you who believe,
 اتَّقُوا اللَّهَ وَكُونُوا مَعَ fear² Allah and be with
 الصَّادِقِينَ the truthful.³

مَا كَانَ 120. It behoves not for
 لِأَهْلِ الْمَدِينَةِ the inhabitants⁴ of Madina
 وَمَنْ حَوْلَهُمْ and those around⁵ them
 مِنَ الْأَعْرَابِ of the bedouins⁶
 أَنْ يَتَخَلَّفُوا عَنْ that they stay away⁷ from
 رَسُولِ اللَّهِ وَلاَ the Messenger of Allah nor
 يَرْغَبُوا بِأَنْفُسِهِمْ that they prefer⁸ their lives
 عَنْ نَفْسِهِمْ to his life.
 ذَلِكَ بِأَنَّهُمْ That is because they are such
 لَا يُصِيبُهُمْ that there afflicts⁹ them not
 ظَمًا وَلَا نَصَبٌ any thirst¹⁰ nor fatigue¹¹
 وَلَا خَمَصَةٌ nor hunger¹²
 فِي سَبِيلِ اللَّهِ in the way of Allah,

1. يَتَوْبُوا *yatûbû(na)* = they turn in repentance (v. iii. m. pl. impfct. from *tâba* [tawb/tawbah / matâb], to turn. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:74, p. 610, n. 2).
2. اتَّقُوا *ittaqû* = you (all) beware, be on your guard, fear Allah (v. ii. m. pl. imperative from *ittaqa*, form VIII of *waqa* (*waqy/wiqāyah*), to guard, safeguard. See at 8:69, p. 572, n. 11).
3. صَادِقِينَ *ṣādiqîn* (pl.; acc/gen. of *ṣādiqûn*; s. *ṣādiq*) = truthful (active participle from *ṣadaqa* [*ṣadq/ ṣidq*], to speak the truth. See at 7:194, p. 5541, n. 4).
4. أَهْل *ahl* (s.; pl. أَهْلُونَ *'ahlûn/ahâlin*) = family, wife, relatives, kinsfolk, inhabitants, followers, adherents. See at 7:123, p. 510, n. 5.
5. حَوْل *ḥawl* = around, about, roughly; also year, might, power, change. See 2:1=240, p. 121, n. 7.
6. أَعْرَاب *'a'râb* (pl.; s. *'arabî*) = bedouins, desert Arabs. See at 9:101, p. 621, n. 10.
7. يَتَخَلَّفُوا *yatakhallafû(na)* = they stay behind, fall behind, stay away (v. iii. m. pl. impfct. from *takhallafa*, form V of *khalafa*, to follow, to be successor, to come after. The terminal *nûn* is dropped because of the particle 'an coming before the verb. See *khullifû* at 9:118, p. 629, n. 7).
8. يَرْغَبُوا *yarghabû(na)* = they like, desire, wish [followed by 'an the verb means to prefer] (v. iii. m. pl. impfct. from *raghiba* [*raghbah/raghab*] to like, wish, desire; also to detest, dislike. The terminal *nûn* is dropped because the verb is conjunctive to the previous verb which is governed by the particle 'an. See *targhabûna* at 4:127, p. 300, n. 5).
9. يَصِيبُ *yusîbu* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *ʾaṣāba*, form IV of *ʾāba* [*ṣawb / ṣaybūbah*], to hit the mark, to be right. See at 9:90, p. 616, n. 5).
10. ظَمًا *ẓama'* = thirst
11. نَصَب *naṣab* = fatigue, strain, exertion, hardship.
12. خَمَصَةٌ *makhmaṣah* = hunger.

وَلَا يَطُوتُ مَوْطِنًا nor do they set foot¹ on a track

يَخِطُّ الْكَفَّارُ that vexes² the unbelievers,

وَلَا يَأْلُو nor do they inflict³

مِنْ عَدُوِّئِلَا on an enemy any harm⁴

إِلَّا كُتِبَ but that there is written

لَهُمْ يَهُ for them on that account

عَمَلٌ صَالِحٌ a good deed.⁵

إِنَّ اللَّهَ لَا يُضِيعُ Verily Allah frustrates⁶ not

أَجْرَ الْمُحْسِنِينَ the reward⁷ of the righteous.⁸

وَلَا يُنْفِقُونَ نَفَقَةً 121. Nor do they spend⁹

صَغِيرَةً وَلَا كَبِيرَةً a sum small or great

وَلَا يَقْطَعُونَ nor do they traverse¹⁰

وَادِيًا إِلَّا كُتِبَ a valley¹¹ but that it is written

لَهُمْ to their credit,

لِيَجْزِيََهُمُ اللَّهُ that Allah may reward¹¹ them

أَحْسَنَ مَا كَانُوا the best for what they use

يَعْمَلُونَ to do.

وَمَا كَانُوا الْمُؤْمِنُونَ 122. Nor are the believers

لِيَسْأَلُواكَ أَفْعَةً to go forth¹² one and all;

فَلَوْلَا تَنْفَرُ so why not there go forth

مِنْ كُلِّ فِرْقَةٍ مِنْهُمْ from each section of them

1. يَطُوتُ *yaṭa'ūna* = they tread, set foot on, walk (v. iii. m. pl. impfct. from *waṭa'a* [waṭ'], to tread, to set foot on. See *yuwāṭi'ū* at 9:37, p. 593, n. 4).

2. يَخِطُّ *yaghīṭu* = he angers, enrages, vexes, infuriates, exasperates (v. iii. m. s. impfct. from *ghāza* [ghayz], to anger. See *ghayz* at 9:15, p. 582, n. 7).

3. يَأْلُو *yanālūna* = they attain, reach, affect, get hold of [followed by *min* the verb means to inflict, to cause harm to, to impair, to get] (v. iii. m. pl. impfct. from *nāla* [nayl/manāl], to reach, attain).

4. يَلُ *nayl* = attainment, acquisition [here , harm or damage, being an object of the verb *yanālūna*].

5. i. e., merit for a good deed.

6. يَضِيعُ *yudī'u* = he ruins, lets perish, lets go in vain, frustrates (v. iii. m. s. impfct. from *'aḍā'a*, form IV of *dā'a* [ḍay'/ḍiyā'] to get lost. See at 3:171, p. 223, n. 1).

7. أَجْرٌ *'ajr* (pl. أجور *'ujūr*) = reward, recompense, remuneration, emolument, fee. See at 9:22, p. 585, n. 8).

8. مُحْسِنِينَ *muḥsinīn* = (acc. /gen. of *muḥsinīn*, sing. *muḥsin*) = those who do right things, righteous, charitable (active participle from *'aḥsana*, form IV of *ḥasuna* [ḥusn], to be good. See at 7161, p. 528, n. 6).

9. يَنْفِقُونَ *yunfiqūna* = they spend, expend (v. iii. m. pl. impfct. from *'anfaqa*, form IV of *nafaqa* [nafaq], to be used up. See at 9:91, p. 617, n. 7).

10. يَقْطَعُونَ *yaqṭa'ūna* = they cut off, sever, traverse, pass through, cross (v. iii. m. pl. impfct. from *qaṭa'a* [qaṭ'], to cut, to sever. See at 2:27, p. 14, n. 10).

11. يَجْزِيهِ *yajziya(zī)* = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jāza* [jazā'], to reward. The final letter takes *fathah* because of a hidden *'an* in *li* (of motivation) coming before the verb. See *yujzawna* at 7:180, p. 536, n. 6).

12. يَنْفِرُوا *yanfirū(na)* = they go forth, sally forth, rush (v. iii. m. pl. impfct. from *nafara* [nufūr/nifār], to rush, to flee. The terminal *nūn* is dropped for the same reason as stated at n. 11 above. See *lā tanfirū* at 9:81, p. 612, n. 10).

طَائِفَةً a group¹
 يَتَفَقَّهُوْا so that they² could acquire
 فِي الدِّينِ knowledge² in the religion
 وَيُنْذِرُوْا قَوْمَهُمْ and could warn³ their people
 إِذَا رَجَعُوْا إِلَيْهِمْ when they returned to them;
 لَعَلَّهُمْ that they might
 يَحْذَرُوْا be on their guard.⁴

Section (Rukû') 16

يَا أَيُّهَا الَّذِينَ آمَنُوا 123. O you who believe,
 قَاتِلُوا الَّذِينَ قَاتَلُوا
 بِكُلِّكُمْ are near⁶ to you
 مِنَ الْكُفَّارِ of the unbelievers
 وَلِيَجِدُوا فِيكُمْ and let them find⁷ in you
 عِظَةً severity;⁸
 وَاعْلَمُوا أَنَّ اللَّهَ and know that Allah is
 مَعَ الْمُتَّقِينَ with the godfearing.⁹

وَإِذَا مَا أُنْزِلَتْ 124. And if there is sent
 سُورَةٌ down a sûrah
 فَمِنْهُمْ there are some among them
 مَن يَقُولُ أَيُّكُمْ who say: "Which of you
 زَادَتْ هَذِهِ بِإِسْمِنَا has this increased¹⁰ in faith?"

1. It is not necessary for all Muslims to go forth on the *jihād*. The more intellectually capable of them should remain behind to devote themselves to acquiring the knowledge of the religion for propagating it and teaching their people when they return from the fighting. طائفة *ṭawā'if* (pl. *ṭawā'if*) = section of people, sect, group. See at 9:83, p. 613, n. 7).

2. i. e., those remaining behind.

3. يَتَفَقَّهُوْا *yatafaqqahû* (na) = they acquire knowledge, comprehend, devote themselves to study (v. iii. m. pl. impfct. from *tafaqqaha*, form V of *faqih* [*fiqh*], to understand. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *yafqahûna* at 9:81, p. 613, n. 1).

4. i. e., against Allah's displeasure and punishment by knowing and carrying out His injunctions and prohibitions. يَحْذَرُونَ *yahdharûna* = they fear, apprehend, are wary, warn, are on their guard (v. iii. m. pl. impfct. from *hadharu*, form [*hidhr/hadhar*], to be cautious, to be on one's guard. See *yahdharu* at 9:64, p. 604, n.5).

5. i. e., fight first the enemies who are near. قَاتِلُوا *qâtilû* = you (all) fight, wage war (v. ii. m. pl. imperative from *qatala*, form III of *qatala* [*qatl*], to kill, slay. See at 9:29, p. 588, n. 9).

6. يَلُون *yalûna* = they come near, be close, lie next (v. iii. m. pl. impfct. from *waliya*, to come near, to be close. See *wallaw* at 9:57, p. 601, n. 11).

7. يَجِدُوا *yajidû*(na) = they find, get, come across (v. iii. m. pl. impfct. from *wajada* [*wujûd*], to find. The terminal *nûn* is dropped because of the *lâm* (li) of command coming before the verb. See *yajidûna* at 9: 91, p. 616, n. 8).

8. عِظَةٌ *ghilẓah* = severity, harshness, toughness.

9. i. e., Allah's help and blessings are with them. مُتَّقِينَ *muttaqîn* (acc./gen. of *muttaqîn*, sing. *muttaqin*) = those who are on their guard, protect themselves (i. e., by scrupulously carrying out the injunctions of the Qur'ân and *sunnah*), godfearing, righteous. Active participle from *ittaqa*, form VIII of *waqa* [*waqy/ wiqâyah*], to guard, to protect. See at 9:44, p. 596, n. 11).

10. زَادَتْ *zâdat* = she or it increases, augments, adds to (v. iii. f. s. past from *zâda* [*ziyâdah*], to be more. See at 8:2, p. 547, n. 7).

فَأَمَّا الَّذِينَ ءَامَنُوا So as to those who believe,
فَزَادَهُمْ إِيمَانًا it increases them in faith
وَهُمْ يَسْتَبْشِرُونَ and they do rejoice.¹



وَأَمَّا الَّذِينَ 125. And as to those
فِي قُلُوبِهِمْ مَرَضٌ in whose hearts is a disease,²
فَزَادَهُمْ رِجْسًا it increases them in filth³
إِلَى رِجْسِهِمْ added to their filth;
وَمَأْوَاهُ and they will die
وَهُمْ كَافِرُونَ while they are unbelievers.



أَوَلَا يَرَوْنَ 126. Do they not see
أَنَّهُمْ يُفْتَنُونَ that they are put to test⁴
فِي كُلِّ عَامٍ every year
مَرَّةً أَوْ مَرَّتَيْنِ once or twice?⁵
ثُمَّ لَا يَتُوبُونَ Even then they do not repent⁶
وَلَا هُمْ يَذْكُرُونَ nor do they take heed.⁷



وَإِذَا مَا 127. And whenever there is
أُنزِلَتْ سُورَةٌ sent down⁸ a *sûrah*,
نَظَرَّ بَعْضُهُمْ some of them look⁹
إِلَى بَعْضٍ at the others:
هَلْ يَرَىٰكُمْ "Does anyone see you?"
بَنِي آدَمَ

1. i. e., they rejoice at what Allah has given them of guidance and faith and in expectation of rewards from Him. يَسْتَبْشِرُونَ *yastabshirûna* = they rejoice, welcome (v. iii. m. pl. impfct. from *istabshara*, form X of *bashara/bashira* [*bishrr/bushr*], to be happy. See at 3:169, p. 222, n. 10).

2. i. e., of unbelief and hypocrisy and jealousy. مَرَضٌ *marad* (pl. *'amrâd*) = disease, sickness, ailment, illness, malady. See at 8:49, p. 565, n. 9.

3. i. e., it increases them in the filth of their unbelief and hypocrisy which exist in them. رِجْسٌ *rijs* (s.; pl. *'arjâs*) = filth, dirt, dirty or atrocious act, punishment. See at 9:95, p. 618, n. 11.

4. يَفْتَنُونَ *yuftanûna* = they are tried, put to test (v. iii. m. pl. impfct. passive from *fatana* [*fatn/futân*], to turn away, to put to trial. See *lâ tafinnî* at 9:49, p. 598, n. 11).

5. i. e., by confronting them with such situations as expose their hypocrisy and unbelief. مَرَّتَيْنِ *marrayn* (dual; acc./gen. of *marratân*; s. *marrah*, pl. *marrât*) = twice, two times. See at 9:101, p. 621, n. 12.

6. يَتُوبُونَ *yatûbûna* = they turn, return, repent (v. iii. m. pl. impfct. from *tâba* [*tawb*, *tawbah* / *matâb*]). Technically it means, in respect of man, to turn to Allah in repentance and with resolve to reform, and in respect of Allah, to turn in forgiveness and mercy. See at 5:74, p. 367, n. 1).

7. يَذْكُرُونَ *yadhdkkarûna* (originally *yatadhdkkarûna*) = they remember, bear in mind, take heed (v. iii. m. pl. impfct. *tadhakkara*, form V of *dhakara* [*dhikr* / *tudhkâr*], to remember, to mention. See at 8:57, p. 568, n. 7).

8. أُنزِلَتْ *'unzilat* = she was sent down (v. iii. f. s. past passive from *'anzala*, form IV of *nazala* [*nuzûl*], to come down. See at 9:86, p. 614, n. 8).

9. i. e., the hypocrites who are at the presence of the Prophet, peace and blessings of Allah be on him, wink at one another in detestation and derision and whisper to one another in preparation for leaving the assemblage saying: "Does anyone see you?" نَظَرَ *naẓara* = he glanced, looked, viewed, saw (v. iii. m. s. past from *naẓar*. See *yanẓurûna* at 7:52, p. 485, n. 11).

ثُمَّ انْصَرَفُوا¹ Then they go away.¹

صَرَفَ اللَّهُ قُلُوبَهُمْ² Allah diverts² their hearts;

يَانَّهُمْ قَوْمٌ for they are a people

لَا يَفْقَهُونَ³ that do not understand.³

لَقَدْ جَاءَكُمْ 128. There has indeed come

رَسُولٌ to you a Messenger⁴

مِّنْ أَنفُسِكُمْ from among yourselves;

عَزِيزٌ عَلَيْهِ hard⁵ it is on him

مَا عَنِتُّمْ whatever you suffer⁶ from;

حَرِيصٌ ardently anxious⁷ is he

عَلَيْكُمْ over you;

بِالْمُؤْمِنِينَ to the believers

رَؤُوفٌ most affectionate,⁸

رَحِيمٌ very kind.

فَإِنْ تَوَلَّوْا 129. So if they turn away⁹

فَقُلْ حَسْبِيَ اللَّهُ then say: "Suffices me Allah;

لَا إِلَهَ إِلَّا هُوَ no deity is there except He;

عَلَيْهِ تَوَكَّلْتُ on Him I rely;¹⁰

وَهُوَ رَبُّ and He is the Lord of

الْعَرْشِ الْعَظِيمِ the Magnificent Throne."¹¹



1. *anṣarafū* = they went away, turned away, departed, left (v. iii. m. pl. past from *inṣarafa*, form VII of *ṣarafa* [ṣarf], to turn away, divert. See 'aṣrifū at 7:146, p. 519, n. 7).

2. i. e., diverts from guidance and belief on account of their hypocrisy. *ṣarafa* = he turned away, diverted (v. iii. m. s. past from *ṣarf*, to turn, to turn away. See at 3:152, p. 214, n. 5; and n. 1 above).

3. i. e., they do not understand the truth, nor do they reflect and try to understand. *yafqahūna* = they understand, comprehend (v. iii. m. pl. impfct. from *faqih* [fiqh], to understand. See at 8:65, p. 571, n. 3).

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., it pains him and is hard on him if you, Muslims, suffer from any difficulty or hardship.

6. *'aẓīz* = All-Mighty, Invincibly Powerful, before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, difficult, hard. See at 2:129, p. 61, n. 10.

7. *'anītum* = you suffered adversely, felt distressed, grieved, (v. ii. m. pl. past from *'anita* ['anā], to be in distress, to suffer adversely. See 'a'nata at 3:118, p. 202, n. 11).

8. i. e., he is very anxious for your well-being and happiness, in this world as well as in the hereafter, and therefore to guide you to the right way of life. *ḥarīṣ* = ardently anxious, eager, desirous, covetous (act. participle in the scale of *fa'il* from *ḥaraṣa/hariṣa* [ḥirṣ], to desire, to covet. See *ḥaraṣtum* at 4:129, p. 301, n. 9).

9. *ra'ūf* = most kind, most compassionate, most affectionate (active participle in the scale of *fa'il* from *ra'afa/ra'ufa* [ra'afah/ra'ūfah], to show mercy. See at 9:117, p. 629, n. 6).

10. i. e., if the unbelievers and hypocrites turn away. *tawallaw* = they turned away, desisted, refrained (v. iii. m. pl. past from *tawallā*, form V of *waliya*, to be near. See at 9:92, p. 617, n. 3).

11. *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [wakt/wukūl], to entrust. See *li-yatawakkal* at 9:51, p. 599, n. 8).

12. *al-'arsh* = The Throne.

10. SŪRAT YŪNUS

Makkan: 109 'āyahs

This is a Makkan *sūrah* which deals with the fundamentals of the faith, namely, monotheism (*tawhīd*), i. e., belief in Allah as the Only and Sole Creator, Nourisher and Sustainer of all beings, animate and inanimate, in His Attributes, and worshipping Him Alone to the exclusion of all imaginary gods and goddesses. It draws attention to the fact that Allah has sent His Prophets and Messengers with Books of guidance to different peoples at different times, that Muhammad, peace and blessings of Allah be on him, is His final Messenger with the final Book of guidance, the Qur'ān, replacing and overriding the previous Books. Further, it stresses the fact of resurrection after death and judgement and rewards. These matters are illustrated with reference to the stories of some of the Prophets like Nūḥ, Mūsā and Yūnus (peace be on them) and how their respective peoples behaved with them. Reference is also made to the attitude of the Makkans to the Prophet Muhammad, peace and blessings of Allah be on him, and a challenge is thrown out to them and to the unbelievers of all times to come up with any text like that of the Qur'ān.

The *sūrah* is named after the Prophet Yūnus, peace be on him, whose people were forgiven and saved from punishment as they ultimately believed in the message delivered to them.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الرَّ 1. *Alif - Lām - Rā*.¹

يَا أَيُّهَا الَّذِينَ آمَنُوا These are the 'āyahs of

الْكِتَابِ الْحَكِيمِ the Book, Full of Wisdom.²



أَكُنْ لِلنَّاسِ عَجَبًا 2. Is it for man a wonder³

أَنْ أَوْحَيْنَا that We have communicated

إِلَى رَجُلٍ مِنْهُمْ to a man⁴ from among them

أَنْ أَنْذِرَ النَّاسَ that you warn⁵ mankind and

وَنُنَبِّئُ الَّذِينَ

آمَنُوا أَنْ who believe, that they will

لَهُمْ قَدَمٌ صَدِيقٌ have a respectable position⁶

عِنْدَ رَبِّهِمْ before their Lord?

1. Allah Alone knows the meaning and significance of these letters. See at 2:1, p. 4, n. 1.

2. i. e., the Qur'ān is full of infallibly wise guidance given by Allah, detailing what is proper and improper to do for obtaining an eternally blissful life in the hereafter. حَكِيم *ḥakīm* (s.; pl.

ḥukamā') = wise, judicious, full of wisdom (active participle in the scale of *fa'īl* from *ḥakama* [*ḥukm*], to pass judgement. See at 3:58, p. 178, n. 12). *Al-Dhikr al-Ḥakīm* is another name of the Qur'ān.

3. The Quraysh unbelievers of Makka used to express surprise how a man from among themselves could be Allah's Messenger and why an angel was not sent to them (see for instance 6:8-9). The 'āyah is a reply to such misgivings.

عَجَب *'ajab* (s.; pl. *'a'jāb*) = wonder, surprise, astonishment, marvel, amazement. See *'ajibtum* at 7:69, p. 492, n. 4.

4. i. e., Muhammad, peace and blessings of Allah be on him.

5. i. e., warn against the consequences of polytheism and unbelief. أَنْذِر *'andhir* = warn, caution (v. ii. m. s. imperative from *'andhara*, form IV of *nadhara* [*nadhira/nudhûr*], to dedicate, to make a vow. See at 6:51, p. 410, n. 11).

6. قَدَم *qadam* (s.; pl. *'aqdām*) = foot, step, footing, standing. *qadam sidq* is an idiom meaning "high and respectable position". See *'aqdām* at 3:147, p. 212, n. 12.

قَالَ الْكَافِرُونَ The unbelievers say:
 إِنَّ هَذَا سَاحِرٌ "This is indeed a sorcerer"
 مُبِينٌ all too clear.²

إِنَّ رَبَّكَرُ اللَّهُ 3. Verily your Lord is Allah
 الَّذِي خَلَقَ Who created³
 السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
 فِي سِتَّةِ أَيَّامٍ in six days;

ثُمَّ أَسْتَوَى then He took Position⁴
 عَلَى الْعَرْشِ on the Throne
 يَدِيرُ الْأَمْرَ conducting⁵ the affair.

مَا مِنْ شَفِيعٍ No intercessor⁶ can be there
 إِلَّا بِإِذْنِهِ except after His Permission.

ذَلِكَمُ اللَّهُ That is Allah,
 رَبُّكُمْ your Lord.

فَاعْبُدُوهُ So you all worship Him.
 أَفَلَا تَذَكَّرُونَ Will you not then take heed?⁷

إِلَيْهِ 4. To Him shall be your
 مَرْجِعُكُمْ جَمِيعًا return, one and all —
 وَعَدَ اللَّهُ حَقًّا a promise of Allah in truth.
 إِنَّهُ يَبْدَأُ الْخَلْقَ He initiates⁸ the creation,
 ثُمَّ يُعِيدُهُ and then He will repeat¹⁰ it;

1. The Makkan unbelievers used to say that the Prophet was a sorcerer. ساحر *sāḥir* (s.; pl. *sāḥarah/suḥḥār*) = sorcerer, magician, enchanter (act. participle from *sahara* [*siḥr*], to enchant, to bewitch. See at 7:109, p. 507, n. 8).

2. مبین *mubīn* = all too clear, obvious, manifest, patent, open and clear. See at 7:60, p. 489, n. 6.

3. It is repeatedly emphasized in the Qur'ān that the heavens and the earth and all that exists are created by Allah Alone. They did not come into existence by themselves. Therefore He is the Creator and Lord of all things, of the nature itself, and He Alone is to be worshipped, obeyed and adored. خلق *khalāqa* = he created, made, originated (v. iii. m. s. past from *khalq*, to create. See at 9:36, p. 592, n. 5).

4. i. e., in such manner as befits the Sublimity of Allah. استوى *istawā* = he became even (i. e., took position), straight, equal, regular, upright (v. iii. m. s. past in form VIII of *sawiya* [*siwān*], to be equal. See at 7:54, p. 486, n. 7).

5. i. e., Allah conducts and regulates every affair in the heavens and the earth. Some of the instances are mentioned in 'āyahs 5 and 6 below. يدير *yudabbiru* = he arranges, organizes, regulates, directs, manages, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [*dubār*], to turn one's back, to pass. See *yatadabbarūna* at 4:82, p. 277, n. 8).

6. The polytheists say that the deities they worship will intercede for them with Allah on the Day of Judgement. The 'āyah points out the mistake in this claim. شفيع *shafi'* (s.; pl. *shufa'ā'*) = intercessor, advocate (active participle on the scale of *fa'īl* from *shafa'a* [*shaf'*], to double, to attach. See at 6:51, p. 411, n. 1).

7. تذكرون *tadhakkarūna* (*tatadhakkarūna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [*dhikr*/ *tadhkār*], to remember. See at 7:57, p. 488, n. 12).

8. يبدأ *yabda'u* = he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See *bada'u* at 9:13, p. 581, n. 13).

9. يعيد *yu'idu* = he repeats, causes to come back (v. iii. m. s. impfct. from 'a'āda, form IV of 'āda [*'awdah/ma'ād*], to return. See *ya'ūdū* at 8:38, p. 560, n. 6).

لِيَجْزِيَ that He may recompense¹

الَّذِينَ آمَنُوا those who believe

وَمَكَّلُوا الصَّالِحِينَ and do good deeds²

بِالْقِسْطِ according to equity;³

وَالَّذِينَ كَفَرُوا and those who disbelieve,

لَهُمْ شَرَابٌ they shall have a drink

مِنْ حَمِيمٍ of boiling water⁴ and

وَعَذَابٌ أَلِيمٌ a punishment most painful⁵

بِمَا كَانُوا because they use to

يَكْفُرُونَ disbelieve.

هُوَ الَّذِي جَعَلَ 5. He it is Who made

الشَّمْسَ ضِيَاءً the sun an incandescent light⁶

وَالْقَمَرَ نُورًا and the moon a light,

وَقَدَرَهُ مَنَازِلَ and assigned⁷ it stages⁸

لِتَعْلَمُوا that you may know

عَدَدَ السِّنِينَ the number of years⁹

وَالْحِسَابَ and the calculation.¹⁰

مَا خَلَقَ اللَّهُ ذَلِكَ Allah did not create this

إِلَّا بِالْحَقِّ except in truth.

يُفَصِّلُ الْآيَاتِ He spells out¹¹ the signs

لِقَوْمٍ يَعْلَمُونَ for a people that know.

1. *yajziya*(zi) = he rewards, recompenses, requites, repays (v. iii. m. s. impfct. from *jazā* [جَزَا], to reward. The final letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 9:121, p. 637, n.1).

2. *ṣāliḥāt* (pl.; sing. *ṣāliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'ān and the *sunnah*). See at 7:41, p. 480, n. 13.

3. *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n.7).

4. *ḥamīm* = boiling water, close friend. See at 6:70, p. 419, n.

5. *'alīm* = agonizing, anguishing, excruciating, most painful. See at 9:61, p. 603, n. 7.

6. Note that while the sun is described as an incandescent light, indicative of its extreme heat, the moon is simply called a light, thus pointing to the different nature of the two. This different nature is further indicated in the next clause of the 'ayah which speaks about the stages assigned to the moon, thereby indicating its rotation, while no such thing is spoken of the sun. *ḡiyā'* = incandescent light, incandescence, glow. See 'aḡā'a at 20, p. 10, n. 14.

7. *qaddarnā* = we assigned, appointed, determined, decreed, assessed (v. i. pl. past from *qaddara*, form II of *qadara* [qadr], to estimate, to decree, to have power. See *qadarū* at 6:91, p. 427, n. 9).

8. *manāzil* (pl.; s. *manzil*) = stopping places, way stations, stages, houses (adverb of place from *nazala* [nuzūl], to come down).

9. *sinīn* (pl.; s. *sanah*) = years.

10. i. e., by the sun days can be calculated and by the moon, months and years. *ḥisāb* (pl. *ḥisābat*) = calculation, reckoning, accounting, account. See at 6:52, p. 411, n. 7.

11. i. e., He elaborates the signs all around us that point to the Creator and Lord. *yufaṣṣilu* = he spells out, elaborates, elucidates, sets out in detail (v. iii. m. s. impfct. from *faṣṣala*, form II of *faṣala* [faṣl], to separate, set apart. See *faṣṣalnā* at 7:52, p. 485, n. 9).

إِنِّ فِي الْخِلَافِ 6. Verily in the alternation¹

الَّيْلِ وَالنَّهَارِ of the night and the day

وَمَا خَلَقَ اللَّهُ and all that Allah has created

فِي السَّمَوَاتِ وَالْأَرْضِ in the heavens² and the earth³

لَا يَسْتَلْقُونَ are sure signs⁴ for a people

بَسْتَقُونَ that are afraid of Allah.⁵

إِنَّ الَّذِينَ 7. Verily those who do not

لَا يَرْجُونَ لِقَاءَنَا look forward⁶ to meeting Us

وَرَضُوا and become happy⁷

بِالْمَسْكُونَةِ الدُّنْيَا with the worldly life

وَأَطْمَأَنَّنُوا and feel reassured⁸ with it,

وَالَّذِينَ هُمْ and those who are

عَنِ آيَاتِنَا about Our signs⁹

عَفِوُونَ heedless¹⁰ –

أُولَئِكَ 8. Such people,

مَأْوَهُمُ النَّارُ their abode¹¹ will be the fire

بِمَا كَانُوا because of what they use to

يَكْسِبُونَ acquire.¹²

إِنَّ الَّذِينَ آمَنُوا 9. Verily those who believe

وَعَمِلُوا الصَّالِحَاتِ and do good deeds,¹³

1. اختلاف *ikhtilâf* = alternation, coming of one after another, variation, disagreement (verbal noun in form VIII of *khalafa* [*khalaf*], to come after, to follow. See at 4:182, p. 277, n. 10).

2. Such as the sun, the moon, the stars, the planets, the galaxies, light and darkness, air, etc.

3. Such as the immense varieties of animals and species on and inside land and water, plants, fruits, plains, mountains, seas, rivers, etc.

4. i. e., signs pointing to the Creator and Lord, Allah.

5. يَتَّقُونَ *yattaqûna* = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [*waqy/wiqâyah*], to guard, to protect. See at 9:115, p. 628, n. 5).

6. يَرْجُونَ *yarjâna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajâ* [*rajâ'rajâh/marjâh*], to hope, to expect. See at 2:218, p. 106, n. 6).

7. رَضُوا *radû* = they were pleased, became satisfied/ happy (v. iii. m. pl. past from *raḍiya* [*riḍan/ riḍwân/ marḍâh*] to be satisfied. See at 9:93, p. 617, n. 10).

8. اطمأنوا *iṭma'annû* = they felt safe, reassured, were at ease (v. iii. m. pl. past from *iṭma'anna*, form IV of *ṭama'ana/ṭa'mana*, to calm, to appease. See *iṭma'nantum* at 4:103, p. 290, n. 14).

9. آيَات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 9:11, p. 581, n. 3.

10. غافلون *ghâfilûn* = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghafalah/ ghuful*], to neglect, to ignore. See at 7:179, p. 536, n. 1).

11. i. e., in the hereafter. مَأْوَى *ma'wan* (s.; pl. *ma'âwin*) = habitation, abode, dwelling, place of refuge, shelter. Adverb of place from *'awâ* [*'awi*], to seek shelter. See at 9:73, p. 609, n. 6).

12. i. e., of guilt and sins. يَكْسِبُونَ *yaksibûna* = they (all) acquire, earn, gain (v. iii. m. pl. impfct. from *kasaba* [*kasb*], to gain, to acquire. See at 9:95, p. 618, n. 12).

13. صَالِحَات *ṣâliḥât* (pl.; sing. *ṣâliḥah*) = good deeds/things, sound and proper deeds (approved by the Qur'an and the *sunnah*). See at 10:3, p. 637, n. 2.

يَهْدِيهِمْ رَبُّهُمْ their Lord guides them¹

بِآيَاتِهِمْ for their faith.

تَجْرِي مِنْ تَحْتِهِمْ There will flow² below them³

الْأَنْهَارُ the rivers⁴

فِي جَنَّاتِ النَّعِيمِ in the Gardens of Bliss.

دَعْوَتُهُمْ فِيهَا 10. Their prayer⁵ therein will

سُبْحَانَكَ اللَّهُمَّ be: "Glory to You, O Allah";

وَقِيَّتُهُمْ فِيهَا and their greeting⁶ therein

سَلَامٌ will be: "Peace";

وَأَخِرُ دَعْوَتُهُمْ and the close of their prayer

أَنَّ الْحَمْدَ لِلَّهِ will be: "All the praise is for

رَبِّ الْعَالَمِينَ Allah, Lord of all beings."⁷



Section (Rukû') 2

وَلَوْ يُعَجِّلُ اللَّهُ 11. And were Allah to hasten⁸

إِلَى النَّاسِ الْفَاسِقِ for men the evil

أَسْتَعْجِلَ لَهُمُ as the hastening⁹ to them

بِالْخَيْرِ the good,

لَفُضِيَ إِلَيْهِمْ decreed to them would

أَجَلُهُمْ surely have been their term.¹⁰

فَنَذَرُ الَّذِينَ So We let alone¹¹ those who

لَا يَرْجُونَ لِقَاءَنَا do not expect meeting Us

1. i. e., guides them to the way of *jannah* and the eternally blissful life in the hereafter.

2. تجري *tajrî* = she runs, flows, streams (v. iii. f. s. impfct. from *jarā* [jary], to flow. See at 9:100, p. 621, n. 5).

3. i. e., below their residences by the side of rivers.

4. أنهار *'anhâr* (sing. *nahr*) = rivers, streams. See at 9:100, p. 621, n. 6.

5. دعوى *da'wâ* (s.; pl. *da'awâ/da'âwin*) = claim, allegation, plea, prayer. 7:5, p. 466, n. 9.

6. i. e., the greeting of Allah and of the angels to them, and their greeting to one another will be "Peace". تحية *taḥiyyah* (s.; pl. *taḥiyyât*) = greeting, salute, salutation. See at 4:86, p. 279, n. 8.

7. عالمين *'âlamîn* (acc./gen. of *âlamûn*; sing. *âlam*, i. e., any being or object that points to its Creator; sing. *'âlam*) = all beings, creatures. See at 6:86, p. 426, n. 2).

8. The *'ayah* has reference as well to the Makkan polytheists who, out of their disbelief in resurrection, the Day of Judgement and punishment and reward, tauntingly asked for the punishment to be descended on them immediately (see for instance 8:32) as to those who, out of folly and dissatisfaction imprecate themselves or others and call for evil. It points out that were Allah to hasten for men the evil they sometimes ask for themselves as He readily responds to their prayer for good things, they would have met with their destruction; but Allah leaves them to enjoy His bounties till the appointed term. يعجل *yu'ajjilu* = he hastens, expedites, quickens, hurries, rushes, speeds up, accelerates (v. iii. m. s. impfct. from *'ajjala*, form II of *'ajala* ['ajal/'ajalah], to harry. See *'ajilum* at 7:150, p. 521, n. 7).

9. استعجال *isti'jâl* = to hurry, to hasten, to wish to hasten (verbal noun in form X of *'ajila*). See n. 8 above; also see *tasta'jilûna* at 6:57, p. 413, n. 9.

10. أجل *'ajl* (pl. *'ajâl*) = appointed time, term, date, deadline. See at 7:134, p. 514, n. 8.

11. i. e., their punishment is withheld till the appointed term. نذر *nadhâru* = we leave, forsake, abandon, let alone (v. i. pl. impfct. from *wadhara/yadhâru*, to leave. See at 6:110, p. 437, n. 10).

فِي طُغْيَانِهِمْ in their intransigence¹

يَعْمَهُونَ to roam blindly.²

وَأِذَا مَسَّ الْإِنْسَانَ
الْضُّرُّ any harm⁴

دَعَانَا لِجَنبِهِۦ he calls Us lying on his side

أَوْ قَاعِدًا أَوْ قَائِمًا or sitting or standing;⁵

فَلَمَّا كَشَفْنَا but when We have removed⁶

عَنْهُ ضُرَّهُ from him his disadvantage,

مَرَّكَانَ he goes by⁷ as if

لَوْ دَعَا إِلَىٰ he did not call Us to

ضُرِّ مَسَّهُ any harm that afflicted him.

كَذَٰلِكَ زُيِّنَ Thus is embellished⁸

لِلْمُفْسِرِينَ to the transgressors⁹

مَا كَانُوا يَعْمَلُونَ what they use to do.

وَلَقَدْ أَهْلَكْنَا

13. We did indeed destroy¹⁰

الْقُرُونِ مِن قَبْلِكَمُ the generations¹¹ before you

لَمَّا ظَلَمُوا when they transgressed

وَجَاءَهُمْ while there had come to

رُسُلُهُمُ them their Messengers

بِالْبَيِّنَاتِ with the clear evidences¹²

وَمَا كَانُوا and they were not

لِيُؤْمِنُوا disposed to believe.¹³

1. طُغْيَانٌ *ṭughyān* = transgression, exceeding the limits, excesses in unbelief and ungratefulness, oppression, deluge. See at 7:186, p. 537, n. 13.

2. يَعْهَوْنَ *ya'mahūna* = they wander, stray, rove blindly, are confused, are at a loss, are perplexed (v. iii. m. pl. impfct from 'amahā [*'amah*], to stray, to rove blindly. See at 7:186, p. 538, n. 1).

3. The 'āyah is a censure on those who call Allah at the time of difficulty and suffering but forget Him as soon as He removes the difficulty or suffering. مَسَّ *massa* = he touched, affected, hit, afflicted (v. iii. m. s. past from *massa*/ *masis*, to feel, to touch. See at 8:68, p. 572, n. 7).

4. ضُرٌّ *ḍurr* = harm, damage, detriment, disadvantage. See *ḍurr* at 5:76, p. 367, n. 9.

5. i. e., in any position he might be.

6. كَشَفْنَا *kashafnā* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*], to remove. See at 7:134, p. 514, n. 7).

7. مَرَّ *marra* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past [*marr*/*marūr*/*mamarr*], to pass, go by. See at 2:259, p. 134, n. 4).

8. زُيِّنَ *zuyyina* = he or it is embellished, beautified, ornamented, adorned, decorated (v. iii. m. s. past passive from *zayyana*, form II of *zāna* [*zayn*], to adorn. See at 9:37, p. 593, n. 5).

9. مَسْرِفِينَ *musrifin* (pl.; acc./gen. of *musrifūn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from 'asrafa, form IV of *sarafa*/*sarifa* [*sarf*/*saraf*], to corrode, to spoil, to neglect. See n. 9 above and *musrifūn* at 7:31, p. 475, n. 10).

10. أَهْلَكْنَا *ahlaknā* = we destroyed, annihilated (v. i. pl. past from 'ahlaka, form IV of *halaku* [*halk*/*hulk*/*hulāk*/*ahlukah*], to perish. See at 8:54, p. 567, n. 9).

11. قُرُونٍ *qurūn* (pl.; s. *qurn*) = generations, centuries, horns. See *qurn* at 6:6, p. 593, n. 4.

12. بَيِّنَاتٍ *bayyināt* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. see at 9:70, p. 607, n. 6).

13. i. e., they were destroyed because they transgressed and did not believe the Messengers.

كَذَلِكَ نَجْزِي ¹ Thus do We recompense

الْقَوْمَ الْمُجْرِمِينَ ² the people committing sins.

﴿١٣﴾

ثُمَّ جَعَلْنَاكُمْ ³ 14. Then We made you

خَلَائِفَ فِي الْأَرْضِ successors in the land

مِنْ بَعْدِهِمْ after them

لِنَنْظُرَ that We might see⁴

كَيْفَ تَعْمَلُونَ how you act.

وَإِذَا تَلَّ ⁵ 15. And when recited

عَلَيْهِمْ آيَاتُنَا to them⁶ are Our revelations

بَيِّنَاتٍ open and clear,

قَالَ الَّذِينَ لَا يَرْجُونَ لِقَاءَنَا there say those who do not

look forward⁷ to meeting Us:

"أَنْتِ يَقْرَأُ اللَّهُ "Bring us a Qur'ân

غَيْرَ هَذَا أَوْ يَدُلُّهُ other than this or alter⁸ it."

قُلْ مَا يَكُونُ لِي أَنْ أُبَدِّلَهُ Say: "It is not for me

that I can alter it

مِنْ صَلَافِي نَفْسِي of my own accord.⁹

إِنْ أَنْتَ إِلَّا I follow¹⁰ naught but what

مَا يُوحَى إِلَيَّ is communicated¹¹ to me.

إِنِّي أَخَافُ إِنْ عَصَيْتُ رَبِّي عَذَابَ يَوْمٍ the punishment of a Day

Most Stupendous."

﴿١٤﴾

1. *najzi* = we reward, recompense, requite, repay (v. i. pl. impfct. from *jaza* [jazā]), to recompense. See at 7:152, p. 522, n. 8).

2. *mujrimin* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [jarm] , to commit a crime. See at 9:66, p. 605, n. 8).

3. *khalā'if* (pl.; s. *khalīfah*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).

4. i. e., to make it seen and evident; for Allah knows everything.

5. *tullā* = it (fem.) is recited, read out, read aloud (v. iii. f. s. impfct. passive from *talā* [tilāwah], to recite. See at 8:31, p. 557, n. 5).

6. i. e., the Makkan unbelievers.

7. i. e., do not believe in the resurrection and the Day of Judgement. *yarjūna* = they hope, expect, have hope for, look forward to (v. iii. m. pl. impfct. from *rajā* [*rajā*/'*rajāh*/*marjāh*], to hope, to expect. See at 10:7, p. 638, n. 6).

8. The polytheists demanded of the Prophet, peace and blessings of Allah be on him, so to alter the Qur'ân as would suit their whims and caprices. The '*āyah* emphasizes that the Qur'ân is not the Prophet's own composition nor does it lie in his power to alter it. *baddil* = alter, change, substitute (v. ii. m. s. imperative from *baddala*, form II of *badala* [bada], to replace. See *baddala* at 7:162, p. 528, n. 7).

9. *tilqā'a* = opposite, in front of. *tilqā'a nafsī* is an idiom meaning "of my own accord".

10. *'attabi'u* = I follow, obey, succeed (v. i. s. impfct. from *ittaba'u*, form VIII of *tabi'u* [*taba*/'*tabā*/'*tabā'ah*], to follow. See at 6:56, p. 413, n. 7).

11. *yūḥā* = it is communicated (v. iii. m. s. impfct. passive from '*awḥā*, form IV of *waḥā* [*wahy*], to communicate. See at 7:203, p. 544, n. 1). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

12. *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from '*aṣā* ['*iṣyān*/*ma'ṣiyah*], to disobey, to defy. See at 6:715, p. 397, n. 6).

قُلْ لَوْ شَاءَ اللَّهُ 16. Say: " If Allah so willed,
مَا لَوْنُهُ I would not have recited¹ it

عَلَيْكُمْ وَلَا untO you, nor would
أَدْرِكُكُمْ بِهِ He have informed² you of it;

فَقَدْ لَبِثْتُ فِيكُمْ for I have stayed³ amidst you
عُمُرًا مِّن قَبْلِهِ a lifetime⁴ before this.

أَفَلَا تَعْقِلُونَ Will you not then realize?⁵



فَمَنْ أَظْلَمُ 17. Then, who is viler

مِّنَ than the one who

أَفْتَرَىٰ عَلَى اللَّهِ fabricates⁶ against Allah

كَذِبًا أَوْ كَذَّبَ a lie or calls lies⁷

بِآيَاتِهِ to His revelations.

إِنَّهُمْ لَا يَفْلَحُ Surely there will not succeed⁸

الْمُجْرِمُونَ the sinful.

وَيَعْبُدُونَ 18. They worship

مِن دُونِ اللَّهِ in lieu of Allah that which

لَا يَضُرُّهُمْ can neither harm⁹ them

وَلَا يَنْفَعُهُمْ nor benefit¹⁰ them;

وَيَقُولُونَ هَؤُلَاءِ and they say: "These are our

شُفَعَاتُنَا عِنْدَ اللَّهِ intercessors before Allah."

قُلْ أَتَنْتَبِهُونَ Say: " Do you notify¹² Allah

1. The 'āyah points out to the Makkan unbelievers (and hence to all unbelievers) that it was only on receipt of wahy and by Allah's command that the Prophet, peace and blessings of Allah be on him, recited unto them the Qur'ān, for he had lived more than forty years of his life amidst them and they knew that he was an unlettered person incapable of producing all of a sudden a unique literary piece and, further, that he was always truthful and known as the "trustworthy" so that he would not make a false claim. *talawtu* = I recited, read out (v. i. s. past from *talā* [tilāwah], to recite. See *tuliyat* at 8:2, p. 547, n.5).

2. 'adri = he informed, let know, notify (v. iii. m. s. past in form IV of *darā* [dirāyah], to know. See *tadrūna* at 4:11, 242, n. 3).

3. *labithu* = I stayed, remained, lingered, persisted (v. i. s. past from *labitha* [labith, lubith/lubāth], to remain).

4. *umur* (s.; pl. 'a'mār) = lifetime, life, age.

5. *ta'qilūna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aql], to be endowed with reason. See at 7:169, p. 532, n. 3).

6. *iftarā* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 7:37, p. 478, n. 1).

7. *kadhhaba* = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [kidhb /kadhīb /kadhbah / kidhbah], to lie. See at 7:37, p. 478, n. 3).

8. *yufliḥu* = he succeeds, prospers (v. iii. m. s. impct. from 'aflaḥa, form IV of *falaḥa* [falḥ], to split. See at 6:135, p. 448, n.6).

9. *yaḍurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *ḍarra* [ḍarr], to harm. See *yaḍurra* at 6:71, p. 419, n. 10).

10. *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 6:158, p. 461, n. 5).

11. *tunabbi'ūna* = you (all) notify, inform, make know (v. ii. m. pl. impfct. from *nabba'u*, form II of *naba'u* [nab' /nubū'], to be prominent. See *tunabbi'u* at 9:64, p. 604, n. 17).

يَمَا لَا يَعْلَمُ of what He knows not

فِي السَّمَوَاتِ in the heavens

وَلَا فِي الْأَرْضِ or in the earth?

سُبْحَنَهُ Sacrosanct¹ is He,

وَمَعَالَى عَمَّا and High Above² is he of all

بُشْرِكُونَ that they set as partners."³

وَمَا كَانَ النَّاسُ إِلَّا 19. Mankind was not but

أُمَّةً وَاحِدَةً a single community⁴;

فَاتَّخَذُوا then they differed.⁵

وَلَوْ لَا كَلِمَةٌ And had not a word⁶

سَبَقَتْ مِنْ رَبِّكَ preceded⁶ from your Lord,

لَقَضَى decreed⁷ would surely have

بَيْنَهُمْ فِيمَا been between them regarding

فِيهِ يَخْتَلِفُونَ what they differ in.



وَيَقُولُونَ لَوْلَا 20. And they say: "Why is

أُنْزِلَ عَلَيْهِ not there sent down on him

آيَةٌ مِنْ رَبِّهِ a miracle⁸ from his Lord?"

قُلْ إِنَّمَا الْغَيْبُ Say: "The unseen only

لِلَّهِ belongs to Allah.

فَاصْطَبِرُوا إِنِّي مَعَكُمْ So await!⁹ I am along with

مَنْكُمُ الْمُنْتَظِرِينَ you of those awaiting."



1. The word سبحان *Subhân* is derived from *sabbaha*, form II of *sabaha* [*sabih/sibâhah*], to swim. In its form II the verb means to praise, to sing the glory. It is an exclamatory expression meaning Free from and High above all kinds of associativity and undivine attribute. It is generally rendered as "Glory be to Him"; but "Sacrosanct" conveys the meaning better. See at 9:31, p.590, n.1.

2. تعالى *ta'âlâ* = He is High, Exalted, Sublime (v. iii. m. s. past in form VI of 'alâ ['ulûw], to be high).

3. يشركون *yushrikûna* = they set partners,, associate, give share to (v. iii. m. pl. impfct. from 'ashraka, form IV of *sharika* [*shirk/ sharikah*], to share. See at 9:31, p. 590, n. 2).

4. i. e., in respect of faith, which is Islam, since the time of 'Ādam, peace be on him. أمة '*ummah* (pl. أمم '*umam*) = community, people, nation, generation, species, class, category, faith, model. See at 7:159, p. 526, n.9.

5. i. e., they deviated from Islam and started worshipping different imaginary gods and goddesses round whom they also built up different views. اختلفوا *ikhṭalafû* = they differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhṭalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 4:157, p. 315, n. 3).

6. i. e., for giving respite to sinners and punishing them till an appointed time. سبقت *sabaqat* = she or it preceded, went or happened before (v. iii. f. s. past from *sabaqa* [*sabq*], to be or act before. See *sabaqa* at 8:68, p. 572, n. 6).

7. قضى *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍâ* [*qaḍâ*]), to settle, to decide. See at 6:58, p. 414, n. 2).

8. i. e., a miracle as suggested by them, such as are mentioned at 6:8, 17:90-93 and 25:7; for otherwise the Qur'ân itself is a miracle which they themselves, out of surprise, used to call a "sorcery"; and there were other miracles that Allah caused to happen at the hands of the Prophet, peace and blessings of Allah be on him.

9. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 7:71, p. 493, n. 12).

Section (Rukû') 3

وَإِذَا آذَقْنَا النَّاسَ 21. If We make men taste¹

رَحْمَةً مِّنْ بَعْدِ مُصَافَةٍ a mercy after a suffering²

مَسْتَهْمَمٌ that had afflicted³ them,

إِذَا لَهُمْ مَكْرٌ lo, they have a plot⁴

فِي آيَاتِنَا about Our revelations!

قُلِ اللَّهُ أَسْرَعُ Say: "Allah is quickest

مَكْرًا in plotting."

إِن رُّسُلَنَا Verily Our messengers⁵

يَكْتُبُونَ مَا تَمْكُرُونَ write down what you plot.⁶



هُوَ الَّذِي يُسَيِّرُ 22. He it is Who makes you

فِي الْبَرِّ وَالْبَحْرِ travel⁷ in the land and the sea⁸

حَتَّىٰ إِذَا كُنْتُمْ so much so that when you

فِي الْفُلِ are in the ships⁹

وَجَرَيْنَ بِهِمْ and they move with them¹⁰

بِرِيحٍ طِينَةٍ with a good wind

وَكَرِهُوا بِهَا جَاءَهَا and they rejoice¹¹ at it, there

رِيحٌ عَاصِفٌ comes to it a violent¹² wind

وَجَاءَهُمُ الْمَوْجُ and the wave comes to them

مِنْ كُلِّ مَكَانٍ from every place,

وَوُضُّوا لَهَا and they think they are

أُحِيطَ بِهِمْ surrounded¹³ by them,

1. The 'ayah illustrates how the unbelievers become ungrateful even after the receipt of Allah's grace and engage themselves in scheming against His revelations. أَذَقَا 'adhâqna = we made (someone) taste (v. i. pl. past from 'adhâqa, form IV of dhâqa [dhawq/ madhâq], to taste. See dhâqû at 9:35, p. 592, n. 1).

2. Such as disease, poverty, insecurity of life and property. حَرَدَ 'darrâ' = affliction, suffering, illness, distress. See at 7:95, p. 503, n. 3.

3. مَسَتْ massat = she or it touched, afflicted, affected (v. iii. f. s. past from massa [mass/masis], to feel, to touch. See at 2:214, p. 103, n. 4).

4. i. e., they engage themselves in scheming. مَكْر makr = plan, expedient, tactic, stratagem, ruse, plot, scheme, trickery. See at 7:123, p. 510, n. 2.

5. i. e., the angels appointed for the purpose.

6. So you cannot hide anything and you will be duly punished. تَمْكُرُونَ tamkurûna = you (all) plot, engage yourselves in scheming/conspiring (v. ii. m. pl. impfct. from makara [makr], to deceive, to delude. See yamkurû, p. 8:30, p. 557, n. 1).

7. This and the following 'ayah give a specific instance of the polytheists' ingratitude. يَسِير yusayyiru = he makes (someone) travel, sets in motion, drives, moves (v. iii. m. s. impfct. from sayyara, for II of sâra [sayr /sayrûrah / masîr /masîrah/tasyâr] to move, to travel. See sirâ at 3:137, p. 209, n. 2).

8. i. e., He provides the means of travel, such as riding animals, land routes, waterways, winds.

9. فُلُك fûlk (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 7:64, p. 490, n. 13.

10. i. e., with the crew and passengers.

11. فَرِحُوا fariḥû = they became happy, rejoiced, were glad, were delighted, were elated with joy (v. iii. m. pl. past from fariḥa [farḥ], to be glad. See 6:43, p. 408, n. 5).

12. 'Āṣif = violent, gusty, stormy (wind), cyclone, tempest, gale, hurricane (act. participle from 'aṣafa ['aṣf/'uṣūfi], to blow violently, to rage).

13. أُحِيطَ uḥiṭa = he or it is encompassed, encircled, enclosed, surrounded (v. iii. m. s. past passive from 'aḥiṭa, form IV of ḥiṭa [hawṭ/ ḥiṭah/ ḥiyāḥah], to encircle, enclose, guard. See muḥiṭah at 9:49, p. 598, n. 13).

دَعَا اللَّهَ they invoke¹ Allah
 مُخْلِصِينَ لَهُ making exclusive² for Him
 الَّذِينَ the worship³ [saying]:
 لَئِنْ أَجَبْتَنَا مِنْ هَذِهِ "If you save⁴ us from this
 لَنَكُونَنَّ we will surely be
 مِنَ الشَّاكِرِينَ of the grateful."

فَلَمَّا أَجَبْتَهُمْ 23. But when He saved them,
 إِذْ هُمْ يَبْغُونَ lo! they act outrageously⁵
 فِي الْأَرْضِ بِغَيْرِ الْحَقِّ in the earth without right.
 يَا أَيُّهَا النَّاسُ O men,
 إِنَّمَا يَبْغِيكُمْ verily your outraging⁶ is but
 عَلَى أَنْفُسِكُمْ مَنَعٌ against yourselves—a delight⁷
 الْحَيَوةِ الدُّنْيَا of the worldly life; thereafter
 إِلَيْنَا رَجِعُكُمْ to Us shall be your return,⁸
 فَتَنْبِئُكُمْ then We shall apprise⁹ you
 بِمَا كُنْتُمْ تَعْمَلُونَ of what you use to do.

إِنَّمَا نَزَّلُ 24. Verily the simile of
 الْحَيَوةِ الدُّنْيَا the worldly life is like
 كَمَا أَنْزَلْنَاهُ the water We send down¹⁰
 مِنَ السَّمَاءِ from the sky
 فَخَلَطَ بِهِ wherewith then mingle¹¹

1. دعا *da'aw* = they called, invoked, called, prayed (v. iii. m. pl. past from *da'a* [du'a'], to call, to summon. See *tad'ūna* at 7:37, p. 478, n. 8).

2. i. e., the polytheists then realise the futility of their imaginary deities and direct their prayer only to Allah. مخلصين *mukhlisīn* (pl.; acc./gen. of *mukhlisān*; sing. *mukhlis*) = those who make (something) exclusive and pure, sincere, loyal, faithful (act. participle from *'akhlaṣa*, form IV of *khalāṣa* [khulūṣ], to be pure, unmixed, unadulterated. See at 7:29, p. 474, n. 9.

3. دين *dīn* = religion, creed, faith, worship. See at 8:39, p. 560, n. 11.

4. أنجيت *'anjayta* = you saved, rescued, delivered (v. ii. m. s. past from *'anjā*, form IV of *najā* [*najw*/*najā*/'*najāh*], to save. See *'anjayndā* at 7:141, p. 516, n. 10).

5. يبغيون *yabghūna* = they act outrageously, commit wrong (v. iii. m. pl. impfct. from *bagha* [*baghy*'], to commit outrage/wrong. See at 9:47, p. 598, n. 1).

6. بغي *baghy* = outrage, injustice, wrong.

7. i. e., what you obtain by your insincerity and outrageous conduct is nothing but an ephemeral and inconsequential worldly enjoyment. مناع *maṭā'* (pl. *'amti'ah*) = enjoyment, pleasure, delight, useful article, gear, provision. See at 9:38, p. 593, n. 11.

8. i. e. after resurrection. مرجع *marji'* (s.; pl. مرجع *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 6:164, p. 463, n. 9).

9. i. e., shall make you realize the consequences of your deeds by awarding the deserved punishment. ننبئ *nunabbi'u* = we notify, inform, make know, apprise (v. i. pl. impfct. from *nabba'u'a*, form II of *naba'a* [*nab*/*nubū'*], to be prominent. See *tunabbi'ūna* at 10:18, p. 642, n. 11).

10. أنزلنا *'anzalnā* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzāl*], to come down. See at 8:41, p. 561, n. 8).

11. اختلط *ikhtalaṭa* = he or it was mixed, mingled, blended (v. iii. m. s. past in form VIII of *khalata* [*khalā*'], to mix, mingle. See at 6:146, p. 454, n. 12).

- تَبَاتِ الْأَرْضِ مِمَّا the plants¹ of the earth
يَأْكُلُ النَّاسُ وَالْأَنْعَامُ of which² men and cattle³ eat
حَتَّىٰ إِذَا أَثْبَتَتْ الْأَرْضُ till when the earth takes on
زُخْرُفَهَا its ornament⁴
وَأَزَيَّنَّتْ and becomes adorned,⁵
وَضَحَّيْنَهَا and its inhabitants think⁶
أَنَّهُمْ قَادِرُونَ عَلَيْهَا they have mastery⁷ over it,
أَنَّهُمْ أَمْرُنَا there comes to it Our Decree
لَيْلًا أَوْ نَهَارًا by night or by day⁸ and
فَجَعَلْنَاهَا حَاصِدًا We make it a mown field⁹
كَأَن لَّمْ تَقْعْ as if it did not flourish¹⁰
يَا أَيُّهَا النَّاسُ the previous day.¹¹
كَذَٰلِكَ نَفْصِلُ Thus We spell out¹²
الْآيَاتِ the revelations
لِقَوْمٍ يَتَفَكَّرُونَ for a people that reflect.¹³
25. And Allah invites
إِلَىٰ دَارِ السَّلَامِ to the Abode of Peace
وَيَهْدِي مَنْ يَشَاءُ and guides whom He will
إِلَىٰ صِرَاطٍ مُسْتَقِيمٍ to a straight path.
26. Those who do good
لِلَّذِينَ أَحْسَنُوا will have the best and more;

1. نبات *nabât* = vegetation, plants, vegetable organism. See at 7:58, p. 488, n. 13.
2. i. e., of the plants and their corns and fruits.
3. مِمَّا *'an'âm* (pl.; s. *na'am*) = grazing livestock (sheep, cattle, camels, goats). See at 6:139, p. 450, n. 5.
4. i. e., the earth becomes beautiful by its trees, plants, fruits and flowers. زُخْرُف *zukhruf* (s.; pl. *zakhârif*) = ornament, decoration, embellishment, finery. See at 6:112, p. 438, n. 7.
5. أَزَيَّنَتْ *izzayyanat* (originally *tazayyanat*) = she became adorned, decorated (v. iii. f. s. past in form V of *zâna* [zayn], to decorate, to adorn. See *zuyyina* at 10:12, p. 640, n. 8).
6. ضَحَّيْنَهَا *zanna* = he thought, supposed, believed, presumed (v. iii. m. s. past from ظَن *zann*, to think, to suppose. See *zannû* at 9:118, p. 629, n. 10).
7. i. e., they can possess and enjoy them as long as they like. قَادِرُونَ *qâdirûn* (pl.; s. *qâdir*) = those having power, mastery, ability (act. participle from *qadara/qadira* [[*qudrah/maqdurah/maqdarah/maqdirah/qadar*], to have power, to be master. See *taqdirû* at 5:34, p. 345, n. 8).
8. i. e., the Decree of Allah for their end and destruction at any time of the day or night.
9. حَاصِدٍ *ḥaṣîd* (s.; pl. *ḥaṣâ'id*) = mown field, harvested land, harvest, crop.
10. تَغْنَن *taghna(nâ)* = she is free from want, prospers (v. iii. f. s. impfct. from *ghaniya* [ghinan/ghanâ], to be free from want. The final *yd'* is dropped because of the particle *lam* coming before the verb. See *tughni* at 9:25, p. 587, n. 1).
11. This is a very appropriate simile; for when man attains the pinnacle of his life in position and possessions, either he is removed from the scene or he loses his possessions and position by Allah's decree.
12. نَفْصِلُ *nufaṣṣilu* = we elaborate, elucidate, set forth in detail, make clear, spell out (v. i. pl. impfct. from *faṣṣala*, form II of *faṣala* [faṣf], to separate, set apart. See at 9:11, p. 581, n. 2).
13. يَتَفَكَّرُونَ *yatafakkarûna* = they reflect, meditate, ponder, muse, speculate (v. iii. m. pl. impfct. from *tafakkara*, form V of *fakara* [fakr], to reflect. See at 7:176, p. 534, n. 11).

وَلَا يَرْحَقُ and there will not overtake¹

وَجُوهُهُمْ قَتَرٌ their faces any gloom²

وَلَا ذِلَّةٌ nor any disgrace.³

أُولَئِكَ أَصْحَابُ They will be the inmates⁴

الْجَنَّةِ هُمْ فِيهَا of the Garden; they in there

خَالِدُونَ shall remain for ever.⁵

وَالَّذِينَ كَسَبُوا 27. And those who aquire⁶

السَّيِّئَاتِ the evil deeds⁷ – the

جَزَاءُ سَيِّئَةٍ recompense of an evil deed

يَسْتَلِمَا will be the like of it⁸ and there

وَيَرْحَقُهُمْ ذِلَّةٌ will overtake⁹ them disgrace.

مَالَهُمْ They will not have for them

مِنَ اللَّهِ against Allah¹⁰

مِنْ عَاصِمٍ any protector.¹¹

كَأَنَّمَا أُغْشِيَتْ As if covered¹² will be their

وَجُوهُهُمْ قَطَعَا مِنَ اللَّيْلِ faces with segments¹³ of night

مُظْلِمًا growing dark.¹⁴

أُولَئِكَ أَصْحَابُ They will be the inmates

النَّارِ of the fire.

هُمْ فِيهَا They in there

خَالِدُونَ will live for ever.

1. *yarhaqu* = he overtakes, comes over (v. iii. m. s. impfct. from *rahaqa* [rahaq], to come over, overtake).

2. *qatar* = smoke, gloom.

3. *dhillah* = disgrace, ignominy, debasement, lowness, depravity. See at 3:112, p. 199, n. 11.

4. *'ashâb* (pl.; sing. صاحب *sâhib*) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 7:42, p. 481, n. 1).

5. *khâlidûn* (sing. *khâlid*) = living or remaining for ever, everlasting, eternal (active participle from *khalada* [khulûd], to live or remain for ever. See at 9:100, p. 621, n. 7).

6. *kasabû* = they earned, acquired, gained (v. iii. m. pl. past from *kasaba* [kasb], to gain. See at 4:88, p. 280, n. 5).

7. *sayyi'ât* (pl.; s. سيئة *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 7:168, p. 531, n. 5.

8. i. e., the punishment will be in due proportion to the nature and extent of the offence, in contrast with the reward for good deeds which will be, as mentioned in the previous '*âyah*, the best of what is due and more as of grace from Allah.

9. *tarhaqu* = she or it overtakes, comes over (v. iii. f. s. impfct. from *rahaqa*. See n. 1 above).

10. i. e., against Allah's retribution.

11. *'âsim* = protector, defender. See *yu'simu* at 5:67, p. 363, n. 7.

12. *'ughshiyat* = she or it was covered, veiled, wrapped, enveloped, overwhelmed (v. iii. f. s. past passive from *'aghshâ*, form IV of *ghashiya* [ghashâwah], to cover. See *yughshî* at 7:54, p. 486, n. 9).

13. *qita'* (pl.; s. قطعة *qit'ah*) = segments, pieces, portions, sections, strips.

14. See 75:22-25 and 80:38-42. *muzlim* = that which grows dark, darkening (act. participle from *'azlama*, form IV of *zalima* [zâlm], to be dark. See *'azlama* at 2:20, p. 10, n. 5).

وَيَوْمَ نَحْشُرُهُمْ
جَمِيعًا ثُمَّ نَقُولُ لِلَّذِينَ
أَشْرَكُوا
مَكَانَكُمْ
أَنْتُمْ وَشُرَكَائِكُمْ
فَزَيَّلْنَا بَيْنَهُمْ
وَقَالَ شُرَكَائُهُمْ
مَا كُنْتُمْ إِنَّا
نَعْبُدُونَ ٧

The day We shall gather¹ them all²
and then shall say to those
who set partners:³
"To your place,"⁴
you and your partners."⁵
Then We shall separate⁶ them
and their partners will say:
"It was not us you used
to worship."⁷

فَكَفَى بِاللَّهِ
شَهِيدًا
يَسْأَلُونَ بَيْنَنَا وَبَيْنَكُم
إِنْ كُنَّا عَنْ عِبَادَتِكُمْ
لَغَافِلِينَ ٨

29. "So Sufficient⁸ is Allah
as a witness⁹
between us and you.
We were of your worship
indeed unaware."¹⁰

هَٰذَا لَكَ
تَبَوَّأَ كُلُّ نَفْسٍ
مَّا أَسْلَفَتْ
وَرُدُّوْا إِلَى
اللَّهِ مَوْلَاهُمْ الْحَقِّ
وَصَلَّ عَنْهُمْ
مَا كَانُوا يَفْتَرُونَ ٩

30. On that spot will
experience¹¹ every individual
what it had advanced;¹² and
they will be brought back
to Allah, their Lord in truth;
and lost to them will be
what they used to trump up.¹³

1. i. e., on resurrection for judgement. نحشر *nahshuru* = we muster, gather, collect, assemble, herd (v. i. pl. impfct. from *hashara* [hashr], to gather. See at 6:22, p. 399, n. 7).

2. i. e., the believers, unbelievers and all those that were set as partners of Allah.

3. i. e., set partners with Allah. أشرکوا *'ashrakû* = they set partners, associated (v. iii. m. pl. past from *'ashraka*, form IV of *sharika* [shirk/sharikah], to share. See at 6:148, p. 455, n. 5).

4. i. e., remain at your respective places.

5. i. e., the partner-gods and goddesses.

6. i. e., distinguish them and make their minds free from any attachment to one another. زيلنا *zayyalnâ* = we separated, scattered (v. i. pl. past from *zayyala*, form II of *zâla* [zayl/zawl], to disappear, to vanish).

7. i. e., the gods and goddesses will be given power to speak out and they will declare their innocence and say that they neither asked anyone to worship them nor were aware of it, and will further say that Allah is Sufficient as a witness between them and the polytheists (Al-Tabarî, XI, 111. See also 2:165-167).

8. كفى *kafî* = he suffices, is sufficient, is enough (v. iii. m. s. past from *kifāyah*, to be enough. See at 4:171, p. 321, n. 8).

9. شهيد *shahîd* (s.; pl. *shuhadâ'*) = on-looker, spectator, witness, martyr (act. participle in the scale of *fa'il* from *shahida* [shuhîd], to see, to witness. See at 6:19, p. 398, n. 2).

10. غافلين *ghâfilîn* (pl.; acc./gen. of *ghâfilân*; s. *ghâfil*) = negligent, unmindful, heedless, inattentive, unaware (act. participle from *ghafala* [ghaflah /ghufûl], to neglect, to ignore. See at 7:205, p. 544, n. 10).

11. تبلو *tablâ* = she tests, experiences (v. iii. f. s. impfct. from *balâ* [balw / balâ'], to test, to try. See *yubliya* at 8:17, p. 552, n. 11).

12. أسلفت *'aslafat* = she or it advanced, made (something) go before (v. iii. f. s. past from *'aslafa*, form IV of *salafa* [salaf], to be over. See *salafa* at 8:38, p. 560, n. 5).

13. يفترون *yafitarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [فرى *fary*], to cut lengthwise, to fabricate. See at 7:53, p. 486, n. 6).

Section (Rukû') 4

قُلْ مَنْ يَرْزُقُكُمْ 31. Say: "Who provides¹ for

مِنَ السَّمَاءِ you from the heaven²

وَالْأَرْضِ أَمْ يَمْلِكُ and the earth,³ or who owns⁴

السَّمْعَ وَالْأَبْصَرَ hearing and sight⁵

وَمَنْ يُخْرِجُ and who brings out⁶

الْحَيَّ مِنَ الْمَيِّتِ the living from the dead

وَيُخْرِجُ الْمَيِّتَ and brings out the dead

مِنَ الْحَيِّ from the living, and

وَمَنْ يُدِيرُ الْأُمُورَ who regulates⁷ all affairs?"

فَيَقُولُونَ اللَّهُ They will say: "Allah".

فَقُلْ أَفَلَا Then say: "Will you not then

تَلْقَوْنَ be on your guard?"⁸

فَذَلِكُمْ اللَّهُ 32. Such is Allah,

رَبُّكُمْ بِالْحَقِّ your Lord in truth.

فَمَاذَا بَعْدَ So what else is there after

الْحَقِّ إِلَّا الضَّلَالُ the truth except error?⁹

فَأَنَّى How could then

تُصْرَفُونَ you be turned away?¹⁰

كَذَلِكَ حَقَّتْ 33. Thus became due¹¹

كَلِمَتُ رَبِّكَ the Word¹² of your Lord

1. يَرْزُقُ *yarzuqu* = he gives provision, bestows, provides (v. iii. m. s. impfct. from *razaqa* [rizq], to give the means of subsistence. See at 3:37, p. 170, n. 6).

2. i. e., by sending down rains for providing water and growing therewith all kinds of plants, crops and fruits and living beings.

3. i. e., all means of subsistence grown out of the earth including minerals, water, and living beings in water and land.

4. i. e., owns the power of giving the hearing and seeing faculties. يَمْلِكُ *yamliku* = he possesses, holds, dominates, owns, has power (v. iii. m. s. impfct. from *malaka* [malk/mulk/milk], to take in possession. See at 5:17, p. 337, n. 3).

5. i. e., all means of subsistence grown out of the earth including minerals, water, and living beings in water and land.

6. يَخْرِجُ *yukhrija(u)* = he brings out, produces, expels, drives out (v. iii. m. s. impfct. from *akhraja*, form IV of *kharaja* [kharûj], to go out, to leave. See *yukhrija* at 7:110, p. 507, n. 10).

7. i. e., all the affairs of the heavens and the earth يُدِيرُ *yudabbiru* = he arranges, organizes, regulates, directs, conducts (v. iii. m. s. impfct. from *dabbara*, form II of *dabara* [dubûr], to turn one's back, to pass. See at 10:3, p. 636, n. 5).

8. i. e., against Allah's displeasure and punishment by worshipping Him Alone and following His injunctions. تَلْقَوْنَ *tattaqûna* = you are on your guard, protect yourselves, fear Allah (v. ii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 7:65, p. 491, n. 6).

9. ضَلَالٌ *ḍalāl* = error, straying from the right path. See at 3:164, p. 220, n. 9.

10. i. e., from the right course of monotheism to the error of polytheism. تُصْرَفُونَ *tuṣrafûna* = you are deluded, diverted, turned away (v. ii. m. pl. impfct. passive from *ṣarafa* [ṣarf], to turn, to turn away. See *ṣarafa* at 9:127, p. 634, n. 2).

11. i. e., because of disobedience even after the giving of proper guidance and warning. حَقَّتْ *ḥaqqat* = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *ḥaqqu*. See at 7:30, p. 475, n. 3).

12. i. e., the Decree of Allah for retribution.

عَلَى الَّذِينَ فَسَقُوا on those who turn defiant¹

أَنَّهُمْ لَا يُؤْمِنُونَ in that they do not believe.



قُلْ هَلْ مِنْ 34. Say: "Is there among the

شُرَكَاءُكُمْ partners of yours² anyone that

يَبْدَأُ الْخَلْقَ initiates³ the creation

ثُمَّ يُعِيدُهُ then repeats⁴ it?"

قُلِ اللَّهُ يَبْدَأُ الْخَلْقَ Say: "Allah initiates creation

ثُمَّ يُعِيدُهُ then repeats it.

فَأَن تَوَكُّنُونَ How then are you deluded?⁵

قُلْ هَلْ مِنْ 35. Say: "Is there among the

شُرَكَاءُكُمْ partners of yours anyone

يَهْدِي إِلَى الْحَقِّ that guides⁶ to the truth?"

قُلِ اللَّهُ يَهْدِي لِلْحَقِّ Say: "Allah guides to the truth

أَفَن يَهْدِي Is then the One Who guides

إِلَى الْحَقِّ أَحَقُّ to the truth more entitled⁷

أَنْ يُتَّبَعَ to be followed⁸ or

أَنْ لَا يَهْدِيَ the one who finds no way⁹

إِلَّا أَنْ يَهْدَى except that it is guided?"

فَالْأَمْرُ Then what is the matter with

كَيْفَ تَحْكُمُونَ you? How you judge?

وَمَا يَسْجَعُ أَكْثَرُهُمْ 36. And most of them follow
إِلَّا ظَنًّا naught but conjecture.

1. *fasaḡū* = they turned defiant, disobeyed, strayed from the right course, rebelled (v. iii. m. pl. past from *fasaḡa* [*fisḡ/fusūḡ*], to stray from the right course, to renounce obedience. See *yafsuḡūna* at 7:4163, p. 529, n. 6).

2. i. e., the gods and goddesses the polytheists imagine as partners of Allah. This and the succeeding two 'āyahs bring home the folly and unreasonableness of polytheism by pointing out that Allah Alone creates and recreates, gives guidance to the truth and responds to the prayers of His creation while the imaginary gods and goddesses do not have any power whatsoever.

3. i. e., he initiates, begins, starts (v. iii. m. s. impfct. from *bada'a* [*bad'*] to start. See at 10:4, p. 636, n. 8).

4. *yu'īdu* = he repeats, causes to come back, returns, resumes, reinstates (v. iii. m. s. impfct. from 'a'āda, form IV of 'āda [*'awd'*/'awdah], to return. See *ya'ādū* at 8:38, p. 560, n. 6).

5. i. e., from the right course into worshipping others than Allah. *tu'jakūna* = you are deluded, beguiled, turned away (v. ii. m. pl. impfct. passive from 'afaka [*'ifk'*/'afk'/'afak'/'ufk'], to lie, to deceive. See at 6:95, p. 431, n. 7).

6. Such as by sending Messengers and Books of guidance. *yahdī* = he guides, shows the way (v. iii. m. s. impfct. from *hadā* [*hady* *hudan*/'*hidāyah*], to guide, to lead. See *yahdiya* at 4:137, p. 305, n. 8).

7. *'ahḡḡ* = more entitled, more deserving. See at 9:108, p. 624, n. 9.

8. *yuttaḡa* (a) = he is followed, pursued (v. iii. m. s. impfct. passive from *ittaba'a*, form VIII of *iḡbi'a* [*iḡba'*/'*iḡbā'*/'*iḡbā'*/'*iḡbā'*], to follow. The final letter takes *faiḡah* because of the particle 'an coming before the verb. See *yattabi* at 4:115, p. 295, n. 9).

9. i. e., the idols and images cannot even move from one place to another except when they are moved by others. *yahidī* (originally *yahidī*; the *iḡ* is changed into *dāl* and then assimilated into the following *dāl* and a *kasrah* is put under the preceding *hā* to avoid the meeting of two vowelless letters) = he finds way, receives guidance (v. iii. m. s. impfct. from *iḡtadā*, form VIII of [*hidāyah*/'*hudan*/'*hady*], to lead, to guide. See *muḡtadūn* at 9:18, p. 584, n. 4).

إِنَّ الظَّنَّ لَا يُغْنِي
مِنَ الْحَقِّ شَيْئًا
إِنَّ اللَّهَ عَلِيمٌ
بِمَا تَعْمَلُونَ ﴿٦٦﴾

Verily conjecture avails¹ not
against the truth whatsoever.
Indeed Allah is All-Knowing
of what you do.

وَمَا كَانَ هَذَا الْقُرْآنُ
أَنْ يُفْتَرَى
مِنْ دُونِ اللَّهِ
وَلَكِنْ تَصْدِيقٌ
لِلَّذِي بَيْنَ يَدَيْهِ
وَتَفْصِيلُ الْكِتَابِ
لَا رَيْبَ فِيهِ
مِنْ رَبِّ الْعَالَمِينَ ﴿٦٧﴾

37. Nor is this Qur'ân such
as could be made up²
by anyone besides Allah,
but a confirmation³ of
what is before it and
an elucidation⁴ of the Book⁵—
wherein is no doubt⁶—
from the Lord of all beings.⁷

أَمْ يَقُولُونَ
أَفْتَرَيْنَاهُ
قُلْ فَأْتُوا
بِسُورَةٍ مِثْلِهِ
وَادْعُوا مَنِ اسْتَطَعْتُمْ
مِن دُونِ اللَّهِ
إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٨﴾

38. Or do they say
he has made it up?⁸
Say: "Then produce
a *sûrah* like it and
call on whom you can⁹
besides Allah,
if you are truthful.

بَلْ كَذَّبُوا 39. Nay, they call lies to

1. يَغْنِي *yughni* = he suffices, makes free from want, enriches, avails, helps (v. iii. m. s. impfct. from 'aghna, form IV of *ghaniya* [ghinan / ghanâ]). to be free from want, to be rich. See *tughni* at 9:28, p. 588, n. 7).

2. يُفْتَرَى *yuftarâ* = he or it is trumped up, fabricated, made up, invented falsely, slandered (v. iii. m. s. impfct. passive from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See *iftarâ* at 10:17, p. 642, n. 6).

3. i. e., it has been sent by Allah as a confirmation of what is before it of revealed Books; for it is the same religion of Islam and monotheism which has been communicated through the different

Messengers. تَصْدِيقٌ *taṣdīq* = confirmation, attestation, authentication, verification (verbal noun in form II of *ṣadaqa* [ṣadq/ṣidq], to tell the truth. See *muṣaddiq* at 6:92, p. 428, n. 11).

4. تَفْصِيلٌ *tafṣīl* = elaboration, explanation, to set in detail, to spell out, to cut out (verbal noun in form II of *faṣala* [faṣl], to separate, to cut off. See at 7:145, p. 519, n. 3).

5. i. e., the rules and injunctions set therein (Al-Ṭabarī, XI, 117).

6. i. e., there is no doubt that this Book, the Qur'ân, has been sent by Allah, Lord of all beings, as a confirmation of the previously revealed Books and as an elaboration of the rules and injunctions for guidance. رَيْبٌ *rayb* = doubt, suspicion, misgivings. See at 9:45 p. 597, n. 2.

7. See 32:2. عَالَمِينَ *'ālamīn* (acc./gen. of *عالم* *'ālamūn*; sing. *عالم* *'ālam*, i.e., any being or object that points to its Creator; sing. *'ālam*) = all beings, creatures. See at 10:10, p. 639, n. 7).

8. The question is put to point out the absurdity of such allegation and a challenge is thrown out for anyone to come up with even a single *sûrah* like that of the Qur'ân. (see also 2:23, 11:13 and 17:88). اِفْتَرَى *iftarâ* = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past in form VIII of *farâ* [fary], to cut lengthwise, to fabricate. See at 10:17, p. 642, n. 6. See also n. 2 above).

9. i. e., call on anyone to help you. اسْتَطَعْتُمْ *istata'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istatâ'a*, form X of *tâ'a* [taw], to obey. See *istatâ'a* at 6:35, p. 404, n. 11).

بِمَا لَمْ يَحْصُوا what they do not encompass¹

يَعْلَمُوهُ the knowledge of,²

وَلَمْ يَأْتِهِمْ and there has not yet come

تَأْوِيلُهُ to them its exposition.³

كَذَلِكَ كَذَّبَ Thus did disbelieve⁴

الَّذِينَ مِنْ قَبْلِهِمْ those before them.

فَانظُرْ كَيْفَ كَانَ Then see how was the

عَقِبَةُ الظَّالِمِينَ end⁵ of the transgressors.⁶



وَمِنْهُمْ مَنْ 40. And of them⁷ are those

يُؤْمِنُ بِهِ who believe in it;

وَمِنْهُمْ مَنْ and of them are those who

لَا يُؤْمِنُ بِهِ do not believe in it.

وَرَبُّكَ أَعْلَمُ And your Lord knows best

بِالْمُفْسِدِينَ the trouble-makers.⁸

Section (Rukû') 5

وَاِنْ كَذَّبُوا 41. And if they call lies to

فَعَلَى عَمَلِي you, say: "For me is my deed

وَلَكُمْ عَمَلُكُمْ and for you is your deed,⁹

اَنْتُمْ حَرَّتُونَ بِمَا كُنْتُمْ you are free¹⁰ from what I do

وَاَنَا بَرِيءٌ and I am free

بِمَا كُنْتُمْ تَعْمَلُونَ from what you do.

1. *yuḥḥitū(na)* = they comprehend, grasp fully, encompass, enclose, encircle (v. iii. m. pl. impfct. from 'aḥāṭa, form IV of ḥāṭa [ḥawṭ/ḥīṭah / ḥiyāṭah]), to surround, to guard, to watch. The terminal *nūn* is dropped because of the particle *lam* coming before the verb. See 'uḥḥāṭa at 10:22, p. 644, n. 13).

2. People are prone to oppose and deny what they do not understand nor try to understand.

3. i. e., the truth of what it contains of promises and warnings. *ta'wīl* تَأْوِيل = exposition, explication, explanation, interpretation (verbal noun from 'āla ['awl/ma'āl], to revert, to return, to be attributed. See at 4:59, p. 267, n. 6).

4. i. e., thus did the previous peoples disbelieve without understanding and without caring to understand. *kadhhaba* كَذَّب = he cried lies to, regarded as false, disbelieved (v. iii. m. s. past in form II of *kadhba* [kidhb /kadhīb /kadhbah / kidhbah]), to lie. See at 10:17, p. 642, n. 7).

5. *āqibah* عَاقِبَة (s.; pl. *'awāqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 7:128, p. 512, n. 2.

6. *zālimin* ظَالِمِينَ (acc./gen. of *zālimūn*, sing. *zālim*) = transgressors (i. e., polytheists, *shirk* being called a grave *ẓulm* at 31:13 in the Qur'ān), wrong-doers, unjust persons Active participle of *ẓalama* [ẓulm], to transgress, do wrong. See at 5:29, p. 343, n. 1).

7. The immediate reference is to the Makkan people, but it applies to all peoples at all times.

8. *mufsidin* مُفْسِدِينَ (acc./gen. of *mufsidūn*, sing. *mufsid*) = mischief-makers, trouble-makers (active participle from 'afsada, form IV of *fasada* [fasād/fusūd], to be bad. See at 7:103, p. 506, n. 5).

9. i. e., everyone is individually accountable to Allah. See also 6:164, 17:15, 35:18, 39:7, 41:46, 45:15 and 53:38.

10. *barī'* بَرِيءٌ (s.; pl. *abriyā'/burā'/birā'*) = innocent, guiltless, free, exempt, absolved. See at 9:3, p. 577, n. 3.

42. And of them are those
 بِسْمِعُونَ إِلَيْكَ who listen¹ to you; but
 أَفَأَنْتُمْ تُبْصِرُونَ can you make the deaf² hear,³
 وَلَوْ كَانُوا لَا even though they do not use
 يَعْقِلُونَ to understand?
43. And of them are those
 يَنْظُرُونَ إِلَيْكَ who look⁴ at you;
 أَفَأَنْتُمْ تَهْدِي الْعُمْى but can you guide the blind,⁵
 وَلَوْ كَانُوا even though they use
 لَا يُبْصِرُونَ not to see.⁶
44. Verily Allah wrongs⁷ not
 إِنَّا لَنَرَىٰ شَيْئًا وَلَكِنَّ man whatsoever;⁸ but
 النَّاسَ أَنفُسَهُمْ men to themselves
 يَظْلِمُونَ do wrong.
45. And the day
 وَيَوْمَ He will muster⁹ them –
 يَحْشُرُهُمْ as if they had stayed¹⁰ not
 كَانُوا لَوْ لَبِثُوا but an hour of the day – they
 إِلَّا سَاعَةً مِنَ النَّهَارِ recognizing¹¹ one another.
 يَتَعَارَفُونَ بَيْنَهُمْ Losers will indeed be those
 فَذَٰخِرَ الَّذِينَ

1. i. e., they only listen but their minds are not inclined to understand. يَستَمِعُونَ *yastami'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *istama'a*, form VIII of *sami'a* [*sam' /samâ' /samâ'ah /masma'*], to hear. See *yastami'u* at 6:36, p. 415, n. 2).
2. i. e., mentally deaf, whose hearts and minds are averse to receiving the truth.
3. *tusmi'u* = you make (someone) hear, pay attention (v. ii. m. s. impfct. from *'asma'a*, form IV of *sami'a*. See n. 1. above).
4. i. e., they simply look without wanting to see the truth. يَنْظُرُونَ *yanẓurū* = he looks, sees, views, glances (v. iii. m. s. impfct. from *naẓara* [*naẓara /naẓr/manẓar*], to see, view, look at. See *naẓara* at 9:127, p. 633, n. 9).
5. i. e., mentally blind being averse to seeing the truth. عُمَى *'umy* (sing. *'a'mā*) = blind. See *'a'mā* at 6:50, p. 410, n. 8).
6. يَبْصِرُونَ *yubẓirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/basira* [بَصَرَ *baṣar*], to look, to see. See at 7:195, p. 541, n. 8).
7. يَظْلِمُونَ *yazlimu* = he wrongs, does injustice, oppresses, transgresses (v. iii. m. s. impfct. from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See *lā tazlimū* at 9:36, p. 592, n. 8).
8. i. e., He does not convict or punish anyone, without one's own fault.
9. i. e., after resurrection on the Day of Judgement. يَحْشُرُونَ *yahshuru* = he musters, gathers, collects, assembles, herds (v. iii. m. s. impfct. from *ḥashara* [*hashr*], to gather. See *nahshuru* at 10:28, p. 648, n. 1).
10. i. e., it will seem to them that they had lived in the worldly life only for an hour. يَلْبِثُونَ *yalbithū* (na) = they stayed, remained, lingered, persisted, tarried (v. iii. m. pl. impfct. from *labitha* [*labth,lubth/lubāth*], to remain. The terminal *nūn* is dropped for the particle *lam* coming before the verb. See *labithu* at 10:16, p. 642, n. 3).
11. يَتَعَارَفُونَ *yata'ārafûna* = they recognize one another, know one another, become acquainted with one another (v. iii. m. pl. impfct. from *ta'ārafa*, form VI of *'arafa* [*ma'rifah/ 'irfān*], to know, to recognize. See *ya'rifûna* at 7:46, p. 483, n. 3).

- كَذَّبُوا who disbelieved¹
 يَلْقَاءُ اللَّهَ in the meeting with Allah
 وَمَا كَانُوا and were not
 مُهْتَدِينَ receivers of guidance.²
- وَإِنَّا نُرِثُكَ 46. And whether We make
 بَعْضَ الَّذِي you see³ some of what
 نَعِدُهُمْ We promise⁴ them
 أَوْ نُنَوِّثُكَ or cause you to die,⁵
 فَإِلَيْنَا مَرْجِعُهُمْ to Us shall be their return.⁶
 ثُمَّ اللَّهُ شَهِيدٌ Moreover Allah is Witness
 عَلَى مَا يَفْعَلُونَ over what they do.
- وَلِكُلِّ أُمَّةٍ 47. And for every people⁷
 رَسُولٌ there was a Messenger.⁷
 فَإِذَا جَاءَهُ رَسُولُهُمْ قُضِيَ 48. So when their Messenger
 رُسُلُهُمْ فَضَى will come,⁸ decree will be
 بَيْنَهُمْ given⁹ as between them
 بِالْقِسْطِ وَهُمْ with equity¹⁰ and they
 لَا يَظْلَمُونَ will not be wronged.
- وَيَقُولُونَ 48. They say:
 مَتَى هَذَا الْوَعْدُ "When is this promise,¹¹

1. كَذَّبُوا *kadhkhabū* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb* /*kadhib* /*kadhbah* /*kidhbah*], to lie. See at 8:54, p. 567, n. 7).

2. مُهْتَدِينَ *muhādīn* (accu. /gen. of *muhādūn*, sing. *muhādīn*) = those in receipt of guidance, are guided aright, are led on the right way (active participle from *ihādā*, form VIII of *hadā* [*hidāyah* /*hudan* /*hady*], to lead, to guide. See at 9:18, p. 584, n. 4).

3. نُرِثُكَ *nuriyanna* = we show, make (someone) see (v. i. pl. emphatic impfct. in form IV of *ra'ā* [*ra'y/ru'yah*], to see *nurī* at 6:75, p. 421, n. 10).

4. i. e., of retributions in this world for unbelief and disobedience. نَعِدُ *na'idu* = we promise, assure, threaten, (v. i. s. impfct. from *w'ada* [*wa'd*], to make a promise. See *ya'idu* at 8:7, p. 548, n. 10).

5. نُنَوِّثُكَ *natawaffayanna* = we take fully, cause to die (v. i. pl. emphatic impfct. from *tawaffā*, from V of *wafā* [*wafā* /*wafy*], to be perfect, to fulfil. See *yatawaffā* at 8:50, p. 566, n. 1).

6. i. e. after resurrection, so that they cannot escape due punishment. مَرْجِعٍ *marji'* (s.; pl. *marāji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'u*. See at 10:23, p. 645, n. 8).

7. i. e., a Messenger was sent to every people that had passed away before the time of Muhammad, peace and blessings of Allah be on him (Al-Tabarī, XI, 121).

8. i. e. on the Day of Judgement the Messengers will be confronted with their respective peoples (Al-Tabarī, XI, 121).

9. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qaḍā* [*qaḍā*], to settle, to decide. See at 10:19, p. 643, n. 7).

10. i. e., everyone will be recompensed according one's deeds and no injustice will be done to anyone. قِسْطٍ *qisṭ* = justice, equity, fairness. See at 7:29, p. 474, n. 7).

11. i. e., the promised event – the Resurrection and the Day of Judgement. وَعْدٍ *wa'd* (s.; pl. *wu'ūd*) = promise. See at 9:111, p. 626, n. 2.

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful?¹



قُلْ لَا أَمْلِكُ 49. Say: "No power I have²

لِنَفْسِي ضَرًّا to do myself any harm³

وَلَا نَفْعًا nor any benefit⁴

إِلَّا مَا شَاءَ اللَّهُ except what Allah will.

لِكُلِّ أُمَّةٍ For every people

أَجَلٌ there is an appointed time.⁵

إِذَا جَاءَ أَجَلُهُمْ When their time comes,

فَلَا يَسْتَعْجِلُونَ سَاعَةً they cannot delay⁶[it]an hour

وَلَا يَسْتَفِيدُونَ nor can they advance⁷ [it].

قُلْ أَرَأَيْتُمْ 50. Say: "Do you see,

إِنْ أَتَاكُمْ عَذَابُهُ if His punishment comes to you

بَيْنَا أَوْ بَنَاءًا by night⁸ or by day,⁹

مَاذَا يَسْتَعْجِلُ مِنْهُ what of it will the sinners

الْمُجْرِمُونَ seek to be hastened?"¹⁰

أَنْتُمْ 51. Is it then that

إِذَا وَقَعَ when it will have happened¹¹

وَأَمْسَتْ يَوْمَ you will believe in it?

الآنَ وَقَدْ كُنْتُمْ يَوْمَ Now!¹² You had indeed been

سَتَعِجِلُونَ seeking to hasten¹³ it.

1. i. e., if you are truthful in your statement that there will be resurrection and judgement. صادقون

ṣādiqīn (pl.; acc./gen. of ṣādiqūn; s. ṣādiq) = truthful, those who speak the truth (active participle from ṣadaqa [ṣadq/ ṣidq], to speak the truth. See at 9:119, p. 630, n. 3).

2. املك 'amliku = I own, possess, have power over (v. i. s. impfct. from malaka [malk /mulk /milk], to take in possession. See yamliku at 7:188, p. 538, n. 10).

3. ضر ḡarr = harm, damage, injury. See at 7:188, p. 538, n. 12.

4. نفع naḡ = benefit, use, usefulness, profit. See at 7:188, p. 538, n. 11.

5. أجل 'ajal (pl. 'ajāl) = appointed time, term, date, deadline. See at 10:11, p. 639, n. 10.

6. يستأخرون yasta'khirūna = they put off, seek to defer, delay (v. iii. m. pl. impfct. from ista'khara, form X from the root 'akhr. See 'akkharta at 7:34, p. 477, n. 1).

7. يستقدمون yastaqdimūna = they seek to bring forward, to have in advance (v. iii. m. pl. impfct. from istaqqadama, form X of qadima [qudām], to arrive, to reach. See quddamat at 7:34, p. 477, n. 2).

8. بآت bayātan = by night, while sleeping at night. See at 7:97, p. 503, n. 15.

9. i. e., whenever it comes, you will not be able to resist or avert it. نهار nahār (s.; pl. 'anhur/nuhur) = day. See at 3:190, p. 231, n. 2.

10. يستعجلون yasta'jilū = he seeks to hasten, expedites (v. iii. m. s. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See isti'jāl at 10:11, p. 639, n. 9).

11. وقع waqa'a = he or it fell, fell down, occurred, came to pass, happened (v. iii. m. s. past from wuqa'a, to fall. See at 7:134, p. 514, n. 2).

12. i. e., it will be said to them that their believing then will not be of any avail, for they had disbelieved and had been seeking to hasten it out of their utter unbelief.

13. تستعجلون tasta'jilūna = you hasten, make haste, hurry, wish to expedite (v. ii. m. pl. impfct. from ista'jala, form X of 'ajila ['ajal/'ajalah], to hasten. See n. 10 above).

ثُمَّ يُقَالُ 52. Then it will be said
لِلَّذِينَ ظَلَمُوا to those who do wrong;¹
ذُوقُوا "You all taste² the
عَذَابَ الْفُلْكِ punishment in perpetuity.³
هَلْ تَجْزَوْنَ Are you recompensed⁴ aught
إِلَّا بِمَا كُنتُمْ but for what you used
تَكْسِبُونَ to acquire?"⁵

وَيَسْتَعِثِرُونَكَ 53. And they enquire of you:
أَحَقُّ هُوَ قُلُوبِي وَرَبِّي "Is it true?" Say: "Yes, by my
إِنَّهُ لَحَقٌّ Lord, it is indeed true;
وَمَا أَنْتُمْ بِمُعْجِزِينَ and you cannot baffle⁶ it."

Section (Rukû') 6

وَلَوْ أَنَّ لِلْكَافِرِينَ 54. And were there for every
نَفْسٍ ظَلَمَتْ individual that transgresses⁷
مَا فِي الْأَرْضِ all that is in the earth,
لَاقْتَدَتْ he would redeem himself⁸
بِهِ therewith;⁹
وَأَسْرَوْا and they would conceal¹⁰
الْعَذَابَ النَّدَامَةَ the repentance¹¹ when
رَأَوْا الْعَذَابَ they saw the punishment;
وَقُضِيَ and decree will be given¹²

1. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظَلَمُوا *zalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *zalamâ* [*zalm/zulm*], to do wrong. See at 7:160, p. 527, n. 12).

2. ذُوقُوا *dhûqû* = you (all) taste (v. ii. m. pl. imperative from *dhâqa* [*dhawq/ madhâq*], to taste. See at 9:35, p. 592, n. 1).

3. i. e. punishment and suffering that will continue for ever. عَذَابُ *khuld* = eternity, endless duration, perpetuity. See *khâlidûn* at 10:26, p. 647, n. 5.

4. تَجْزَوْنَ *tujzawna* = you are recompensed, requited, rewarded, repaid (v. ii. m. pl. impfct. passive from *jazâ* [*jazâ*], to recompense. See *yujzawna* at 7:180, p. 536, n. 6).

5. i. e., of guilt and sin. تَكْسِبُونَ *taksibûna* = you (all) acquire, earn, gain (v. ii. m. pl. impfct. from *kasaba* [*kasb*], to earn, acquire. See at 7:39, p. 479, n. 12).

6. مُعْجِزِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizân*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate (act. participle from '*ajaza*, form IV of '*ajaza/ajiza* [*'ajz*], to be weak, incapable. See *mu'jiz* at 9:2, p. 576, n. 5).

7. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. ظَلَمْتَ *zalamat* = she did wrong, transgressed, committed injustice (v. iii. f. s. past from *zalamâ*. See n. 1 above).

8. اِفْتَدَتْ *ifatdat* = she redeemed herself, ransomed herself, freed herself, sacrificed (v. iii. f. s. past from *ifadâ*, form VIII of *fadâ* [*fidan/fidâ*], to redeem, ransom. See at 2:229, p. 113, n. 6).

9. i. e., one would like to sacrifice all the wealth of the world to get rid of the punishment.

10. i. e., the leaders of the unbelievers would attempt to conceal their repentance from their followers (Al-Tabarî, XI, 123). أَسْرَوْا *'asarrû* = they concealed, secreted, hid (v. iii. m. pl. past from '*asarra*, form IV of *sarra* [*surûr/tusirrah/ masarrah*], to make happy. See at 5:52, p. 356, n. 8).

11. نَدَامَةٌ *nadâmah* = repentance, remorse, regret. See *nâdimîn* at 5:52, p. 356, n. 9.

12. قُضِيَ *quḍiya* = it is settled, adjudicated, decreed, passed, spent, concluded (v. iii. m. s. past passive from *qadâ* [*qadâ*], to settle, to decide. See at 10:47, p. 654, n. 9).

بَيْنَهُم بِالْقِسْطِ^١ between them with equity¹

وَهُمْ and they

لَا يَظْلَمُونَ^٢ will not be wronged.²

أَلَا إِنَّ لِلَّهِ 55. Lo, to Allah belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

وَالْأَرْضِ and the earth.³

أَلَا إِنَّ وَعْدَ اللَّهِ 56. Oh sure, Allah's promise⁴

حَقٌّ وَلَكِنَّ أَكْثَرَهُمْ is true, but most of them

لَا يَعْلَمُونَ^٥ do not know.⁵

هُوَ يَحْيِي 56. He gives life⁶

وَيُمِيتُ and causes to die;⁷

وَالْيَهُ and to Him

تُرْجَعُونَ^٨ you shall be returned.⁸

يَا أَيُّهَا النَّاسُ 57. O mankind,

فَدَجَّ تَكُمُ there has indeed come to you

مَوْعِظَةٌ مِنْ رَبِّكُمْ exhortation⁹ from your Lord;

وَشِفَاءٌ لِمَا and a remedy¹⁰ for what is

فِي الصُّدُورِ in the hearts;¹¹

وَهُدًى وَرَحْمَةٌ and guidance and mercy

لِلْمُؤْمِنِينَ for the believers.

1. قِسْطٌ *qist* = justice, equity, fairness. See at 10:47, p. 654, n.10).

2. i. e., everyone will be recompensed according to one's deeds. يَظْلَمُونَ *yuzlamûna* = they are wronged, done injustice, oppressed (v. iii. m. pl. impfct. passive from *zalamu* [*zalm/zulm*], to do wrong. See at 6:160, p. 462, n. 5).

3. Allah has absolute ownership and authority over the heavens and the earth and all that exists in them. None has any share in them, neither in their creation nor in their management and disposal. Hence these will not be available to anyone on the Day of Judgement for one's redemption therewith from the punishment.

4. i. e., the promise of resurrection, Day of Judgement, reward and punishment. وَعْدٌ *wa'd* (s.;

pl. *wu'ûd*) = promise. See at 10:48, p. 654, n. 4.

5. i. e., most of them do not know the reality of the occurrence of the resurrection, Day of Judgement, reward and punishment. يَعْلَمُونَ

ya'lamûna = they know (v. iii. m. pl. impfct. from *'alima*, to know, be aware of. See at 6:97, p. 432, n. 4).

6. يَحْيِي *yuhyi* = he gives life, revivifies, saves life,

(v. iii. m. s. impfct. from *'ahyâ*, form IV of *hayiya* [*hayah*], to live. See at 9:116, p. 628, n. 7).

7. Allah has absolute power to give life to any lifeless being and cause any living being to die as and when He wills. So it is nothing difficult for Him to resurrect the dead and make them return to Him, as stressed in the next clause of the *'âyah*.

يُمِيتُ *yumitu* = he causes to die, puts to death (v.

iii. m. s. impfct. from *'amâta*, form IV of *mâta* [*mawt*], to die. See at 9:116, p. 628, n. 8).

8. تُرْجَعُونَ *turja'ûna* = you (all) are returned, sent back, brought back (v. ii. m. pl. impfct. passive from *raja'a* [*rujû'*], to return): See *turja'u* at 8:44, p. 563, n. 9).

9. So none will have the excuse of not knowing the truth. مَوْعِظَةٌ *maw'izah* (pl. مَوَاعِظُ *mawâ'iz*) = admonition, exhortation, counsel. See at 7:145, p. 519, n. 2.

10. شِفَاءٌ *shifâ'* = remedy, cure, healing. See *yashfi* at 9:14, p. 582, n. 5.

11. i. e., of ignorance and misgivings.

58. Say: "By Allah's grace
 and by His mercy."¹
 فَلْيَقْرَئُوا
 فَلْيَقْرَئُوا So in that let them rejoice.²
 هُوَ خَيْرٌ مِمَّا
 هُوَ خَيْرٌ مِمَّا It is better than all that
 يَجْمَعُونَ they accumulate.³
 يَجْمَعُونَ
 59. Say: "Do you see"⁴
 مَا أَرْسَلَ اللَّهُ
 مَا أَرْسَلَ اللَّهُ what Allah has sent down⁵
 لَكُمْ مِنْ رِزْقٍ for you of provision,⁶
 فَجَعَلْتُمْهُ
 فَجَعَلْتُمْهُ then you have made of it
 حَرَامًا وَحَلَالًا unlawful and lawful?"⁷
 قُلْ أَلَمْ يَأْتِ
 قُلْ أَلَمْ يَأْتِ Say: "Has Allah permitted"⁸
 لَكُمْ أَنْ تَعْلَى اللَّهَ you, or against Allah
 تَفْتَرُونَ you invent lies?"⁹
 تَفْتَرُونَ
 وَمَا ظَنُّ
 وَمَا ظَنُّ 60. And what do think¹⁰
 الَّذِينَ يَفْتَرُونَ those who fabricate against
 عَلَى اللَّهِ أَنْ كَذَبَ Allah the lie [will be done]
 يَوْمَ الْقِيَامَةِ on the Day of Resurrection?
 إِنَّ اللَّهَ لَدُو Verily Allah is
 فَضْلٌ عَلَى النَّاسِ Full of Bounty to men¹¹
 وَلَكِنْ أَكْثَرُهُمْ but most of them
 لَا يَشْكُرُونَ do not express gratitude.¹²
 لَا يَشْكُرُونَ

1. i. e., the guidance and exhortation contained in the Qur'ân, in other words Islâm, is bestowed by Allah's grace and mercy; and in this grace and favour of Allah the believers should rejoice.

2. يَفْرَحُونَ *yafrahû(na)* = they rejoice, become happy, delighted (v. iii. m. pl. impfct. from *fariha* [*farah*], to be glad. The terminal *nûn* is dropped because of the *lâm* of command coming before the verb. See at 3:120, p. 203, n. 12).

3. i. e., of worldly wealth and resources, which are in fact only ephemeral. يَجْمَعُونَ *yajma'ûna* = they (all) accumulate, gather, collect, amass, bring together (v. iii. m. pl. impfct. from *jama'a* [*jam'*], to gather, to collect. See at 3:157, p. 218, n. 1).

4. i. e., do you consider and reflect over?

5. أُنْزِلَ *'anzala* = he sent down (v. iii. m. s. past in form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 6: 91, p. 427, n. 10).

6. i. e., whatever Allah has sent down of water and has created therewith of plants, corns, fruits and animals that live on them. رِزْقٍ *rizq* (pl. *arzâq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 8:74, p. 575, n. 8.

7. Such as the polytheists did by earmarking some parts of their crops for their gods and goddesses or tabooing some animals for particular reasons (see 8:103 & 6:136).

8. أَدْنَى *'adhina* = he permitted, gave leave, allowed (v. iii. m. s. past from *'idhn*, to allow, to permit, to listen. See *'adhina* at 9:43, p. 596, n. 8).

9. تَفْتَرُونَ *taftarûna* = you (all) fabricate, make up, invent falsely, trump up, calumniate (v. ii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See *yaftarûna* at 10:30, p. 648, n. 13).

10. i. e., do they think that on the Day of Resurrection they will not be punished for their having invented lies against Allah? No, that will not be the case. They will be duly punished.

11. For, He defers punishing men for their sins till the Day of Judgement and, at the same time, continues to bestow graces on them till their death (Al-Ṭabbarî, XI, 128).

12. يَشْكُرُونَ *yashkurûna* = they express gratitude, give thanks (v. iii. m. pl. impfct. from *shakara* [*shukr/shukrân*], to thank. See at 7:58, p. 488, n. 17).

Section (Rukū') 7

وَمَا تَكُونُ 61. And whatever situation¹

فِي شَأْنٍ you² are in

وَمَا تَقُولُوا and whatever you recite³

مِنْهُ مِنْ قُرْآنٍ of it⁴ of the Qur'ān,⁵

وَلَا تَعْمَلُونَ and you all do not do⁶

مِنْ عَمَلٍ إِلَّا كُنَّا any deed except that We are

عَلَيْكُمْ شُهَدَاءُ over you witnesses⁷

إِذْ تَقْبِضُونَ فِيهِ as you are engaged⁸ in it;

وَمَا يَصْرِبُ nor does there slip⁹

عَنْ رَبِّكَ from your Lord

مِنْ يَنْقَالِ ذَرَّةٌ فِي even the weight¹⁰ of an atom¹¹

الْأَرْضِ وَلَا فِي السَّمَاءِ in the earth or in the heaven;

وَلَا أَصْغَرَ مِنْ nor anything smaller¹² than

ذَلِكَ وَلَا أَكْبَرَ that nor anything bigger

إِلَّا فِي كِتَابٍ except that it is in a book¹³

مُبِينٍ all too clear.¹⁴

يَا 62. Oh sure,

إِنَّ أَوْلِيَاءَ اللَّهِ the friends¹⁵ of Allah,

لَا خَوْفٌ عَلَيْهِمْ no fear will be on them

وَلَا هُمْ يَحْزَنُونَ nor will they grieve¹⁶ -



1. شَأْنٌ *sha'n* (s.; pl. *shu'ān*) = situation, condition, state, circumstances, affair, matter.

2. The address is to the Prophet, peace and blessings of Allah be on him.

3. تَلَا *talā* = you recite, read, rehearse (v. ii. m.

s. impfct. from *talā* [*tilāwah/talw*], to read, to follow. See *talawtu* at 10:16, p. 642, n. 1).

4. i. e., of the Book given by Allah, the Qur'ān.

5. i. e., any portion you recite (Al-Ṭabarī, XI, 129).

6. The address is to people in general. تَعْمَلُونَ *ta'malūna* = you all do, act, perform (v. ii. m. pl. impfct. from '*amila* [*amal*], to do. See at 2:140, p. 66, n. 8).

7. شُهَدَاءُ *shuhūd* (pl.; s. *shāhid*) = witnesses. See *shahīd* at 10:29, p. 648, n. 9.

8. تَقْبِضُونَ *tafīḍūna* = you (all) are engaged, take part, undertake (v. ii. m. pl. impfct. from '*afāḍa*, form IV of *fāḍa* [*fayḍ/fayḍān*], to flow, overflow, inundate. '*afīḍū* at 7:50, p. 484, n. 7).

9. يَصْرِبُ *ya'zubu* = he slips, escapes, becomes distant (v. iii. m. s. impfct. from '*azaba* [*uzūb*], to slip, to be far).

10. مِثْقَالٌ *mithqāl* (s.; pl. *mathāqīl*) = weight. See at 4:40, p. 258, n. 5.

11. ذَرَّةٌ *dharrah* (s.; pl. *dharrāt*) = atom, tiny particle, dust speck, the measure of a small ant. See 4:40, p. 258, n. 6.

12. أَصْغَرَ '*asghar* = smaller, smallest, younger, youngest (relative of *ṣaghīr*). See *ṣaghīrūn* at 9:29, p. 589, n. 2.

13. i. e., recorded in a book. كِتَابٌ *kitāb* = writing, writ, prescript, book, document, contract. See at 8:68, p. 572, n. 5.

14. مُبِينٌ *mubīn* = all too clear, obvious, manifest, patent, open and clear. See at 10:2, p. 636, n. 2.

15. The qualifications of the '*awliyā'* of Allah are mentioned in the next '*āyah*. أَوْلِيَاءُ '*awliyā'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, legal guardians. See at 9:23, p. 585, n. 10.

16. i. e., on the Day of Judgement. يَحْزَنُونَ *yahzanūna* = they grieve, become sad (v. iii. m. pl. impfct. from *ḥazina* [*ḥuzn/ḥazan*], to grieve. See at 7:49, p. 484, n. 5).

الَّذِينَ آمَنُوا 63. Those who believe¹

وَكَانُوا and use to

يَنْقُوتُونَ 12 be on their guard.²

لَهُمُ الْبُشْرَى 64. For them are glad tidings³

فِي الْحَيَاةِ الدُّنْيَا in the worldly life⁴

وَفِي الْآخِرَةِ and in the hereafter.⁵

لَا تَبْدِيلَ There is no variation⁶

فِي كَلِمَاتِ اللَّهِ in the words⁷ of Allah.

ذَٰلِكَ هُوَ الْفَوْزُ This is the success⁸

الْعَظِيمُ 13 most magnificent.⁹

وَلَا يَحْزَنُكَ 65. Nor let there sadden¹⁰ you

قَوْلُهُمْ their saying.¹¹

إِنَّ الْعِزَّةَ Verily power and prestige¹²

لِلَّهِ جَمِيعًا belong to Allah *in toto*.

هُوَ السَّمِيعُ He is the All-Hearing,

الْعَلِيمُ 10 the All-Knowing.

أَلَا 66. Behold,

إِنِّكَ لِلَّهِ verily to Allah belongs

مَنْ فِي السَّمَوَاتِ whoever¹³ is in the heavens

وَمَنْ فِي الْأَرْضِ and whoever is in the earth.¹⁴

1. i. e., the 'awliya' of Allah are those who believe in Allah, His Messenger Muhammad, peace and blessings of Allah be on him, and the Book (Qur'ân) that has been sent down to him

2. i. e., they continue to be on their guard against Allah's displeasure by scrupulously following His injunctions contained in the Qur'ân and the instructions of His Messenger (*sunnah*). يَنْقُوتُونَ

yattaqûna = they are on their guard, are wary [of], protect themselves, fear Allah (v. iii. m. pl. impfct. from *ittaqa*, form VIII of *waqa* [waqy/wiqâyah], to guard, to protect. See at 10:6, p. 638, n. 5).

3. i. e., *bushra* = glad tidings, good news. See at 7:57, p. 488, n. 3.

4. i. e., of Allah's help (see for instance 40:51 and 47:7).

5. i. e., of forgiveness and *jannah* (See for instance 5:9, 9:72, 41:30 and 48:29. Also see Al-Jabir, XI, 133-134; Ibn Kathîr, IV, 216-217).

6. i. e., *tabdîl* = to vary, to alter, to change, exchange (verbal noun in form II of *badala*, to replace. See *baddil* at 10:15, p. 641, n. 8).

7. i. e., the promises of Allah (see 6:34, 115; 13:31; 18:27; 39:20).

8. i. e., the obtaining of the promise of *jannah* and the Pleasure of Allah is the greatest success for a Muslim. فوز *fawz* = success, triumph, victory, achievement. See at 9:111, p. 626, n. 7.

9. عظيم *azîm* = great, magnificent, splendid, big, stupendous, grand, huge, immense, enormous, monstrous, grave. See at 9:89, p. 615, n. 11).

10. لَا يَحْزَنُ *lâ yahzun(u)* = let he or it not grieve, sadden (v. iii. m. s. imperative [prohibition] from *hazana* [*hazan/huzn*]). The last letter is vowelless because of the *lâ* of prohibition coming before the verb. See at 5:41, p. 348, n. 2.

11. i. e., the sayings of the unbelievers about Allah, His Messenger, peace and blessings of Allah be on him, and about the Book (the Qur'ân) sent down to him.

12. عِزَّة *izzah* = might, power, respect, self-respect, prestige, honour, fame, renown, pride, arrogance. See at 4:139, p. 306, n. 6.

13. Note the word *man* which applies to animate beings.

14. Therefore Allah Alone deserves to be worshipped, none or nothing else.

وَمَا يَتَّبِعُ And naught do there follow¹

الَّذِينَ يَدْعُونَ those who invoke²

مِن دُونِ اللَّهِ besides Allah

شُرَكَاءَ partners-gods³ –

إِن يَسْتَعِثَّ naught do they follow

إِلَّا الظَّنَّ except conjecture;⁴

وَأِنْ هُمْ and naught do they do

إِلَّا يَخْرُصُونَ except telling lies.⁵

هُوَ الَّذِي 67. He it is Who

جَعَلَ لَكُمْ الَّيْلَ has set⁶ for you the night

لِتَسْكُنُوا therein, that you may repose⁷

وَالنَّهَارَ مُبْصِرًا and the day giving visibility.⁸

إِنْ فِي ذَلِكَ Verily therein are

لَآيَاتٍ لِّقَوْمٍ sure signs⁹ for a people

يَسْمَعُونَ that listen.¹⁰

قَالُوا 68. They say

اتَّخَذَ اللَّهُ وَلَدًا Allah has taken¹¹ a son.

سُبْحَنَهُ Sacrosanct is He;

هُوَ الْغَنِيُّ He is the One Above Want.

لَهُ To Him belongs

مَا فِي السَّمَوَاتِ all that is in the heavens

1. يتبع *yattabi'u* = he follows, pursues (v. iii. m. s. impfct. from *itaba'a*, form VIII of *tabi'a* [*taba'* *haba'ah*], to follow. See *yuttaba'a* at 10:35, p. 650, n. 8).

2. يدعون *yad'ûna* = they call, call upon, invite, invoke (v. iii. m. pl. impfct. from *da'a* [*du'â*], to call, to summon. See at 6:108, p. 436, n. 6).

3. i. e., partners with Allah, partner-gods شركاء *shurakâ'* (pl.; s. *sharik*) partners, sharers, associates. See at 7:190, p. 540, n. 3.

4. i. e., the gods and goddesses the polytheists worship and invoke have no real existence but are mere invention of their own imagination and conjecture.

5. i. e., in setting up the imaginary gods and goddesses and in attributing imaginary functions to them. يخرون *yakhruûna* = they tell lies, surmise, conjecture (v. iii. m. pl. impfct. from *kharasa* [*kharsa*], to guess, to tell an untruth. See *takhruûna* at 6:148, p. 455, n. 11).

6. جعل *ja'ala* = he made, set, put, placed, appointed (v. iii. s. past from *ja'l*, to make, to put. See *ja'alna* at 5:20, p. 319, n. 5).

7. تسكنوا *taskunû(na)* = you (all) repose, rest, be tranquil, calm (v. ii. m. pl. impfct. from *sakana* [*sukûn*], to be calm, still. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See *uskunû* at 7:161, p. 527, n. 13).

8. مبصر *mubşir* (s.; pl. *mubşirûn*) = one who sees through/perceives/ discerns, gives visibility (act. participle from *'abşara*, form IV of *başura*/ *başira* [*başar*], to see, to understand. See *mubşirûn* at 7:201, p. 543, n. 8).

9. آيات *'âyât* (sing. *'ayah*) = signs, miracles, revelations, evidences. See at 10:7, p. 638, n. 9.

10. i. e., listen attentively in order to understand. يسمعون *yasma'ûna* = they listen, hear, pay attention (v. iii. m. pl. impfct. from *sami'a* [*sam'* / *samâ'* / *samâ'ah* / *masma'*], to hear. See at 8:21, p. 554, n. 1).

11. اتخذ *itakhadha* = he took, took for him, took up, assumed (v. iii. m. s. past in form VIII of *'akhadha* [*'akhdh*], to take. See at 4:125, p. 299, n. 12).

وَمَا فِي الْأَرْضِ and all that is in the earth.

إِنْ عِنْدَكُمْ You do not have with you

مِنْ سُلْطَانٍ يَهْدَى any authority¹ for this.

أَتَقُولُونَ عَلَى اللَّهِ Do you say against Allah

مَا لَا تَعْلَمُونَ² what you do not know?²

قُلْ 69. Say:

إِنَّ الَّذِينَ يَفْتَرُونَ³ "Verily those who fabricate³

عَلَى اللَّهِ الْكَذِبَ against Allah the lie

لَا يَفْلَحُونَ⁴ shall not succeed.⁴

مَتَّعْ 70. An enjoyment⁵

فِي الدُّنْيَا in this world;

ثُمَّ إِلَيْنَا thereafter to Us

مَرْجِعُهُمْ ثُمَّ shall be their return;⁶ then

نُذِيقُهُمْ We will make them taste⁷

الْعَذَابَ الشَّدِيدَ the severe⁸ punishment

بِمَا كَانُوا because they use to

يَكْفُرُونَ⁹ disbelieve.⁹

Section (Ruû') 7

وَأَتْلُ عَلَيْهِمْ 71. And recite¹⁰ unto them

بِأَنبُؤِ the tidings¹¹ of Nûh.

1. i. e., any sanction and evidence for saying that Allah has taken a son for Himself. سلطان *sultân* = authority, mandate, rule, evidence. See at 7:33, p. 476, n. 13.

2. i. e., what you do not know the reality and truth of.

3. يفترون *yaftrûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impct. from *iftarâ*, form VIII of *farâ* [فَرَى *fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

4. i. e., in the hereafter. يفلحون *yufliḥûna* = they succeed, prosper (v. iii. m. pl. impct. from *'aflaḥa*, form IV of *falaḥa* [فَلَاحَ], to split. See *yufliḥu* at 10:17, p. 642, n. 8).

5. i. e., what the unbelievers say and do is merely their enjoyment in this world. متاع *matâ'* (pl. *'amti'ah*) = enjoyment, pleasure, delight, useful article, gear, provision. See at 10: 23, p. 645, n. 7.

6. i. e. after resurrection. مرجع *marji'* (s.; pl. *marâji'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:46, p. 654, n. 6).

7. نذيق *nudhîqu* = we make (someone) taste (v. i. pl. impct. from *'adhâqa*, form IV of *dhâqa* [dhawq/ madhâq], to taste. See *'adhaqnâ* at 10:21, p. 644, n. 1).

8. شديد *shadîd* (pl. *'ashiddâ*/شداد *shidâd*) = severe, stern, rigorous, hard, harsh, strong. See at 6:124, p. 443, n. 10).

9. يكفرون *yakfurûna* = they disbelieve, turn ungrateful, deny (v. iii. m. pl. impct. from *kafara* [kufr], to disbelieve, to cover. See at 3:21, p. 163, n. 1).

10. اتل *utlu* = recite, read aloud (v. ii. m. s. imperative from *talâ* [tilâwah], to recite. See at 7:175, p. 533, n. 10).

11. أنباء *naba'* (s.; pl. *'anbâ'*) = news, tidings. See at 9:70, p. 607, n. 4.

إِذْ قَالَ لِقَوْمِهِ When he said to his people:
 يَا قَوْمِ "O my people,
 إِنْ كَانَ كَبْرٌ عَلَيْكُمْ if it is heavy¹ on you
 مَعِيَ وَتَذَكَّرِ my sojourn² and reminding³
 مِنْ آيَاتِ اللَّهِ of the revelations of Allah,
 فَقُلْ لِلَّهِ تَوَكَّلْتُ then on Allah I depend.⁴
 فَأَجْمِعُوا So you all resolve⁵ on your
 أَمْرَكُمْ وَشُرَكَاءَكُمْ plan and your partners⁶,
 ثُمَّ لَا يَكُنْ أَمْرُكُمْ then let not your plan be
 عَلَيْكُمْ غَمَةً on you any distress⁷
 ثُمَّ اقْضُوا إِلَيَّ and execute⁸ [it] on me
 وَلَا تَنْظُرُوا ﴿٧١﴾ and give me no respite.⁹

فَإِنْ تَوَلَّيْتُمْ 72. But if you turn away,¹⁰
 فَمَا سَأَلْتُكُمْ then¹¹ I have not asked of
 مِنْ أَجْرٍ you any reward.¹¹
 إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ; My reward is but on Allah;
 وَأُمِرْتُ أَنْ and I have been commanded
 أَنْ أكونَ مِنَ الْمُسْلِمِينَ that I be of the Muslims.



فَكَذَّبُوهُ 73. But they cried lies¹² to
 فَتَنَبَّأَهُ him; so We rescued¹³ him
 وَمَنْ مَعَهُ and those with him

1. i. e., *kabura* = he or it became big, too big, heavy (v. iii. m. s. past from *kubr/kibâr/kabûrah*, to be big. See at 6:35, p. 404, n. 9).

2. i. e., *maqâm* = place, standing, position (here stay, sojourn). (Noun of place from *qâma* [qawmah/ qiyâm], to get up, to stand. See *muqim* at 9:68, p. 60, n. 4).

3. i. e., reminding of the duty to worship Allah Alone. *tadhkkîr* = to remind, to call attention to (verbal noun in form II of *dhakara* [dhikr/tadhkâr], to remember. See *tadhakkârûna* at 10:3, p. 636, n. 7).

4. i. e., for support and help. *tawakkaltu* = I put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [waki/wukûl], to entrust. See at 9:129, p. 634, n. 10).

5. i. e., *'ajma'û* = you (all) resolve on a plan, make a joint decision, come to terms (v. ii. m. pl. imperative from *'ajma'a*, form IV of *jama'a* [jam'], to gather, to collect. *'ajma'û* 'amrahum is an idiom meaning they all agreed on a plan).

6. i. e., the partner-gods. The word *wa* here means "with" (*Tafsîr al-Jalâlayn*).

7. *ghummah* = distress, anxiety, affliction.

8. *uqûû* = you (all) execute, carry out, accomplish, finish, conclude, decree (v. ii. m. pl. imperative from *qadâ* [qadâ'], to settle, to decide. See *quḍiyya* at 10:54, p. 656, n. 12).

9. *lâ tunẓirû* (ni, originally nî) = do not grant respite (v. ii. m. pl. imperative {prohibition} from *'anzara*, form IV of *nazara* [nazar / manzar], to see. See at 7:195, p. 541, n. 11).

10. i. e., from the truth you are called to. *tawallaytum* = you (all) turned away/back; also took charge of, took possession of (v. ii. m. pl. past from *tawallâ*, form V of *waliya* [waly], to be near, to lie next. See at 9:3, p. 577, n. 5).

11. i. e., know that I do not ask any benefit for it.

12. *kadhhabû* = they cried lies, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhba* [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 10:45, p. 654, n. 1).

13. *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [najw /najâ /najâh], to make for safety, to be saved. See at 2:49, p. 23, n. 13).

فِي الْفُلِّ in the Ark¹
 وَجَعَلْنَاهُمْ خَلَائِفَ and made them successors²
 وَأَغْرَقْنَا الَّذِينَ and drowned³ those who
 كَذَّبُوا بِآيَاتِنَا cried lies to our revelations.
 فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ So see how was the end⁴
 الَّذِينَ of those that were warned.⁵

ثُمَّ بَعَثْنَا 74. Then We sent out⁶
 مِنْ بَعْدِهِمْ رُسُلًا after it Messengers
 إِلَى قَوْمِهِمْ to their peoples;
 فَجَاءَهُمْ and they came to them
 بِالْبَيِّنَاتِ with the clear evidences;⁷
 فَمَا كَانُوا لِلَّذِينَ قَدْ كَذَّبُوا بِآيَاتِنَا in what they had cried lies to
 مِنْ قَبْلُ afore.
 كَذَلِكَ نَطْعُ Thus do We put a seal⁸
 عَلَى قُلُوبِ on the hearts of
 الْمُعْتَدِينَ the transgressors.⁹

ثُمَّ بَعَثْنَا مِنْ بَعْدِهِمْ 75. Then We sent out after
 مُوسَى وَهَارُونَ them Mûsâ and Hârûn to
 إِلَى فِرْعَوْنَ وَمَلَئِهِ the Pharaoh and his chiefs¹⁰
 بِآيَاتِنَا with Our signs;¹¹

1. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:22, p. 644, n. 9.
2. i. e., successors in the earth. *khalâ'if* (pl.; s. *khaliḥ* *khaliḥ*) = successors, deputies, vicegerents, delegates. (active participle from *khalafa*, to succeed, to follow, to come after. See at 7:69, p. 492, n. 8).
3. *'aghragnâ* = we drowned, sunk, immersed (v. i. pl. past from *'aghraga*, form IV of *ghariqa* [*gharaq*], to be drowned. See at 8:54, p. 567, n. 10).
4. *âqibah* (s.; pl. *'awâqib*) = end, ultimate, outcome, upshot, consequence, effect, result. See at 10:39, p. 652, n. 5.
5. *mundharin* (pl.; accusative/ gen. of *mundharin*, sing. *mundhar*) = those who are warned, (pass. participle from *'andhara*, to warn, form IV of *nadhara*, [*nadhr* / *nudhûr*], to dedicate, to make a vow. See *mundharin* at 6:48, p. 409, n. 11).
6. *ba'athnâ* = we raised, sent out, resurrected (v. i. pl. past from *ba'atha* [*ba'th*], to raise, resurrect. See at 7:103, p. 505, n. 10).
7. i. e., Allah's messages as well as the miracles that Allah caused to happen through their hands. *bayyinât* (pl.; sing. *bayyinah*) = clear proofs, indisputable evidences. See at 10:13, p. 640, n. 7).
8. i. e., because of their persistence in unbelief and transgression their hearts are closed to the truth. *naṭba'u* = we print, put a seal, imprint, impress (v. i. pl. impfct. from *ṭaba'u* [*ṭab'*], to impress, to set a seal. See at 7:100, p. 504, n. 10).
9. i. e., who transgress and violate the injunctions and prohibitions of Allah. *mu'tadîn* (pl.; acc./gen. of *mu'tadîn*, s. *mu'tadin*) = transgressors, aggressors, assailants (active participle from *i'tadâ*, form VIII of *'adâ* [*'adw*], to speed, to run. See at 7:55, p. 487, n. 8).
10. *malâ'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 7:88, p. 500, n. 4).
11. i. e., messages as well as miracles. *âyât* (sing. *'âyah*) = signs, miracles, revelations, evidences. See at 10:67, p. 661, n. 9.

فَاسْتَكْبَرُوا but they turned arrogant¹

وَكَانُوا قَوْمًا and continued to be a people

مُجْرِمِينَ committing sins.²

فَلَمَّا جَاءَهُمْ 76. So when there came to

الْحَقُّ مِنْ عِنْدِنَا them the truth³ from Us

قَالُوا إِنَّ هَذَا they said: "This indeed is

لِسِحْرٍ مُبِينٍ a sorcery⁴ quite obvious."⁵

قَالَ مُوسَى 77. Mûsâ said:

أَتَقُولُونَ لِلْحَقِّ "Do you say [this] of the truth

لَمَّا جَاءَكُمْ when it has come to you?

أَيْسِحْرُهُنَّ A sorcery is this?

وَلَا يَنْفَعُ But successful will not be⁶

السَّاحِرُونَ the sorcerers"

قَالُوا أَاجْتَنَّا 78. They said: "Have you

إِنْتَفَيْنَا come to us to divert⁷ us

عَمَّا وَجَدْنَا from what we found

عَلَيْهِمَ آبَاءَنَا our fathers on⁸ and

وَتَكُونُ لَكُمَا that there be for you two⁹

الْكِبْرِيَاءُ فِي الْأَرْضِ the greatness¹⁰ in the land?

وَمَا نَحْنُ لَكُمَا But we are not to you two

مُعْزِينَ giving credence.¹¹

1. استَكْبَرُوا *istakbarû* = they boasted, became proud, arrogant, haughty (v. iii. m. pl. past from *istakbara*, form X of *kabura/kabara* [*kubr/ kibar/ kabârah/kabr*], to become great, to be older. See at 7:133, p. 513, n. 14).

2. مُحْرِمِينَ *mujrimîn* (pl.; acc./gen. of *mujrimûn*;

s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from '*ajrama*, form IV of *jarama* [*jarm*], to commit a crime. See at 10:13, p. 641, n. 2).

3. i. e., the proofs of the truth, the miracles that Allah caused to happen at the hands of Mûsâ.

4. سِحْرٍ *sihr* (pl. *ashâr*) = sorcery, magic, witchcraft, enchantment. See at 6:7, p. 394, n. 4.

5. مُبِينٍ *mubîn* = all too clear, glaringly obvious, manifest, patent. See at 10:61, p. 659, n. 14.

6. i. e., the sorcerers whom the Pharaoh summoned to discredit Mûsâ, peace be on him (see '*âyah* 79 below and also, for instance, 7:103-125 and 79:21-25). يَفْلِحُ *yuflihu* = he

succeeds, prospers, becomes successful (v. iii. m. s. impct. from '*afalaḥa*, form IV of *falaḥa* [*fahḥ*], to split. See at 10:17, p. 642, n. 8).

7. تَلَفْتُ *talfta(u)* = you turn, direct, draw to { followed by the particle '*an* it means "you turn away from", divert} (v. ii. m. s. impct. from *lafata* [*laft*], to turn, to direct. The terminal letter is given *fathah* because of a hidden '*an* in *li* (of motivation) coming before the verb).

8. i. e., the religion and customs on which we found our fathers and forefathers. This plea of ancestral religion has ever since been put forward by polytheists and others in support of their beliefs and practices.

9. i. e., Mûsâ and Hârûn, peace be on them.

10. The Pharaoh unjustly accused Mûsâ and Hârûn, peace be on them, of being motivated by the desire to gain power and prominence in Egypt. It was a totally false accusation. They acted only on Allah's command (see 79:15-20) and did not desire to obtain any worldly gain out of their mission. كِبْرِيَاءُ *kibriyâ'* = greatness, magnificence, pride, arrogance.

11. مُؤْمِنِينَ *mu'minîn* (pl.; acc./gen. of *mu'minûn*;

s. *mu'min*) = believers, those who give credence, have faith (act. participle from *âmana* [*'imân*], from IV of *amina*, to be safe. See *yu'minûna* at 7:27, p. 474, n. 3).

وَقَالَ فِرْعَوْنُ 79. And the Pharaoh said:

أَتَنْتُونِي بِكُلِّ سَاحِرٍ
عَلِيمٍ well-informed."²

فَلَمَّا جَاءَ السَّحَرَةُ 80. When the sorcerers came

قَالَ لَهُمْ مُوسَى Mûsâ said to them:

أَلْقُوا مَا أَنْتُمْ
مُقْتُونَ "Throw³ what you are
going to throw."⁴

فَلَمَّا أَلْقَوْا 81. So when they threw⁵

قَالَ مُوسَى Mûsâ said: "What you have

مَاجِئْتُمْ بِهِ السِّحْرُ come up with is a sorcery."⁶

إِنَّ اللَّهَ سَيُبْطِلُهُ Verily Allah will nullify⁷ it;

إِنَّ اللَّهَ لَا يَبْصِلُحُ verily Allah makes not good⁸
عَمَلُ the deed of

الْمُفْسِدِينَ the mischief-makers."⁹

وَيُخَيِّطُ اللَّهُ 82. "And Allah effectuates¹⁰

الْحَقَّ بِكَلِمَاتِهِ the truth with His words

وَلَوْ كَرِهَ الْعَمَرِيُّونَ though the sinful¹¹ detest."¹²



Section (Rukû') 9

فَمَا آمَنَ لِمُوسَى 83. But none believed Mûsâ
إِلَّا ذُرِّيَّتُهُ except an offspring¹³

1. ساحر. *sâhir* (s.; pl. *saḥarah/suhhâr*) = sorcerer, magician, enchanter (act. participle from *saḥara* [*sihr*], to enchant. See at 10:2, p. 636, n. 1).

2. علیم. *'alim* (s.; pl. *'ulamâ'*) = well informed, erudite, learned, All-Knowing, Omniscient.

3. ألقوا. *'alqû* = you (all) throw, cast, fling, deliver, submit (v. ii. m. pl. imperative from *'alqâ*, form IV of *laqiya* [*liqâ'* / *luqyân* / *luqy* / *luqyah* / *luqan*], to meet. See *'alqâ* at 7:150, p. 521, n. 8). 4. ملقون. *mulqûn* (pl.; s. *mulqin*) = throwers, casters, those who are going to throw (active participle from *'alqâ*. See n. 3 above).

5. ألغوا. *'alqaw* = they threw, cast, flung, posed, offered (v. iii. m. pl. past. from *'alqâ*. See n. 3 above. See also at 4:90, p. 281, n. 13).

6. i. e., it has no real worth and existence, and it is not comparable to what I have been sent with.

7. يبطل. *yubṭilu* = he nullifies, renders void (v. iii. m. s. impfct. from *'abtala*, form IV of *batala* [*buṭl/buṭlân*], to be void. See at 8:8, p. 548, n. 7).

8. يصلح. *yusliḥu* = he makes good, reforms, amends, sets right, rectifies (v. iii. m. s. impfct. from *'aṣlaḥa* form IV of *ṣalaḥa* [*ṣalāḥ/ṣulūḥ/maṣlaḥah*], to be good, proper. See *'aṣlaḥa* at 6:54, p. 412, n. 8).

9. مفسدين. *muḥṣidîn* (acc. / gen. of *muḥṣidûn*, sing. *muḥṣid*) = mischief-makers, trouble-makers (active participle from *'aḥṣada*, form IV of *ḥasada* [*ḥasād/ḥusūd*], to be bad. See at 10:40, p. 652, n. 8).

10. يحق. *yuhiqqu* = he enforces, accomplishes, effectuates (v. iii. m. s. impfct. from *'ahaqqā*, form IV of *ḥaqq*, to be true, right. See *ḥaqqat* at 10:33, p. 649, n. 11).

11. مجرمون. *mujrimân* (pl.; s. *mujrim*) = sinful, culprits, evildoers (act. participle from *'ajrama*, form IV of *jarama/jarm*), to commit a crime. See at 8:8, p. 548, n. 9).

12. كره. *kariha* = he detested, disliked, abhorred, loathed, felt disgust (v. iii. m. s. past from the root *karh/ kurh/ karāḥah/ karāhiyah*, to detest. See at 9:46, p. 597, n. 6).


13. ذرية. *dhurriyah* (pl. *dhurriyât/dharâriyy*) = offspring, progeny, children, descendants. See at 7:172, p. 533, n. 2).

مِنْ قَوْمِهِ of his people
 عَلَى خَوْفٍ مِنْ فِرْعَوْنَ due to fear¹ of the Pharaoh
 وَمَلَائِهِمْ and their chiefs² that
 أَنْ يَفْتِنَهُمْ they would persecute³ them;
 وَإِنَّ فِرْعَوْنَ and the Pharaoh was indeed
 لَعَالٍ فِي الْأَرْضِ وَإِنَّ a tyrant⁴ in the land and was
 لَمِنَ الْمُفْسِدِينَ of those committing excesses.⁵

84. And Mûsâ said:
 يَقُولُ إِنَّكُمْ "O my people, if you have
 آمَنْتُمْ بِاللَّهِ believed in Allah
 فَلَعَلَّكُمْ تَكُونُونَ then on Him you all rely,⁶
 إِنْ كُنْتُمْ مُسْلِمِينَ if you are Muslims."⁷



85. So they said:
 فَقَالُوا "On Allah we do rely.
 رَبَّنَا لَا تَجْعَلْنَا Our Lord, do not make us
 فِتْنَةً لِلْقَوْمِ a trial⁹ for the people
 اَلْقَا لِحُكْمٍ committing injustice."¹⁰

86. "And rescue¹¹ us
 بِرَحْمَتِكَ by Your mercy
 مِنَ الْقَوْمِ الْكَافِرِينَ from the infidel people."


1. *khawf* = fear, apprehension, dread, threat. See at 7:49, p. 484, n. 4.

2. *mala'* = crowd, gathering, host, grandees, council of elders, notables, chiefs. See at 10:75, p. 664, n. 10).

3. *yafina(u)* = he puts to trial, he torments/troubles/persecutes (v. iii. m. s. impfct. from *fatana* [*fatn/futûn*], to put to trial, to tempt. The final letter takes *fathah* because of the particle 'an coming before the verb. See at 4:101, p. 288, n. 11).

4. *'âlin* = tyrant, self-exalting.

5. *musrifin* (pl.; acc./gen. of *musrifûn*; s. *musrif*) = those who commit excesses, exceed all bounds, extravagant, prodigal, wasteful, transgressors (active participle from 'asrafa, form IV of *sarafa/sariifa* [*sarf/ saraf*], to corrode, to spoil, to neglect. See at 10:12, p. 640, n. 9).

6. *tawakkalû* = you (all) rely, depend, put your trust in (v. ii. m. pl. imperative from *tawakkala*, form V of *wakala* [*wakl/ wukâl*], to entrust. See *tawakkal* at 8:61, p. 569, n. 11).

7. *Muslimin* (pl.; acc./gen. of *Muslimân*; sing. *Muslim*) = a *Muslim* is one who surrenders himself completely and sincerely to Allah. (active participle from 'aslama, form IV of *salima* [*salâmah/salâm*], to be safe, safe and sound, secure, faultless. See at 6:163, p. 463, n. 3).

8. i. e., an object of trial and persecution (see *Safwat*, p. 282). *fitnah* (pl. *fitan*) = trial, temptation, enticement, discord, dissension, plea or excuse (on trial). See at 8:72, p. 575, n. 2.

10. *zâlimîn* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, those who commit injustice (active participle of *zalama* [*zulm*], to transgress, do wrong. See at 7:150, p. 522, n. 2).

11. *najji* = you rescue, save, deliver (v. ii. m. s. imperative from *najâ*, form II of *najâ/najw/ najâ' / najâh*], to be saved, to escape. See *najjâ* at 7:89, p. 500, n. 13).

وَأَوْحَيْنَا 87. And We communicated¹
 إِلَىٰ مُوسَىٰ وَأَخِيهِ to Mûsâ and his brother
 أَنْ يَبْنِيَا that you provide²
 لِقَوْمِكَ بِصُورَ for your people in Egypt
 بُيُوتًا وَأَجْعَلُوا houses and make your
 بُيُوتَكُمْ قِبْلَةً houses a prayer niche,³
 وَأَقِمُوا and properly perform⁴
 الصَّلَاةَ the prayers
 وَبَشِّرِ and give glad tidings⁵
 الْمُؤْمِنِينَ to the believers.

وَقَالَ مُوسَىٰ 88. And Mûsâ said:
 رَبَّنَا إِنَّكَ آتَيْتَ "Our Lord, You have given
 فِرْعَوْنَ وَمَلَئَهُ the Pharaoh and his chiefs
 زِينَةً وَأَمْوَالًا grandeur⁶ and riches
 فِي الْحَيَاةِ الدُّنْيَا in the worldly life, our Lord,
 لِيُضِلُّوا that they may lead astray⁷
 عَنْ سَبِيلِكَ from your way. Our Lord,
 أَنْتُمْ عَلَىٰ أَمْوَالِهِمْ efface⁸ their wealth
 وَأَشَدُّدْ عَلَىٰ قُلُوبِهِمْ and stiffen⁹ their hearts
 فَلَا يُؤْمِنُوا so that they may not believe
 حَتَّىٰ يَرَوُا الْعَذَابَ till they see the punishment
 أَلِيمًا most painful.¹⁰

1. *awhaynâ* = we communicated (v. i. pl. past. from *'awhâ*, form IV of *wahâ* [*wahy*], to communicate. See at 7:117, p. 509, n. 1) The word *wahy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

2. *tabawwa'a* = you (two) provide, put up (v. ii. m. dual imperative from *tabawwa'a*, form V of *bâ'a* [*baw'*], to return, to be back. See *bawwa'a* at 7:74, p. 494, n. 4).

3. i. e., places for worship; for the Pharaoh had prohibited the performance of prayers to Allah. *qiblah* = the direction to turn in prayer (toward the Ka'ba), prayer niche. See at 2:142, p. 67, n. 2.

4. *aqimû* = you (all) properly perform, set, set up (v. ii. m. pl. imperative from *'aqama*, form IV of *qama*, [*qawmah/qiyâm*], to stand up. See at 7:16, p. 469, n. 9).

5. i. e., of deliverance from the tyranny and oppression of the Pharaoh and of rewards in the hereafter. *bashshir* = give glad tidings, announce good news (v. ii. m. s. imperative from *bashshara*, form II of *bashara* /*bashira* [*bishr* /*bushr*], to rejoice, be happy. See at 9:112, p. 627, n. 3).

6. *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 7:31, p. 475, n. 8.

7. i. e., lead astray their subject people. *yuḍillû(na)* = they lead astray, mislead, misguide, make go astray (v. iii. m. pl. impfct. from *'aḍalla*, form IV of *ḍalla* [*ḍalâl/ḍalâlah*], to go astray. The terminal *nûn* is dropped because of a hidden 'an in *li* (of motivation) coming before the verb. See at 6:116, p. 440, n. 6).

8. *ṭimis* = efface, obliterate, wipe out, destroy (v. ii. m. s. imperative from *ṭamasa* /*tams/tumûs*), to be effaced. See *naṭmisa* at 4:47, p. 262, n. 6).

9. *ushdud* = make hard, harden, stiffen (v. ii. m. s. imperative from *shadda* [*shadd*], to make firm/hard. See *shadid* at 10:70, p. 622, n. 8).

10. *'alîm* = agonizing, anguishing, excruciating, most painful. See at 10:4, p. 637, n. 5.

قَالَ قَدْ أُجِيبَتْ 89. He said: "Answered¹ has
دَعْوَتُكُمْ already been your prayer".

فَاسْتَقِيمَا So you two be steadfast²
وَلَا تَتَّبِعَانِ سَبِيلَ and must not follow³ the way
الَّذِينَ لَا يَعْلَمُونَ of those who do not know.⁴



وَجَازَنَّا 90. And We crossed⁵
بِسَبِيلِ إِسْرَءِيلَ with the Children of Isrâ'îl
الْبَحْرَ the sea.

فَاتَّبَعَهُمْ So there pursued⁶ them
فِرْعَوْنُ وَجُنُودُهُ the Pharaoh and his hosts
بَغْيًا وَعَدُوًّا in outrage⁷ and aggression⁸
حَتَّىٰ إِذَا till when

أَدْرَكَهُ الْغَرَقُ the drowning⁹ overtook¹⁰ him
قَالَ آمَنْتُ أَنَّهُ he said; "I believe that
لَا إِلَهَ إِلَّا اللَّهُ there is no deity except He
مَنْ آمَنَ بِهِ in Whom there believe
بَنُو إِسْرَءِيلَ the Children of Isrâ'îl,
وَأَنَا مِنَ الْمُسْلِمِينَ and I am a Muslim."



أَلَمْ تَرَ قَدْ عَصَيْتَ 91. Now?¹¹ While you
قَبْلَ وَكُنْتَ defied¹² before and were
مِنَ الْمُنْكَرِينَ of the mischief-makers.

1. i. e., it has been acceded to and granted. أُجِيبَتْ 'ujibat = she or it was answered, responded to (v. iii. f. s. past passive from 'ajâba, form IV of jâba [jawb], to travel, to explore. See 'ujibum at 5:109, p. 384, n. 8).

2. i. e., in your mission and faith. اسْتَقِيمَا istaqimâ = you (two) be steadfast, upright (v. ii. m. dual imperative from istaqâma, form X of qâma [qawmah/qiyâm], to get up, to stand up. See istaqâmû at 9:7, p. 579, n. 8).

3. لا تَتَّبِعَانِ lâ tattabi'ânni = you two must not follow, should not follow (v. ii. m. dual, emphatic imperative {prohibition} from ittaba'a, form VIII of tabi'a [taba' /tabâ'ah], to follow. See yattabi'u at 10:66, p. 661, n. 1).

4. i. e., do not know the truth and the consequences of disobedience to Allah and disregard of His warnings.

5. جَازَنَّا jâwaznâ = we crossed, passed by, overstepped (v. i. pl. past from jâwaza, form III of jâza [jawz/jawâz/majâz], to pass, to be allowed. See at 7:138, p. 515, n. 11).

6. اتَّبَعَ 'atba'a = he subordinated, made to follow, followed, pursued (v. iii. m. s. past in form IV of [taba' /tabâ'ah], to follow. See at 7:175, p. 534, n. 3).

7. بَغَى baghy = outrage, injustice, wrong. See at 10:23, p. 645, n. 6.

8. عَدَى 'adw = aggression, hostility, oppression.

9. The Pharaoh and his hosts were drowned in the sea while Allah enabled Mûsâ and his followers to cross it safely by separating its water and making a path for them through it (see 2:50). غَرَقَ gharaq = drowning, sinking, immersion. See 'aghraqnâ at 10:73, p. 664, n. 3.

10. أَدْرَكَ 'adraka = he overtook, attained, reached, grasped, understood (v. iii. m. s. past in form IV of daraka [darak/dark], to attain. See tudriku at 6:103, p. 434, n. 8).

11. i. e., now that the punishment has already befallen you, your believing and submitting will be of no avail.

12. عَصَيْتَ 'aṣayta = you disobeyed, rebelled, defied (v. ii. s. past from 'aṣâ ['iṣyân/ ma'ṣiyah], to disobey, to defy. See 'aṣaytu at 10:91, p. 669, n. 12).

92. So today
 نُنَجِّيكَ We shall deliver¹ you
 بِدَنِّكَ لِنَكُونَتْ with your body that you be
 لِمَنْ خَلَقْنَا آيَةً for those after you a sign.²
 وَإِنَّ كَثِيرًا مِّنَ النَّاسِ And verily many of men are
 عَنَّا آيَاتِنَا about Our signs
 لَغَفْلُونَ indeed heedless.³

Section (Rukū') 10

93. And We had settled⁴
 وَلَقَدْ بَوَّأْنَا the Children of Isrâ'îl in
 بَنِي إِسْرَءِيلَ a domicile⁵ of dignity⁶
 مَبُوءًا صِدْقٍ and gave them provision⁷
 وَرَزَقْنَاهُمْ of the good things.⁸
 مِّنَ الطَّيِّبَاتِ So they did not differ⁹
 فَمَا اخْتَلَفُوا until there came to them
 حَتَّىٰ جَاءَهُمُ the knowledge.¹⁰
 أَلْعِلَّةُ Verily your Lord
 إِنَّ رَبَّكَ will decide¹¹ between them
 يَقْضِي بَيْنَهُمْ on the Day of Resurrection
 يَوْمَ الْقِيَامَةِ regarding what they use to
 فِيمَا كَانُوا differ in.

1. The dead body of the Pharaoh was thrown out of the water on to a raised ground so that people could see that he was dead and destroyed (Al-Tabarî, XI, 164-166). *nunajjî* = we deliver, save, rescue (v. i. pl. impfct. from *najjâ*, form II of *najâ* [*najw/ najâ' / najâh*], to save. See *najjâ* at 7:89, p. 500, n. 13).

2. i. e., a warning and matter for reflection.

3. i. e., they do not reflect over them. غافلون

ghâfilûn = negligent, unmindful, heedless, inattentive, ignorant, unaware (act. participle from *ghafala* [*ghaflah/ ghufûl*], to neglect, to ignore. See at 10:7, p. 638, n. 10).

4. i. e., in Egypt and Syria. *bawwa'nâ* = we settled, set up, provided accommodation, made (someone) take position (v. i. pl. past from *bawwa'a*, form II of *bâ'a* [*baw'*], to be back. See *tabawwa'a* at 10:87, p. 668, n. 2).

5. *mubawwa'* = domicile, habitation, settlement (see n. 4 above).

6. *sidq* is used here as an idiom meaning dignity, honour. See *qadam sidq* at 10:2, p. 635, n. 6. *sidq* = truth, truthfulness, veracity. See at 6:115, p. 440, n. 1.

7. *razaqâ* = we provided with the means of subsistence, bestowed, gave provision, endowed, blessed (v. i. pl. past from *razaqa* [*rizq*], to provide, bestow. See at 8:3, p. 547, n. 10).

8. i. e., lawful and beneficial things for food. *ṭayyibât* (pl.; sing. *ṭayyibah*) = good things, nice things, agreeable things, pleasant things. See at 8:26, p. 556, n. 12.

9. i. e., they did not differ about the coming of Prophet Muhammad, peace and blessings of Allah be on him, which was foretold in their scripture (Al-Tabarî, XI, 167). *ikhtalafû* = they

differed, disagreed, were at variance, disputed (v. iii. m. pl. past from *ikhtalafa*, form VIII of *khalafa* [*khalaf*], to come after. See at 10:19, p. 643, n. 5).

10. i. e., what they had already the knowledge of, the object of their knowledge, namely, Prophet Muhammad, peace and blessings of Allah be on him (Al-Tabarî, XI, 167). *yaqqi* = he spends, settles, concludes, decides, decrees (v. iii. m. s. impfct. from *qaḍâ* [*qaḍâ'*], to settle, to decide. See at 8:44, p. 563, n. 7).

94. So if you are **فَإِنْ كُنْتَ** in any doubt¹ about what **أَنْزَلْنَا إِلَيْكَ** We have sent down² to you **فَتَلِ الَّذِينَ يَقرءُونَ** then ask those who read **الْكِتَابَ مِنْ قَبْلِكَ** the Book before you.³ **لَقَدْ جَاءَكَ** There has really come to you **الْحَقُّ مِنْ رَبِّكَ** the truth⁴ from your Lord. **فَلَا تَكُونَنَّ** So you must not be **مِنَ الْمُمْتَرِينَ** of the sceptics.⁵
95. Nor ever be **وَلَا تَكُونَنَّ** of those who called lies⁶ **مِنَ الَّذِينَ كَذَبُوا** to the revelations⁷ of Allah **بِآيَاتِهِ** and be as such **فَتَكُونَنَّ** of those in loss.⁸ **مِنَ الْخَاسِرِينَ**
96. Verily those **إِنَّ الَّذِينَ** on whom has become due⁹ **حَقَّتْ عَلَيْهِمْ** the word¹⁰ of your Lord **كَلِمَتُ رَبِّكَ** will not believe – **لَا يُؤْمِنُونَ**
97. Even if there came to **وَلَوْ جَاءَهُمْ** them every sign¹¹ – **كُلُّ آيَةٍ**

1. i. e., the *shakk* (s.; pl. *shukūk*) = doubt, uncertainty, suspicion, misgiving. See at 4:157, p. 315, n. 4.

2. i. e., the Qur'ān and the mission you are entrusted with. **أَنْزَلْنَا** *'anzalnā* = we sent down (v. i. pl. past from *'anzala*, form IV of *nazala* [*nuzūl*], to come down. See at 10:24, p. 645, n. 10).

3. For, there is definite information in their Scripture about the coming of you as the Final Messenger of Allah.

4. i. e., the Messengership of Muḥammad, peace and blessings of Allah be on him, and the Qur'ān containing instructions about the true and universal religion, Islam.

5. **مُمْتَرِينَ** *mumtarīn* (acc./gen. of *mumtarūn*, sing. *mumtarin*) = sceptics, the doubting ones, those who doubt, entertain doubts (active participle from *imtāra*, form VIII from *miryah/muryah*, doubt, dispute. See at 6:114, p. 439, n. 10).

6. **كَذَبُوا** *kadhhabū* = they cried lies, regarded as false, disbelieved (v. iii. m. pl. past from *kadhhaba*, form II of *kadhaba* [*kidhb /kadhīb /kadhbah / kidhbah*], to lie. See at 10:73, p. 663, n. 12).

7. **آيَاتٍ** *'āyāt* (sing. *'āyah*) = signs, miracles, revelations, evidences. See at 10:75, p. 664, n. 11.

8. i. e., deprived of Allah's pleasure and mercy, especially in the hereafter. **خَاسِرِينَ** *khāsirīn* (acc./gen. of *khāsirūn*, sing. *khāsir*) = losers, those in loss (active participle from *khāsara* [*khusr /khasār /khasārah /khusrān*] to lose. See at 7:149, p. 521, n. 3).

9. **حَقَّتْ** *haqqat* = she or it became due, proved true, correct, right, incumbent, deserving (v. iii. f. s. past from *haqqa*. See at 10:33, p. 649, n. 11).

10. i. e., Allah's decree to deprive them of His mercy.

11. i. e., every miracle and evidence. See n. 7 above.

حَتَّىٰ رَأَوْا till they saw
 ٧٧ الْعَذَابَ الْأَلِيمَ the punishment most painful.

فَلَوْلَا كَانَتْ 98. So why was not there
 قَرْيَةً مَّامِنَةً a habitation¹ that believed
 فَتَنْفَعَهَا إِيْمَانُهَا and its belief profited² it? –
 إِلَّا قَوْمَ يُونُسَ Except the people of Yûnus;³
 لَمَّا آمَنُوا when they believed
 كَشَفْنَا عَنْهُمْ We removed⁴ from them
 عَذَابَ الْخِزْيِ the punishment of disgrace⁵
 فِي الْحَيَاةِ الدُّنْيَا in this worldly life
 وَمَنْعْنَاهُمْ and granted them to enjoy⁶
 ٧٨ إِلَىٰ يَمِينٍ till a time.

وَلَوْ شَاءَ رَبُّكَ 99. Had your Lord so willed,
 لَأَمَنَّ there would have believed
 مَنْ فِي الْأَرْضِ those in the earth,
 كُلُّهُمْ جَمِيعًا all of them in a body.
 أَفَأَنْتَ تُكْرِهُ النَّاسَ Are you then to coerce⁷ men
 حَتَّىٰ يَكُونُوا till they became
 ٧٩ مُؤْمِنِينَ believers?

وَمَا كَانَ لِنَفْسٍ 100. Nor is it for any person

1. قرية *qaryah* (s.; pl. قَرْى *quran*) = habitation, town, village, hamlet. See at 7:161, p. 527, n. 14.

2. i. e., unlike the Pharaoh's declaration of belief when faced with Allah's retribution, why did a people not believe in time so that they could profit by their belief? نَفَعَ *nafa'a* = he or it profited, benefited, availed, was of use (v. iii. m. s. impfct. from *nafa'a* [*naf'*]), to be useful, be of use. See *yanfa'u* at 10:16, p. 642, n. 10).

3. i. e., except as was the case of the people of Prophet Yûnus, peace be on him, who believed when faced with sure retribution but were nonetheless saved.

4. كَشَفْنَا *kashafnâ* = we removed, lifted, disclosed, uncovered, exposed (v. i. pl. past from *kashafa* [*kashf*]), to remove. See at 10:12, p. 640, n. 6).

5. خِزْيٍ *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 9:63, p. 604, n. 3.

6. مَنَعْنَا *matta'nâ* = we made (someone) enjoy, granted (someone) enjoyment, furnished (v. i. pl. past from *matta'a*, form II of *mata'a* [*mat'/mut'ah*]), to take away. See *istamta'tum* at 9:69, p. 606, n. 9).

7. تُكْرِهُ *tukrihu* = you coerce, compel, force, constrain (v. ii. m. s. impfct. from '*akraha*, form IV of *kariha* [*karh'/kurh'/karâhah/karâhiyah*]), to detest. See *kariha* at 10:82, p. 666, n. 12).

- أَنْ تُؤْمِرَ to believe
 إِلَّا بِإِذْنِ اللَّهِ except by the leave¹ of Allah;
 وَيَعْمَلُ الْفِيلْثَ and He puts² the filth³
 عَلَى الَّذِينَ on those who
 لَا يَعْقِلُونَ do not exercise reason.⁴
- قُلْ أَنْظَرُوا مَاذَا فِي السَّمَوَاتِ وَالْأَرْضِ 101. Say: "Look⁵ at what is in the heavens and the earth";
 وَمَا تُعْجِبُكُمْ but there avail⁶ not
 الْآيَاتُ وَالنَّذِيرُ the signs and the warners⁷
 عَنْ قَوْمٍ لَا يُؤْمِنُونَ a people that do not believe.
102. So do they await⁸ aught
 إِلَّا مِثْلَ أَيَّامٍ but the like of the days⁹ of
 الَّذِينَ خَلَوْا those who passed away¹⁰
 مِنْ قَبْلِهِمْ before them?
 قُلْ فَأَنْظِرُوا Say: "Then keep waiting.
 إِنِّي مَعَكُمْ I am too along with you
 مِنَ الْمُنْتَظِرِينَ of those waiting."
103. Then, We deliver¹¹
 رُسُلَنَا Our Messengers
 وَالَّذِينَ آمَنُوا and those who believe.

1. Guidance takes place entirely by Allah's leave; but He does not punish anyone except those who do not exercise their reason, which is a gift of His, and who fail to reflect on what is in the heavens and the earth, as stated in the next clause of this 'āyah and in the following 'āyah. اِذْنٌ 'idhn (pl. 'udhūn / اذونات) = leave, permission, authorization (See at 8:66, p. 571, n.6).
2. يَجْعَلُ yaj'alu = he sets, makes, places, puts, appoints (v. iii. m. s. impfct. from ja'ala [ja'l] to make, to put. See ja'ala at 10:67, p. 661, n. 6).
3. i. e., filth of punishment رِجْسٌ rijs (s.; pl. 'arjās) = filth, dirt, dirty or atrocious act, punishment. See at 9:125, p. 633, n.3.
4. يَعْقِلُونَ ya'qilūna = they realize, understand, comprehend, exercise reason (v. iii. m. pl. impfct. from 'uqala ['uql], to understand, to be reasonable, to have intelligence. See at 8:22, p. 554, n. 6).
5. اُنْظُرُوا unzurū = you (all) see, look at, observe (v. ii. m. pl. imperative from nazara [nazar/manzar], to see. See at 6:11, p. 395, n. 6).
6. تُعْجِبُكُمْ tughnī = she or it suffices, makes free from want, makes rich, avails, helps (v. iii. f. s. impfct. from 'aghna, form IV of ghanīya [ghinan / ghanā]), to be free from want, to be rich. See tughniya at 8:19, p. 553, n. 8).
7. نَذِيرٌ nudhur (pl.; s. nadhīr) = warners (active participle in the scale of fa'il from nadhura [nadhri/ nadhūr], to vow, to pledge). See nadhīr at 7:188, p.539, n. 6.
8. يَنْتَظِرُونَ yantazirūna = they await, wait, anticipate, look expectantly, bide time (v. iii. m. pl. impfct. from intazara, form VIII of nazara [nazar/manzar], to see, view. See intazirū at 10:20, p. 643, n. 9).
9. i. e., the days of punishment and retribution.
10. خَلَوْا khalaw = they retired into privacy, secluded themselves, were alone, became vacant, passed away (v. iii. m. pl. past from khalā [khalā/khalā], to be empty. See at 3:119, n. 4).
11. i. e., it has been Our (Allah's) practice to deliver. نُنَجِّي nunajjī = we deliver, save, rescue (v. i. pl. impfct. from najja, form II of najā [najw/najā / najāh], to save. See at 10:92, p. 670, n. 1).

كَذَلِكَ حَقًّا عَلَيْنَا 1 Thus it is incumbent on Us,¹

نُنَجِّي الْمُؤْمِنِينَ We will rescue the believers.



Section (Rukū') 11

قُلْ يَا أَيُّهَا النَّاسُ 104. Say: "O men,

إِنْ كُنْتُمْ فِي شَكٍّ if you are in doubt²

بِمِ دِينِي about my religion,³

فَلَا أَعْبُدُ then [note] I do not worship⁴

الَّذِينَ تَعْبُدُونَ those that you worship

مِنْ دُونِ اللَّهِ in lieu of Allah;

وَلَكِنْ أَعْبُدُ اللَّهَ الَّذِي but I worship Allah Who

يَتَوَفَّاكُم causes you to die⁵

وَأُمرُّ and I have been commanded

أَنْ أَكُونَ مِنَ الْمُؤْمِنِينَ that I be of the believers.



وَأَنْ أَقْرَأَ 105. And that you set

وَجْهَكَ لِلدِّينِ your face⁶ to the religion

حَنِيفًا being a sincere monotheist⁷

وَلَا تَكُونَنَّ مِنَ and never be of

الشَّارِكِينَ the polytheists.⁸

وَلَا تَدْعُ 106. Nor invoke

مِنْ دُونِ اللَّهِ in lieu of Allah

1. This was an assurance by Allah to the Prophet, peace and blessings of Allah be on him, that He would deliver him and the believers from the persecution of the unbelievers and from any retribution that might befall the latter on account of their unbelief and disobedience.

2. شك *shakk* (s.; pl. *shukūk*) = doubt, uncertainty, suspicion, misgiving. See at 10:94, p. 671, n. 1.

3. دين *dīn* = religion, creed, faith, worship, judgement. See at 10:22, p. 645, n. 3.

4. This is a clear statement of *tawhīd* (monotheism) in respect of worship and submission. أعبد *'a'budu* = I worship, serve, adore (v. i. s. impfct. from *'abada* [*'ibādah* /*'ubūdah* /*'ubūdiyyah*], to worship, serve. See *u'būdā* at 7:73, p. 494, n. 6 and *na'budu* at 1:5, p. 2, n. 1).

5. يتوفى *yatawaffā* = he takes fully, receives in full, causes to die (v. iii. m. s. impfct. from *tawaffā*, from V of *wafā* [*wafā* /*wafy*], to be perfect, to fulfil. See at 8:50, p. 566, n. 1).

6. i. e., your whole self, without turning to anything or anyone else in paying allegiance, worshipping and seeking assistance. وجه *wajh* (s.; pl. *wujūh*) = appearance, face, countenance, front, direction, purpose, goal, intent, objective. See at 3:72, p. 183, n. 5; 2:115, p. 55, n. 3.

7. حنيف *ḥanīf* (s.; pl. *ḥunafā'*) = one who shuns the false religions and follows the true religion, a true, sincere and absolute monotheist. The term *ḥanīf* has been used a dozen times in the Qur'ān, always in contradistinction to polytheism and polytheists. See at 6:78, p. 423, n. 5).

8. This concluding clause clarifies the sense of a *ḥanīf* being the very opposite of a polytheist. مشركين *mushrikīn* (pl.; accusative /genitive of *mushrikūn*, sing. *mushrik*) = polytheists, those who set partners with Allah (active participle from *'ashraka*, form IV of *sharika* [*shirk* / *shirkah* / *sharikah*], to share. See at 6:161, p. 462, n. 10).

مَا لَا يَفْعَلُ that which neither benefits¹

وَلَا يَضُرُّكَ you nor harms² you.

فَإِنْ فَعَلْتَ If you do,

فَإِنَّكَ إِذَا you will indeed then be

مِنَ الظَّالِمِينَ of the transgressors.³

وَأِنْ يَسْسِسْكَ اللَّهُ 107. And if Allah hits⁴

يَضُرُّ you with a harm,

فَلَا كَاشِفَ لَهُ none is there to remove⁵ it

إِلَّا هُوَ except He;

وَإِذَا يُرِيدُ and if he intends⁶ for you any

خَيْرٍ فَلَا رَادَّ good, none can hold back⁷

لِفَضْلِهِ His bounty.

يُصِيبُ بِمَن يَشَاءُ He bestows⁸ it on whom He

مِن عِبَادِهِ will of His servants; and

وَهُوَ الْغَفُورُ He is the Most Forgiving,

الرَّحِيمُ Most Merciful.

قُلْ يَأَيُّهَا النَّاسُ 108. Say: "O men, there

قَدْ جَاءَكُمْ the truth

مِنْ رَبِّكُمْ from your Lord. So

فَمَن أَهْدَى whoever receives guidance,⁹

فَأَنَا هِدَى He but receives guidance

1. The idols and images, indeed all the imaginary gods and goddesses that the polytheists worship have no power to do any good or harm. It is Allah Alone Who has the power to do good or to cause harm, as stated in the next 'āyah. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf], to be useful, be of use. See at 10:18, p. 642, n. 10).

2. يَضُرُّ *yadurru* = he harms, damages, hurts, (v. iii. m. s. impfct. from *darra* [darr], to harm. See *yadurra* at 10:18, p. 642, n. 19).

3. Note that those who set partners with Allah and worship them are *zālimin* (transgressors). At 31:13 the Qur'ān calls *shirk* a grave *ẓulm*. ظَالِمِينَ *zālimin* (acc./gen. of *zālimūn*, sing. *zālim*) = transgressors wrong-doers, unjust persons (active participle of *zalam* [zulm], to transgress, do wrong. See at 10:39, p. 652, n. 6).

4. يَمَسُّ *yamsas* (*yamassu* from *yamsasu*) = he touches, feels, hits (v. iii. m. s. impfct. from *masa* [mass/masās], to feel, to touch. The final letter is vowelless for the verb is in a conditional clause preceded by 'in'. See at 6:17, p. 397, n. 8).

5. كَاشِفٌ *kāshif* (s.; pl. *kāshifūn/ kashafah*) = one who removes, discoverer, investigator (active participle from *kashafa* [kashf], to remove, to throw open). See at 6:17, p. 397, n. 10.

6. يَرِيدُ *yuridu* = he intends, desires, has in mind (v. iii. m. s. impfct. from 'arāda, form IV from *rāda* [rawd], to walk about. The final letter is vowelless and so the medial yā' is dropped because the verb is in a conditional clause preceded by 'in'. See at 6:125, p. 444, n. 1).

7. رَادٌّ *rādd* = one who puts back, repels, resists, returns, holds back (active participle from *radda* [radd], to send back, to put back. See *yaruddūna* at 9:101, p. 621, n. 13).

8. يَصِيبُ *yusibu* = he or it hits, reaches, afflicts, bestows, allots, makes to fall to (v. iii. m. s. impfct. from 'asāba, form IV of *šāba* [šawb / šaybābah], to hit the mark, to be right. See at 9:120, p. 630, n. 9).

9. اِهْتَدَى *ihtadā* = he received guidance, was led on the right way (v. iii. m. s. past in form VIII of *hadā* [hidāyah/hudan/hady], to lead, to guide. See *muhtadin* at 10:45, p. 654, n. 2).

لِنَفْسِهِ for himself;

وَمَنْ ضَلَّ and whoever goes astray,¹ he

فَإِنَّمَا يَضِلُّ عَلَيْهِ but strays to his loss;

وَمَا أَنَا عَلَيْكُمْ and I am not over you

بِرُكْبَلٍ a guarduan-trustee."²

وَاتَّبِعْ مَا 109. And follow³ what

يُوحَىٰ إِلَيْكَ is communicated⁴ to you

وَأَصْبِرْ and have patience⁵

حَتَّىٰ يَحْكُمَ اللَّهُ until Allah decides;⁶

وَهُوَ خَيْرُ الْحَاكِمِينَ and He is the Best of Judges.



1. *dalla* = he lost way, went astray, strayed from (v. iii. m. s. past from *dalâl/dalâlah*, to loose one's way. See at 7:37, p. 478, n. 9).

2. *wakil* (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*waki /wukâl*], to entrust. See at 6:107, p. 436, n. 4).

3. *ittabi'* = follow, obey (v. ii. m. s. imperative from *ittaba'u*, form VIII of *tabi'u* [*taba' / tabâ'ah*], to follow. See *attabi'u* at 6:106, p. 435, n. 14).

4. *yûhî* = it is communicated (v. iii. m. s. impfct. passive from *'awhî*, form IV of *wahî* [*wahy*], to communicate. See at 10:15, p. 641, n. 11). The word *wahy* technically means Allah's communication to His Prophets by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4).

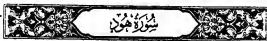
5. *isbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See *isbirû* at 8:46, p. 564, n. 5).

6. i. e., decides between you and the unbelievers who do you wrong. *yahkuma(u)* = he or it adjudicates, passes judgement, gives verdict, decides (v. iii. m. s. impfct. from *ḥakama* [*ḥukm*], to pass judgement. The last letter takes *fathah* because of a hidden 'an in *ḥattâ* coming before the verb. See at 7:88, p. 500, n. 3).

11. SŪRAT HŪD

Makkan: 123 'āyahs

This is a late Makkan *sūrah*, revealed after the death of 'Umm al-Mu'minīn Khadijah, (r. a.) and the Prophet's uncle 'Abū Ṭālib. Like all Makkan *sūrahs* it concentrates on the fundamentals of the faith, namely, monotheism (*tawhīd*), *risālah* (Messengership of Muḥammad, peace and blessings of Allah be on him), the truth of the Qur'ān being a Book sent by Allah, Resurrection, Day of Judgement, reward and punishment. The Islamic mission and the Muslims had been passing through a difficult phase at that time due to the opposition and persecution of the unbelieving Makkan leaders. The *sūrah* therefore consoles and encourages the believers by drawing attention to the fact that all the previous Prophets had to face similar opposition and enmity of the unbelieving leaders and their followers and that Allah had always helped and rescued the Prophets and the believers. In this context the story of Prophet Nūh, peace be on him, is related in some detail. This is followed by the story of Prophet Hūd, peace be on him, who was sent to the physically gigantic and self conceited 'Ād people. The *sūrah* is named after him. Then reference is made to the missions and struggles of Prophets Šālih, Lūṭ, Shu'ayb, Mūsā and Hārūn, peace and blessings of Allah be on them, the underlying emphasis being that all the previous Prophets had delivered the same message of monotheism and Islam.



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

1. Alif - Lām - Rā;¹

كِتَابٌ a Book,²

أُكْمِتَ آيَاتُهُ its 'āyahs are made perfect³,

ثُمَّ نُفِصِلَتْ moreover they are set out in

مِنَ الذِّكْرِ detail⁴ from the All-Wise,

حَبِيرٌ All-Aware.

2. That you worship⁵ naught

إِلَّا اللَّهَ but Allah.

إِنِّي لَكُمْ Verily I am unto you

مِّنْ نَّذِيرٍ from Him⁶ a warner⁷ and

وَشِيرٍ a harbinger of good tidings.⁸

1. Allah Alone knows the meaning and significance of these disjointed letters.

2. i. e., this Qur'ān. The 'āyah emphasizes that the Qur'ān is sent down by Allah and that therefore it is not a composition of the Prophet's, peace and blessings of Allah be on him, nor of anyone else.

3. *'uḥkimat* = it or she was made firm, perfected, consolidated, made properly (v. iii. f. s. past passive from *'aḥkama*, form IV of *ḥakama* [*ḥukm*], to pass judgement. See *yahkuma* at 10:109, p. 676, n. 6; and *muḥkamāt* at 3:7, p. 156, n. 3.

4. i. e., its instructions are made clear and distinct.

5. *faṣṣilat* = she or it was set out in detail, elaborated, elucidated, explained (v. iii. f. s. past from *faṣṣala*, form II of *faṣala* [*faṣl*], to separate, set apart. See *yufaṣṣilu* at 10:5, p. 637, n. 11).

6. The main theme of the Book as a whole is monotheism (*tawhīd*) in all its aspects, particularly in respect of worship and invocation.

7. This is a clear assertion that Muḥammad, peace and blessings of Allah be on him, was appointed a Messenger by Allah. He did not assume it himself.

8. i. e., against Allah's displeasure and punishment. *nadhīr* (pl. *nadhūr*) = warner (active participle in the scale of *fa'il* from *nadhara* [*nadhīr/ nadhūr*], to vow, to pledge). See at 7:188, p. 539, n. 6.

9. i. e., of rewards for the believers and doers of good deeds. *bashīr* (pl. *busharā'*) = conveyer of glad tidings, harbinger of good tidings. See at 7:188, p. 539, n. 7.

- وَأَنِ اسْتَغْفِرُوا 3. And that you seek forgive-
 نِسْكُمْ ness¹ of your Lord and then
 ثُمَّ تَوْبُوا إِلَيْهِ turn in repentance¹ to Him,
 يُمِيعْكُمْ He will make you enjoy²
 مَنَاحِحًا a handsome delight
 إِلَىٰ أَجَلٍ مُّسَمًّى till a term³ specified⁴
 وَتُؤْتَىٰ كُلَّ and will award every
 ذِي فَضْلٍ فَضْلَهُ owner of merit⁵ His grace.
 وَإِنْ تَوَلَّوْا But if you turn away,⁶
 فَإِنِّي أَخَافُ عَلَيْكُمْ then I fear against you
 عَذَابَ the torment of
 يَوْمٍ كَبِيرٍ an enormous Day.⁷

- إِلَى اللَّهِ 4. To Allah shall be
 مَرْجِعُكُمْ your return;⁸
 وَهُوَ عَلَىٰ كُلِّ شَيْءٍ and He is over everything
 قَدِيرٌ Omnipotent.

- أَلَا إِنَّهُمْ 5. O sure, they indeed
 يَتَنَوَّنُ صُدُورُهُمْ fold⁹ their bosoms
 لِيَسْتَخْفُوا مِنَّهُ to conceal¹⁰ from Him.
 أَلَا إِنَّهُمْ يَسْتَعْشُونُ O sure, when they wrap
 نِيَابَهُمْ themselves¹¹ in their clothes

1. i. e., *tâbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [tawb, tawbah], to turn in repentance (when said of Allah it means to turn in forgiveness). See at 2:53, p.25, n. 6).

2. enjoy, gives to enjoy (v. iii. m. s. impfct. from *matta'a*, form II of *mata'a* [mat'/mut'ah], to carry away, take away. The final letter is vowelless for the verb comes as conclusion of a conditional clause. See *umatti'u* at 2:126, p. 60, n. 6).

3. i. e., He will grant you ease and enjoyment during your lifetime in this world. *ajal* (pl. 'ajâl) = appointed time, term, date, deadline. See at 10:49, p. 655, n. 5.

4. i. e., the lifetime of each individual. *مسمى musamman* (s.; pl. *musammayât*) = specified, stipulated, named, designated, defined. (Passive participle {m. s. } from *sammâ* {to name}, form II of *samâ* [sumuwv/ samâ], to be high. See at 6:61, p. 415, n. 7).

5. i. e., in belief and deed. *فضل faḍl* (pl. *fuḍûl*) = grace, favour, kindness, bounty; also surplus, excess, superiority, merit. See at 9:28, p.588, n. 8.

6. i. e., from the truth you are called to. *تولوا tawallaw* (originally *tatawallawna*, one *tâ'* and the terminal *nûn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallâ*, form V of *waliya*, to be near. The terminal *nûn* is dropped because the verb is in a conditional clause. See at 9:92, p. 617, n. 3).

7. i. e., the Day of Resurrection and Judgement.

8. i. e., after Resurrection; so you shall have to face judgement. *مرجع marjî'* (s.; pl. *marâjî'*) = return, place of return, resort, authority to which reference is made (verbal noun/adverb of place from *raja'a*. See at 10:70, p. 662, n. 6).

9. *yathnûna* = they fold, double up (v. iii. m. pl. impfct. from *thanâ* [thany], to double up).

10. *yastakhfû* (na) = they hide, seek to conceal (v. iii. m. pl. impfct. from *istakhfâ*, form X of *khafiya* [khafâ' / khifâh / khufyah], to be hidden. The terminal *nûn* is dropped for a hidden 'an in li (of motivation) coming before the verb. See *yastakhfûna* at 4:108, p. 292, n. 16).

11. *yastaghshûna* = they wrap themselves, cover themselves (v. iii. m. pl. impfct. from *istaghshâ*, form X of *ghashiya* [ghishâwah], to cover. See *ughshiyat* at 10:27, p. 647, n. 12).

يَعْلَمُ مَا يُرْسُونَ He knows what they conceal¹
وَمَا يُعْلِنُونَ and what they disclose.²
إِنَّهُ عَلِيمٌ Verily He is All-Knowing
يَذَاتُ الصُّدُورِ of the secrets of the hearts.³

PART (JUZ') 12

وَمِمَّنْ دَابَّةٌ 6. And no crawling creature⁴
فِي الْأَرْضِ إِلَّا is there in the earth but
عَلَى اللَّهِ رِزْقُهَا on Allah is its sustenance;⁵
وَعَلَّمَ سَفَرَهَا and He knows its abode⁶
وَمُسَوِّدَهَا and its repository.⁷
كُلُّ فِي كِتَابٍ Everything is in a book
مُسِينٍ all too clear.
وَهُوَ الَّذِي خَلَقَ 7. And He it is Who created
السَّمَوَاتِ وَالْأَرْضَ the heavens and the earth
فِي سِتَّةِ أَيَّامٍ in six days
وَكَانَ عَرْشُهُ while His Throne⁸ was
عَلَى الْمَاءِ over water,
لِيَبْلُوكُمُ that He might test⁹ you as to
أَيُّكُمْ أَحْسَنُ who of you is the best¹⁰ in
عَمَلًا وَلَئِنْ قُلْتُمْ deeds; but if you say:
إِنَّكُمْ مَبْعُوثُونَ "Verily you shall be resur-
مِن بَعْدِ الْمَوْتِ rected¹¹ after death",

1. يَسْرُونَ *yusirrūna* = they (all) hide, conceal, keep secret (v. iii. m. pl. impfct. from 'asarra, form IV of *sarra* [surūr/tasirrah/masarraḥ], to gladden, to delight. See at 2:77, p. 36, n. 8).

2. يُلِنُونَ *yu'linūna* = they (all) declare, disclose, make known (v. iii. m. pl. impfct. from 'alana, form IV of 'alana/aluna ['alāniyyah], to be or become known, evident. See at 2:77, p. 36, n. 9).

3. Therefore neither deeds nor thoughts and intentions remain unknown to Allah. صُدُور *ṣudūr* (pl.; sing. صدر *ṣadr*) = breasts, chests, bosoms, hearts, front, beginning. See at 7:43, p. 481, n. 4.

4. دَابَّةٌ *dābbah* (pl. *dawābb*) = animal, riding beast, crawling creature. See at 6: 38, p. 415, n. 9.

5. i. e., Allah guarantees and provides the means of livelihood for every living being. رِزْق *rizq* (pl.

ارزاق *arzāq*) = sustenance, subsistence, livelihood, means of livelihood, provision, boon. See at 10:59, p. 658, n. 6.

6. مَسْفَرٌ *mustaqarr* = time or place to settle, appointed time, abode, habitation, residence (adverb of place/time from *istaqarra*, form X of *qarra* [qarār], to settle down, to abide. See at 7:24, p. 472, n. 8).

7. i. e., Allah knows where one will live during one's life, where one will die and where one will remain after death. مُسَوِّدٌ *mustawda'* = repository, storehouse, depository, depot; also lodged, consigned (adverb of place/passive participle from *istawda'a*, form X of *wada'a* [wad'], to put down, to leave. See at 6:98, p. 432, n.8).

8. عَرْشٌ *'arsh* = Throne. See at 9:129, p. 634, n. 11.

9. يَبْلُو *yabluwa(lu)* = he tests, tries, (v. iii. m. s. impfct. from *balā* [batw / balā'], to test, to try. The final letter takes *fathah* because of a hidden 'an in *li* (*lām* of motivation) coming before the verb. See at 6:165, p. 464, n. 4).

10. i. e., in respect of compliance with the injunctions of the Qur'ān and *sunnah* and in sincere devotion (*ikhlaṣ*) to Allah.

11. مَبْعُوثُونَ *mab'ūthūna* = (pl.; s. *mab'ūth*) = those resurrected, raised, raised up (passive participle from *ba'atha* [ba'th], to send, to raise). See *mab'ūthīn* at 6:29, p. 402, n. 1).

- لَيَقُولَنَّ الَّذِينَ كَفَرُوا إِنَّ هَذَا إِلَّا سِحْرٌ مُبِينٌ there sure will say those who disbelieve: "This is naught but a sorcery¹ quite obvious."
- وَلَكِنْ أَخْرَأْنَاهُمْ مِنَ الْعَذَابِ إِلَىٰ أَتَمِّ مَعْدُودٍ 2. And if We put off² from them the punishment till a period³ countable⁴
- لَيَقُولَنَّ مَا يَجِئُهُمْ أَلا يَوْمٌ بِأَيُّهُمْ لَيْسَ مَصْرُوفًا 3. they say: "What detains⁵ it?"
- أَلَا يَوْمٌ بِأَيُّهُمْ لَيْسَ مَصْرُوفًا 4. O sure, the day it comes to them it shall not be diverted⁶ from them and
- وَحَافٍ يَمِمْ مَا كَانُوا 5. there shall encircle⁷ them what they use to
- يُؤَيَّسُهُمْ وَيُؤَيَّسُهُمْ 6. scoff at.⁸

Section (Rukū') 2

- وَلَكِنْ آذَقْنَاهُ الْإِنْسَانَ 9. And if We make man taste⁹ mercy from Us
- ثُمَّ نَزَعْنَاهُ مِنْهُ 10. and then divest¹⁰ it of him
- إِنَّهُ لَيُؤَسُّ 11. he indeed is despondent,¹¹
- كَفُورٌ 12. ungrateful.
- وَلَكِنْ آذَقْنَاهُ 10. And if We make him taste

1. i. e., they characterized the Qur'ān as sorcery for, while disbelieving the message of Resurrection they at the same time recognized the bewitching force and beauty of the Qur'ān. سحر *sihr* (pl. *ashār*) = sorcery, magic, witchcraft, enchantment. See at 10:76, p. 665, n. 4.

2. أخرنا *'akhkharnā* = we put off, delayed, postponed, deferred (v. i. m. pl. past from *'akhkhara*, form II from the root *'akhr*. See *'akhkharia* at 4:76, p. 275, n. 2).

3. أمة *'ummah* (pl. أمم *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. *'ummah* here has the sense of both time and generation of people (See Ibn Kathīr, IV, 242. See also 12:45). See at 10:159, p. 526, n. 9.

4. i. e., countable in respect of units of time. معدود *ma'dūd* = countable, limited in number. See *ma'dūdāt* at 2:202, p. 98, n. 5.

5. i. e., the unbelievers say so in derision and without understanding that it is inevitable and inescapable. يَجِئُ *yahbisu* = he detains, checks, holds back, withholds, confines (v. iii. m. s. impfct. from *habasa* [*habs*], to hold, to confine. See *tahbisūna* at 5:106, p. 382, n. 9).

6. مصروف *maṣrūf* = diverted, distracted, turned away, alienated, expended (passive participle from *ṣarafa* [*ṣarf*], to divert, to spend. See *tuṣrafūna* at 10:32, p. 649, n. 10).

7. حَاقَ *ḥāqa* = he or it surrounded, enclosed, hemmed in, encircled (v. iii. m. s. past from *ḥawq*, to surround. See at 6:10, p. 395, n. 2).

8. يستهزئون *yastahzi'ūna* = they scoff, deride, mock, ridicule (v. iii. m. pl. impfct. from *istahza'a*, from X of *haza'a* [*haz'* / *huz'* / *huzu'* / *huzū'* / *mahza'ah*], to mock, to make fun. See at 6:5, p. 393, n. 2).

9. آذقنا *'adhaqnā* = we made (someone) taste (v. i. pl. past from *'adhāqa*, form IV of *dhāqa* [*dhawq* / *madhāq*], to taste. See at 10:21, p. 644, n. 1).

10. نزعنا *naza'nā* = we took off, divested, removed (v. i. pl. past from *naza'a* [*naz'*], to remove, to take away. See at 7:43, p. 481, n. 3).

11. يؤس *yū'ūs* = despondent, despairing, hopeless.

- نِعْمَةً بَعْدَ ضَرْاءَ² graces¹ after a distress²
 مَسَّهُ³ that afflicted³ him,
 لَيَقُولَنَّ⁴ he indeed says: "The
 ذَهَبَ السَّيِّئَاتُ عَنِّي⁵ evils have gone from me".
 إِنَّهُ لَفَرِحٌ⁶ He becomes exultant,⁴
 فَخُورٌ⁷ boastful.⁵
 إِلَّا الَّذِينَ⁸ 11. Except those who
 صَبَرُوا⁹ bear with patience⁶
 وَعَمِلُوا الصَّالِحَاتِ¹⁰ and do good deeds.⁷
 أَزَلَّكَ لَهُمْ¹¹ Such ones, they shall have
 مَغْفِرَةٌ¹² forgiveness
 وَأَجْرٌ كَبِيرٌ¹³ and a magnificent reward.⁸
 فَلَعَلَّكَ¹⁴ 12. But perhaps you
 تَارِكٌ بَعْضَ¹⁵ would omit⁹ some of what is
 مَا يُوحَىٰ إِلَيْكَ¹⁶ communicated to you, for
 وَصَافٍ يُؤْصِرُكَ¹⁷ your heart is straitened¹⁰ by it
 أَنْ يَقُولُوا¹⁸ that they would say:
 "لَوْلَا أَنْزَلَ¹⁹ "Why is not there sent down
 عَلَيْهِ كَذْرٌ²⁰ on him a treasure or there
 أَوْجَاءَ²¹ comes with him an angel?"
 إِنَّمَا أَنْتَ نَذِيرٌ²² You are but a warner;¹¹

1. نعمة *na'ma* = graces, favour.

2. Such as disease, poverty, insecurity of life and property. ضراء *darrâ'* = affliction, suffering, illness, distress. See at 10:21, p. 644, n. 2.

3. مست *massat* = she or it touched, afflicted, affected (v. iii. f. s. past from *massa* [mass/mašis], to feel, to touch. See at 10:21, p. 644, n. 3).

4. فرح *fariḥ* = delighted, exultant, happy. See *fariḥin* at 3:169, p. 222, n. 9.

5. The 'ayah censures those who, when faced with difficulties or sufferings, lose faith in Allah and become despaired of His mercy, and also those who, when their difficulties and sufferings are over, become exultant, forget Allah and think that they will never again be in difficulties and distresses. The right course is to be patient and confident of Allah's mercy amidst difficulties and distresses and grateful and humble when these are over. فخور *fakhûr* = arrogant, proud, boastful. See at 4:36, p. 257, n. 9.

6. i. e., when in difficulties. صبروا *ṣabarû* = they bore with patience, persevered (v. iii. m. pl. past from *ṣabara* [ṣabr], to be patient. See at 7:137, p. 515, n. 7).

7. صالحات *ṣāliḥât* (pl.; sing. صالحة *ṣāliḥah*) = good deeds/things (approved by the Qur'ân and the *sunnah*). See at 10:8, p. 638, n. 13.

8. أجر *'ajr* (pl. أجور *'ujûr*) = reward, recompense, remuneration. See at 9:120, p. 631, n. 7).

9. The Makkan unbelievers scoffed at the idea of Resurrection and Judgement and asked the Prophet, peace and blessings of Allah be on him, to come up with an angel, or a treasure or with a different Qur'ân. The 'ayah asks him not to be distressed at that and not to withhold from them anything of the Qur'ân, but to give out whatever was communicated to him disregarding their reaction to it. تارك *târik* = one who leaves out, omits, gives up (act. participle from *taraka* [tark], to leave. See *taraktum* at 6:94, p. 430, n. 5).

10. ضائق *ḍâ'iḳ* = straitened, depressed (act. participle from *ḍâqa* [ḍayy/ḍâq], to be narrow, straitened. See *ḍâqat* at 9:118, p. 629, n. 8).

11. نذير *nadhîr* (pl. *nudhur*) = warner (active participle in the scale of *fa'îl* from *nadhara* [nadhîr/ nudhûr], to vow, to pledge). See at 11:2, p. 677, n. 7.

وَاللَّهُ عَلَى كُلِّ شَيْءٍ and Allah is over everything

وَكَيْلٌ the Guardian-Trustee.¹

أَمْ يَقُولُونَ 13. Or do they say:

أَفَرَأَى "He has fabricated² it" ?

قُلْ فَأْتُوا Say: "Then come up with

بِعَشْرِ سُورٍ مِثْلِهِ ten *sûrahs* the like of it,

مُفَرَّجَتٍ faked,³

وَادْعُوا and invite whomsoever you

أَسْتَطَعْتُمْ مِنْ دُونِ اللَّهِ are able to,⁴ besides Allah,

إِنْ كُنْتُمْ صَادِقِينَ if you are truthful."⁵

فَإِنْ يَسْتَجِيبُوا 14. So if they do not respond⁶

لَكُمْ فَأَعْلَمُوا to you then know that

أَنَّمَا أُنْزِلَ it has been but sent down⁷

بِعِلْمِ اللَّهِ with Allah's knowledge

وَأَنْ لَا إِلَهَ and that there is no deity

إِلَّا هُوَ except He.

فَهَلْ أَنْتُمْ مُسْلِمُونَ Then will you be Muslims?⁸



مَنْ كَانَ 15. Whoever is wont to

يُرِيدُ الْحَيَاةَ الدُّنْيَا desire⁹ the worldly life

وَزِينَتَهَا and its embellishment¹⁰

1. This is a further encouragement to the Prophet, peace and blessings of Allah be on him, and through him to the believers, to covey Allah's words disregarding the unbelievers' criticisms.

wakil (s.; pl. *wukalâ'*) = an authorized agent, deputy, care-taker, trustee, guardian (act. participle in the scale of *fa'il* from *wakala* [*wakâl*], to entrust. See at 6:107, p. 436, n. 4).

2. The '*âyah*' is addressed as much to the then Makkkan unbelievers as to modern critics of the Qur'an. See also 2:24, 10:38 and 17:88. انرى

iftarâ = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:37, p. 651, n. 8).

3. مفريات *muftaryât* (pl., s. *muftaran*) = fabricated, faked, falsely made up (passive participle from *iftarâ*. See n. 2 above).

4. i. e., call on anyone to help you. استطعتم *istata'tum* = you were able to, capable of, you could (v. ii. m. pl. past from *istatâ'a*, form X of *istâ'a* [*taw*'], to obey. See at 10:37, p. 651, n. 9).

5. i. e., in your allegation. صادقين *šadiqîn* (pl.; acc/gen. of *šadiqûn*; s. *šadiq*) = truthful, those who speak the truth (active participle from *šadaqa* [*šadq*/*šidq*], to speak the truth. See at 9:119, p. 630, n. 3).

6. i. e., if those whom you may call on to assist you do not respond to you. يستجيبوا *yastajîbû(na)* = they respond, answer (v. iii. m. pl. impfct. from *istajâba*, form X of *jâba* [*jawb*], to travel, to explore. See *yastajîbu* at 6:36, p. 405, n. 1).

7. أنزل *'unzila* = he or it was sent down, descended, brought down (v. iii. m. s. past passive from '*anzala*, form IV [*'inzâl*] of *nazala* [*nuzâl*], to come down, get down. See at 6:8, p. 394, n. 6).

8. مسلمون *muslimân* (sing. *Muslim*) = A Muslim is one who surrenders himself completely and sincerely to Allah. (Active participle from '*aslama*, form IV of *salima* [*salâmah*/*salâm*], to be safe, safe and sound, secure, faultless.) See at 2:136, p. 64, n. 8.

9. يريد *yuridu* = he intends, desires (v. iii. m. s. impfct. form '*arâda*, form IV of *râda* [*rawd*], to walk about. See at 9:85, p. 614, n. 5).

10. زينة *zînah* = adornment, embellishment, ornament, finery, grandeur, splendour. See at 10:88, p. 668, n. 6.

نُوفِ إِلَيْهِمْ We shall pay in full¹ to them

أَعْمَلَهُمْ فِيهَا for their deeds therein

وَهُمْ فِيهَا and they in that

لَا يَنْخُسُونَ will not be lessened.²

أُولَئِكَ الَّذِينَ 16. Those³ are they who

لَيْسَ لَهُمْ will have nothing for them

فِي الْآخِرَةِ in the hereafter

إِلَّا النَّارُ except the fire;⁴

وَحِطٌ and gone in vain⁵ will be

مَا صَنَعُوا فِيهَا what they accomplish⁶ therein

وَبَطِلٌ مَا and void will be what

كَانُوا يَعْمَلُونَ they use to do.



أَفَمَنْ كَانَ 17. Is then the one who is

عَلَىٰ بَيِّنَةٍ on a clear evidence⁷

مِنْ رَبِّهِ from his Lord

وَيَتْلُوهُ and there follows⁸ him

شَاهِدٌ مِنْهُ a witness⁹ from Him,

وَمِنْ قَبْلِهِ and before it there was

كُتِبَ مُوسَىٰ the Book of Mûsâ

إِمَامًا وَرَحْمَةً as guide¹⁰ and mercy?¹¹

أُولَئِكَ يُؤْمِنُونَ بِهِ. Such people believe in it;

1. i. e., in respect of health, wealth and amenities. *نُوفِ nuwaffîl* (نوى) = we pay in full, fulfil (v. i. pl. impfct. from *waffâ*, form II of *wafâ* [wafâ'/wafy], to be perfect, to fulfil. The final *yâ'* is dropped because the verb is conclusion of a conditional clause. See *yuwaffâ* at 8:60, p. 569, n. 7).

2. i. e., no diminution will be made in the fruits of their efforts in this world. *يَنْخُسُونَ yubkhasûna* = they are reduced, diminished, lessened (v. iii. m. pl. impfct. passive from *bakhasa* [bakhs], to decrease. See *lâ tabkhasû* at 7:85, p. 499, n. 1).

3. i. e., such people whose only object is the ease and comfort of this worldly life will have nothing for them in the hereafter. See 42:20.

4. i. e., the fire of hell.

5. *حِطٌ habîṭa* = he or it fell through, miscarried, went in vain, was futile, was of no avail, was void (v. iii. m. s. past. See at 6:88, p. 426, n. 9).

6. *صَنَعُوا sana'û* = they did, accomplished, performed, made, manufactured (v. iii. m. pl. past from *ṣana'a* [ṣan'/ṣun'/ṣani'], to do, to make. See *yaṣna'u* at 7:137, p. 515, n. 9).

7. i. e., the Qur'ân and the clear guidance and evidence it contains. *بَيِّنَةٌ bayyinâṭ* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 8:42, p. 562, n. 11.

8. The expression "follows" here means "supports" (see *Ṣafwat*, p. 288). *يَتْلُو yatlû* = he recites, reads, follows (v. iii. m. s. impfct. from *talâ* [tilâwah/tulâw], to recite, to follow. See at 3:164, p. 220, n. 3).

9. i. e., the angel Jibrîl. *شَاهِدٌ shâhid* (s.; pl. *shuhûd*/ashhâd/shawâhid) = witness (active participle from *shahida* [shuhûd/shahâdah], to witness, to testify). See *shuhûd* at 10:61, p. 659, n. 7.

10. The emphasis is on the fact that the message and teachings of the Qur'ân are in corroboration of those in the original *Torah*. *إِمَامٌ imâm* (pl. *a'immaḥ*) = leader, guide, model, highway. See at 2:124, p. 59, n. 2.

11. The conclusion of the interrogation is kept silent, which is : Is the one who is on a clear evidence from his Lord ... the same as the one who is not like that and desires only the happiness in this world? (See *Tafsîr al-Jalâlayn*).

وَمَنْ يَكْفُرْ بِهِ but whoever disbelieves in it

مِنَ الْأَحْزَابِ of the groups,¹

قَالُوا زَمَوْا فِرْعَوْنَ fire will be his rendezvous.²

فَلَا تَكُنْ فِي رَيْبٍ So do not be in any doubt³

عَنْهُ about it;⁴

إِنَّهُ الْحَقُّ it is certainly the truth

مِنْ رَبِّكَ from your Lord,

وَلَكِنَّ أَكْثَرَ النَّاسِ but most men

لَا يُؤْمِنُونَ do not believe.

وَمَنْ أَظْلَمُ 18. And who is viler⁵

مِمَّنْ أَفْتَرَى than the one who fabricates⁶

عَلَى اللَّهِ كَذِبًا against Allah a lie?⁷

أُولَئِكَ Such people will be

يُعْرَضُونَ عَلَى رَبِّهِمْ submitted⁸ to their Lord

وَيَقُولُ الْأَشْهَادُ and the witnesses⁹ will say:

هَؤُلَاءِ الَّذِينَ "These are those who

كَذَّبُوا عَلَى رَبِّهِمْ lied¹⁰ against their Lord."

أَلَا لَعْنَةُ اللَّهِ O sure, the curse¹¹ of Allah

عَلَى الظَّالِمِينَ will be on the transgressors—

الَّذِينَ يَصُدُّونَ 19. Who prevent¹²

عَنْ سَبِيلِ اللَّهِ from the way of Allah

1. i. e., of the followers of the different creeds and faiths. أَحْزَابٌ 'ahzāb (pl. ; s. حزب hizb) = groups, bands, parties. See hizb at 5:56, p. 358, n. 4.

2. موعد maw'id (s.; pl. maw'id) promise, pledge, appointment, appointed time/place, rendezvous. See maw'idah at 9:113, p. 627, n. 10.

3. مِرْيَةٌ miryah = doubt, misgivings. See mumtarin at 10:94, p. 671, n. 5.

4. i. e., about the Qur'ān and the messages delivered through it.

5. أَظْلَمُ 'azlamu = more unjust, more iniquitous, more tyrannical, viler, gloomier, darker (relative of zālim. See at 7:36, p. 477, n. 10).

6. افترى iftarā = he fabricated, made up, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of farā [fary], to cut lengthwise, to fabricate. See at 11:13, p. 682, n. 2).

7. Such as saying that He has partners or that He has taken a son for Himself.

8. i. e., on the Day of Judgement. يعرضون ya'raḍūna = they are displayed, exposed, submitted, placed/set before (v. iii. m. pl. impfct. passive from 'araḍu/aruḍa ['arḍ], to become visible, to be wide. See tu'riḍū at 9:95, p. 618, n. 10).

9. i. e., witnesses from among the angels, Prophets and others أشهاد 'ashhād (pl.; s. shāhid) = witnesses. See shāhid at 11:17, p. 683, n. 9.

10. كَذَبُوا kadhabū = they lied, made false statement (v. iii. m. pl. past from kadhaba [kidhb /kadhib /kadhbah /kidhbah], to lie. See at 6:23, p. 399, n. 11).

11. لَعْنَةُ la'nah (s.; pl. la'nāt) = curse, banishment from mercy, damnation, imprecation. See at 7:44, p. 482, n. 7.

12. i. e., prevent others from accepting the truth (Islam). يصدون yaṣuddūna = they prevent, deter, turn away, reject, restrain, dissuade (v. iii. m. pl. impfct. from ṣadda [ṣadd/ṣudūd], to turn away. See at 9:34, p. 591, n. 3).

وَيَسْأَلُونَ عَرَجًا and desire¹ it crooked;²
وَهُمْ بِالْآخِرَةِ and they are in the hereafter
مُكْفَرُونَ the ones disbelieving.

أُولَئِكَ لَمْ يَكُونُوا 20. Such people cannot
مُعْجِزِينَ فِي الْأَرْضِ eescape³ in the earth
وَمَا كَانَ لَهُمْ nor are there for them
بِإِنِّ دُونَ اللَّهِ besides Allah
مِنَ أَوْلِيَاءَ any friend-protectors.⁴
يُضَاعَفُ لَهُمْ Doubled⁵ will be for them
الْعَذَابُ the punishment, [for]
مَا كَانُوا يَسْتَطِيعُونَ they cannot afford⁶
السَّمْعَ to listen⁷
وَمَا كَانُوا يَبْصُرُونَ nor do they use to see.⁸

أُولَئِكَ الَّذِينَ 21. These are they who
خَسِرُوا أَنْفُسَهُمْ have lost themselves
وَضَلَّ عَنْهُمْ and lost to them will be
مَا كَانُوا يَفْتَرُونَ what they use to trump up.¹⁰

لَا جَرَمَ لَهُمْ 22. No doubt,¹¹ they shall be
فِي الْآخِرَةِ in the hereafter
هُمْ الْأَخْسَرُونَ the ones worst in loss.

1. يَسْأَلُونَ *yabghûna* = they seek, seek to attain, wish, desire, covet (v. iii. m. pl. impfct. from *baghâ* [*bughâ*]), to seek, desire. See at 9:47, p. 598, n. 1. See also at 10:23, p. 645, n. 5).

2. i. e., they want the *dîn* of Allah to be modified according to their whims and caprices. عرج *'iwaj* = crookedness, twist, bend, curvature. Here the infinitive has been used in the sense of *mu'awwaj*, crooked, twisted. See at 7:86, p. 399, n. 8.

3. i. e., escape from Allah's retribution if He inflicts it. مَعْجِزِينَ *mu'jizîn* (pl.; acc./gen. of *mu'jizân*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajaza/ajiza* [*'ajz*], to be weak, incapable. See at 10:53, p. 656, n. 6).

4. أَوْلِيَاءَ *'awliya'* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 9:71, p. 608, n. 1.

5. يَضَاعَفُ *yudâ'ifu* = he or it is doubled, redoubled, compounded, multiplied (v. iii. m. s. impfct. passive from *ḍâ'afa*, form III of *ḍâ'afa* [*ḍi'*]), to double, redouble. See *yudâ'ifu* at 4:40, p. 258, n. 9).

6. يَسْتَطِيعُونَ *yastaṭi'ûna* = they are able to, are capable of, can afford (v. iii. m. pl. impfct. from *istaṭâ'a*, form X of *ṭâ'a* [*ṭaw'*], to obey. See *yastaṭi'ûna* at 2:273, p. 143, n. 3).

7. i. e., though they are provided with the hearing faculty they do not care to listen to and benefit from the messages delivered to them. سَمْعَ *sam'* = hearing, to listen, sense of hearing, ears. See at 6:46, p. 408, n. 14.

9. i. e., see with a view to understanding. يَبْصُرُونَ *yubṣirûna* = they see, realize, comprehend (v. iii. m. pl. impfct. from *'abṣara*, form IV of *baṣura/baṣira* [*baṣar*], to look, to see. See at 10:43, p. 653, n. 6).

10. i. e., of false gods and goddesses يَفْتَرُونَ *yafṭarûna* = they fabricate, make up, invent falsely, trump up, calumniate (v. iii. m. pl. impfct. from *iftarâ*, form VIII of *farâ* [*fary*], to cut lengthwise, to fabricate. See at 10:30, p. 648, n. 13).

11. لَا جَرَمَ *lâ jarama* is an idiom meaning : of course, no doubt, certainly.

23. Verily those who believe
وَعَمِلُوا الصَّالِحَاتِ and do the good deeds and
وَاعْتَبَرُوا إِلَىٰ رَبِّهِمْ be humble¹ before their Lord,
أُولَٰئِكَ أَصْحَابُ they will be the inmates²
الْجَنَّةِ of the garden.
هُمْ فِيهَا They in there
يَخْلُدُونَ shall live for ever.³

24. The simile of
الْفَرِيقَيْنِ the two groups⁴ is
كَالْأَعْمَىٰ وَالْأَصَمِ as the blind⁵ and the deaf,⁶
وَالْبَصِيرِ and the one who sees⁷ and
وَالسَّمِيعِ هَلْ and the one who hears? ⁸ Do
يَسْتَوِيَانِ مَثَلًا they equalize⁹ for instance?
أَفَلَا تَذَكَّرُونَ So will you not take heed?¹⁰



Section (Rukû') 3

25. And We had sent out¹¹
نُوحًا إِلَىٰ قَوْمِهِ Nûh to his people[who said]:
إِنِّي لَكُمْ نَذِيرٌ "I am for you a warner,
مُبِينٌ open and clear."¹²

26. "That you worship naught
إِلَّا اللَّهَ but Allah;
إِنِّي أَخَافُ عَلَيْكُمْ I fear against you

1. اعتبرا 'akhbatû = they became humble, lowly (v. iii. m. pl. past from 'akhbata, form IV of khabata [khabî], to be calm).

2. أصحاب 'aṣḥāb (pl.; sing. صاحب sāhib) = inmates, dwellers, companions, associates, comrades, followers, owners, possessors. See at 10:26, p. 647, n. 4).

3. خالدون khālīdūn (sing. khālīd) = living or remaining for ever, everlasting, eternal (active participle from khalada [khalūd], to live or remain for ever. See at 10:26, p. 647, n. 5).

4. i. e., the believers and monotheists on the one hand, and the unbelievers and polytheists, on the other. فريقين fariqayn (dual; acc./gen. of fariqān, s. fariq) = two groups, sections, parties, bands, factions. See at 6:81, p. 424, n. 5.

5. i. e., blind to Allah's revelations communicated through His Messenger. أعمى 'a'mā (s.; pl. 'umy) = blind. See at 6:50, p. 410, n. 8.

6. i. e. deaf to the call to the truth. أصم 'aṣamm (s.; pl. ṣumm/ṣummān) = deaf. See ṣumm at 8:22, p. 554, n. 4.

7. بصير baṣīr = one who sees/ observes, All-Seeing (act. participle in the scale of fu'il from baṣura/baṣira [baṣar], to see). See at 8:72, p. 574, n. 8).

8. سميع samī' = one who hears, All-Hearing, Intensely Listening (active participle in the scale of fu'il from sami'a [sam' /samā' /samā'uh /masma'], to hear. See at 3:38, p. 170, n. 11).

9. يستويان yastawiyāni = they (two) become equal, even, straight, upright (v. iii. m. dual impfct. from istawā, form VIII of sawiya [siwan], to be equal. See istawā at 10:3, p. 636, n. 4).

10. تذكرون tadhakkarūna (tatadhakkarūna) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from tadhakkaru, form V of dhakara [dhikr/ tadhkār], to remember. See at 10:3, p. 636, n. 7).

11. أرسلنا 'arsalnā = we sent out, despatched, discharged (v. i. pl. past from 'arsala, form IV of rasila [rasal], to be long and flowing. See at 7:162, p. 528, n. 8).

12. مبين mubīn = open and clear, glaringly obvious, manifest. See at 10:76, p. 665, n. 5.

عَذَابَ يَوْمٍ the punishment of a day

أَلِيمٍ most painful.¹

فَقَالَ الَّذِينَ كَفَرُوا 27. But there said the chiefs²

الَّذِينَ كَفَرُوا who disbelieved

مِنْ قَوْمِهِ of his people:

مَا نَرَاكَ "We do not consider³ you

إِلَّا بَشَرًا مِثْلَنَا aught but a man like us,

وَمَا نَرَاكَ nor do we see you

أَتَّبِعَكَ as following⁴ you anyone

إِلَّا الَّذِينَ

هُمْ أَرَادُوا the meanest⁵ of us,

بَادِيَ الرَّأْيِ immature in opinion;⁶

وَمَا نَرَاكَ nor do we think you have

عَلَيْنَا مِنْ فَضْلٍ over us any excellence;⁷

بَلْ نَقْذِرُكُمْ rather we believe⁸ you are

كَاذِبِينَ liars."

قَالَ يٰٓقَوْمِ 28. He said: "O my people,

أَرَأَيْتُمْ إِن كُنْتُ عَلَى do you think, if I am on

بَيِّنَةٍ a clear proof⁹ from my Lord

وَهُوَ أَنَّى رَحْمَةً and He has given me mercy¹⁰

مِنْ عِنْدِهِ from His side

1. Nūh, peace be on him, and indeed all Messengers of Allah, made a call to monotheism (*tawhīd*) and warned against the sin of setting partners (*shirk*) with Him and the consequent punishment in the hereafter. أَلِيمٍ 'alīm = agonizing, anguishing, excruciating, most painful. See at 10:88, p. 668, n. 10.

2. It is the leaders and influential men of society who in all ages opposed reform and the truth delivered by Allah's Messengers. مَلَأَ 'mala' = crowd, host, grandees, council of elders, notables, chiefs. See at 10:83, p. 667, n. 2).

3. The leaders of the people of Nūh, peace be on him, advanced mainly three types of objections against him, namely, that he was nothing more than a human being like them, that his followers were the lowest group in the society having no mature understanding of affairs and that he was not socially and materially superior to them. The same sort of objections were raised by the Makkian unbelieving leaders against Prophet Muhammad, peace and blessings of Allah be on him. نَرَى 'narā = we see, consider, are of the view (v. i. pl. impfct. from *ra'a* [ra'y, ru'yah], to see. See at 2:144, p. 68, n. 2).

4. اتَّبَعَ 'itaba'a' = he followed, pursued, succeeded (v. iii. m. s. past in form VIII of *tabi'a* [taba'/tabā'ah], to follow. See at 8:64, p. 570, n. 10).

5. The leaders' criterion of greatness was wealth and influence, not the quality of character and conviction in respect of which the believers were far greater than they. أَرَادِلَ 'arādhil (pl.; s. 'ardhal, elative of *radhil*) = the meanest, lowest, most despicable/ contemptible.

6. بَادِيَ الرَّأْيِ *bādī al-ra'y* is an idiom meaning: a person of immature opinion, deficient in understanding.

7. فَضْلٌ *fadl* (pl. *fudul*) = grace, favour, kindness, bounty; also surplus, excess, superiority, priority, merit, excellence. See at 11:3, p. 678, n. 5.

8. نَظَنَ *nazannu* = we think, believe, suppose, presume (v. i. pl. impfct. from *zanna* [zann], to think, to suppose. See at 7:66, p. 491, n. 10)

9. بَيِّنَةٌ *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:17, p. 683, n. 7.

10. i. e., guidance and Messengership.

فَعَيَّبَتْ عَلَيْكَ but it is obscured¹ on you,
أَنزَلْنَا مُكْرِمًا shall we compel² you to it
وَأَنزَلْنَاهَا كَرِيمًا while you are averse³ to it?



وَيَقُولُونَ 29. And O my people,
لَا أَسْأَلُكُمْ عَلَيْهِ I do not ask of you for it
مَالًا any wealth;
إِن أَجْرِيَ إِلَّا عَلَى اللَّهِ my reward⁴ is but on Allah;
وَمَا أَنَا بِطَارِدٍ nor am I going to drive
الَّذِينَ آمَنُوا away⁵ those who believe.

إِنَّهُمْ They are indeed
مُلْقُوا رَبَّهُمْ going to meet⁶ their Lord;
وَلَكِنِّي أَرَأَيْتُمْ قَوْمًا but I see you are a people
تَجَاهَلُونَ lacking knowledge.⁷

وَيَقُولُونَ 30. And O my people, who
يَصْرُفُنِي مِنَ اللَّهِ will help⁸ me against Allah
إِنْ طَرَدْتُهُمْ if I drove⁹ them out?
أَفَلَا تَذَكَّرُونَ So will you not take heed?¹⁰



وَلَا أَقُولُ لَكُمْ 31. Nor do I say to you that I
عِنْدِي خَزَائِنُ اللَّهِ have the treasures¹¹ of Allah
وَلَا أَعْلَمُ الْغَيْبَ nor do I know the unseen,

1. عيبت 'ummiyat = she or it is blinded, obscured (v. iii. f. s. past passive from 'ammâ, form II of 'amiya ['aman], to be blind. See 'amû at 5:71, p. 365, n. 7).

2. The lesson is that no force is to be applied in making one change one's faith (see 2:256). نلزم *nulzimu* = we compel, force, obligate (v. i. pl. impfct. from 'alzama, form IV of *lazima* [luzâm], to be incumbent, to stick to).

3. كارهون *kârihûn* (pl.; s. *kârih*) = unwilling, reluctant, averse (act. participle from *kariha* [karh/kurh/karâhah/karâhiyah], to detest, dislike). See at 9:48, p. 598, n. 9.

4. أجر *'ajr* (pl.; امر *'ujr*) = reward, recompense, remuneration. See at 11:11, p. 681, n. 8).

5. طارد *ṭarid* = one who drives away, is going to drive away/expel (act. participle from *ṭarada* [ṭard], to drive away). See *lâ ṭaṭrud* at 6:52, p. 411, n. 3.

6. ملأوا *mulâqû(n)*, (pl. of *mulâqin*) = the meeting ones, those who are going to meet (active participle from *lâqâ*, form III of *laqiya* [liqâ/luqyân/luqy/luqyah/luqan], to meet, to encounter. The terminal *nûn* is dropped on account of the genitive construction with *rabbihim*. See at 2:249, p. 127, n. 4).

7. تجهلون *tajhalûna* = you lack knowledge, are ignorant, foolish (v. ii. m. pl. impfct. from *jahila* [jahl/jahâlah], to be ignorant. See *yajhalûna* at 6:111, p. 438, n. 4).

8. ينصر *yanṣuru* = he helps, gives victory (v. iii. m. s. impfct. from *naṣara* [naṣr/nuṣûr], to help. See *yanṣur* at 9:14, p. 582, n. 4).

9. طردت *ṭaradtu* = I drove out, expelled (v. i. s. past from *ṭarada*. See n. 5 above).

10. تذكرون *tadhakkarûna* (*tatadhakkarûna*) = you bear in mind, remember, receive admonition, take heed (v. ii. m. pl. impfct. from *tadhakkara*, form V of *dhakara* [dhikr/ tadhkâr], to remember. See at 11:24, p. 686, n. 10).

11. i. e., the wealth, provisions and all other benefits and graces that He bestows. The Prophet was a man like all the others but that he received *wahy* from Allah. خزائن *khazâ'in* (pl.; s. *khizânah*) = treasures, vaults, coffers. See at 6:50, p. 410, n. 4.

وَلَا أَقُولُ إِنِّي مَلَكٌ
 وَلَا أَقُولُ لِلَّذِينَ
 تَرَدَّدُوا عَنْهُمْ
 أَنْ يُؤْتِيَهُمُ اللَّهُ
 خَيْرًا
 اللَّهُ أَعْلَمُ
 بِمَا فِي أَنْفُسِهِمْ
 إِنِّي إِذًا
 لَكِنِ الظَّالِمِينَ

nor do I say I am an angel,
 nor do I say to those
 whom your eyes despise¹
 that Allah will not give them
 any good.²
 Allah knows best
 what is within their selves.
 I shall in that case³ be
 indeed of the wrong-doers.⁴

قَالُوا نَسُوحٌ
 فَجَدَلْنَا
 فَأَكْثَرْتَ
 جِدْلَنَا
 فَأَيْنَا
 بِمَا وَعَدْنَا
 إِنْ كُنْتُمْ مِنَ
 الصَّادِقِينَ

32. They said: "O Nûh,
 you have argued⁵ with us
 and have done much
 debate⁶ with us.
 Then bring us
 what you threaten⁷ us with,
 if you are of
 those that speak the truth."⁸

قَالَ إِنَّمَا يَأْتِيَكُمْ
 بِمَا يَشَاءُ
 وَمَا أَنْتُمْ بِمُعْجِزِينَ

33. He said: "Allah will but
 bring it, if He will,
 and you cannot escape."⁹

1. i. e., *tazdarî* = she or it despises, hates belittles, views with contempt (v. iii. f. s. impfct. from *izdarâ*, form VIII of *zarâ* [zirâyah], to rebuke, to find fault with).

2. i. e., guidance and reward for their faith and deeds, though the unbelievers despise them because of their not being materially well-off and influential in society. *khayr* = good /better/ best, benefit, advantage, wealth, property. See at 7:188, p. 539, n. 3.

3. i. e., if I said all these and claimed for me what I am not, I would be committing wrong.

4. *zâlimin* (acc./gen. of *zâlimûn*, sing. *zâlim*) = transgressors, wrong-doers, unjust persons (active participle of *zâlama* [zulm], to transgress, do wrong. See at 10:106, p. 673, n. 3).

5. *jâdalt* = you argued, debated, quarrelled, disputed, controverted, wrangled (v. ii. m. s. past from *jâdala*, form III of *jadala* [جدل], to tighten. See *yujâdilâna* at 8:6, p. 548, n. 6).

6. Nûh had a long life and he tried over a long period to bring his people to the truth. *jiddal* = quarrel, quarrelling, dispute, debate.

7. i. e., what you threaten us with of Allah's retribution. *ta'idu* = you promise, assure, threaten (v. iii. m. s. impfct. from *w'adu* [wa'd], to make a promise. See at 7:77, p. 496, n. 7).

8. *ṣâdiqîn* (pl.; acc./gen. of *ṣâdiqûn*; s. *ṣâdiq*) = truthful, those who speak the truth (active participle from *ṣadaqa* [ṣadq/ṣidq], to speak the truth. See at 11:13, p. 682, n. 5).

9. i. e., escape from Allah's retribution if He inflicts it. *mu'jizîn* (pl.; acc./gen. of *mu'jizûn*; s. *mu'jiz*) = those who baffle, incapacitate, disable, paralyze, frustrate, escape (act. participle from *'a'jaza*, form IV of *'ajazal/ajiza* ['ajz], to be weak, incapable. See at 11:20, p. 685, n. 3).

34. "Nor will there benefit¹
 نُصِيحِي you my sincere advice²
 إِنْ أَرَدْتُ even though I intend
 أَنْ أَصْصَحَ لَكُمْ to give you sincere advice,³
 إِنْ كَانَ اللَّهُ يُرِيدُ were Allah to will⁴
 أَنْ يُغْوِيَكُمْ to make you stray.⁵
 هُوَ رَبُّكُمْ He is your Lord, and to
 وَلَإِنَّهُ تَرْجَعُونَ Him you will be returned."⁶
35. Or do they say,⁷
 أَفَرَبَّهُ "He has fabricated⁷ it"?
 قُلْ إِنْ أَفَرَبْتُهُ، Say: "If I have fabricated it,
 فَعَلَىٰ إِبْرَاهِيمَ upon me lies my sin,⁸
 وَأَنَا بَرِيءٌ and I am free⁹ of what
 وَمَنْ جَاءَ بِشِرْكٍ مِثْلِهِ you commit of crimes."¹⁰

Section (Rukû') 4

36. And it was commu-
 وَأَوْحَىٰ nicated¹¹ to Nûh that
 إِلَىٰ نُوحٍ أَنَّهُ there would not believe
 لَنْ يُؤْمِنَ from your people anyone
 مِنْ قَوْمِكَ except those who
 إِلَّا مَنْ have already believed.
 قَدْ آمَنَ

1. يَنْفَعُ *yanfa'u* = he (or it) benefits, is of use, avails (v. iii. m. s. impfct. from *nafa'a* [naf'], to be useful, be of use. See at 10:106, p. 675, n. 1).

2. نَصِيح *nush* = sincere advice, good advice, counselling.

3. أَصْصَحَ *'anṣaḥa(u)* = I give sincere advice, wish well (v. i. s. impfct. from *naṣaḥa* [naṣh/nuṣh/naṣāḥah/naṣiḥah], to give sincere advice, to wish {some one} well. The final letter takes *fathah* because of the particle 'an coming before the verb. See 'anṣahu at 7:62, p. 490, n. 2).

4. يُرِيدُ *yuridu* = he intends, desires, wills (v. iii. m. s. impfct. form 'arāda, form IV of *rāda* [rawd], to walk about. See at 11:15, p. 682, n. 9).

5. يُغْوِي *yugwiya(wi)* = he makes (someone) stray/go astray, leads astray, misleads (v. iii. m. s. impfct. from 'aghwā, form IV of *ghawā* [ghayy/ghawāyah], to stray from the right way).

6. i. e., after Resurrection, for judgement. تَرْجَعُونَ *turja'ūna* = you (all) are returned, sent back (v. ii. m. pl. impfct. passive from *raja'a* [rujū], to return). See at 10:56, p. 657, n. 7).

7. This is a parenthetical 'āyah referring to the allegation of the Makkan unbelievers against Prophet Muhammad, peace and blessings of Allah be on him. أَفَرَبَّهُ *ifrarā* = he fabricated, invented falsely, trumped up, slandered (v. iii. m. s. past. in form VIII of *farā* [fary], to cut lengthwise, to fabricate. See at 11:17, p. 684, n. 6).

8. إِجْرَام *'ijrām* = crime, culpability, sin.

9. بَرِيء *bart'* (s.; pl. *abriyā'* / *burā'* / *birā'*) = innocent, guiltless, free, exempt, absolved. See at 10:41, p. 652, n. 10.

10. تَجْرِمُونَ *tujrimūna* = you commit sin, crime (v. ii. m. pl. impfct. from *jarama* [jarm], to commit a crime. See *mujrimūn* at 10:82, p. 666, n. 11).

11. After the above parenthetical 'āyah, the story of Nûh, peace be on him, is resumed from this 'āyah. أَوْحَىٰ *'ūḥiya* = he or it was communicated, (v. iii. m. s. past passive from 'awḥā, form IV of *wahā* [wahy], to communicate. See at 6:19, p. 398, n. 3). Technically *wahy* means Allah's communication to His Prophets and Messengers by various means. (See 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhārī*, nos. 2-4).

فَلَا تَبْتَئِسْ So do not be sad¹

بِمَا كَانُوا يَعْمَلُونَ for what they use to do.



وَأَصْنِعْ الْفُلْكَ 37. And build² the Ark³ under

بِأَعْيُنِنَا وَوَحْيِنَا Our Eyes⁴ and instruction⁵.

وَلَا تُخَاطِبْنِي and address⁶ Me not

فِي الَّذِينَ ظَلَمُوا about those who do wrong.

إِنَّهُمْ مُغْرَقُونَ They shall be drowned.⁷

وَصَنَّعَ 38. And he was building⁸

الْفُلْكَ وَكُلَّمَا the Ark. And whenever

مَرَّ عَلَيْهِ there passed⁹ by him a

مَلَأَيْنَ قَوْمَهُ host of chiefs¹⁰ of his people

سَخِرُوا مِنْهُ they mocked¹¹ at him.

قَالَ إِن سَخِرْتُمْ مِنِّي He said: "If you mock at us

فَأَنَا سَآخِرٌ مِنْكُمْ we will mock at you

كَأَن سَخِرْتُمْ مِنَّا as you mock at us."

فَسَوْفَ نَعْلَمُونَ 39. "Then you will know to

مَنْ يَأْتِيهِ عَذَابٌ whom comes a punishment

يُخْزِيهِ that will disgrace¹² him

وَيُجْلِي عَلَيْهِ and will descend on him

عَذَابٌ مُّقِيمٌ a punishment to last."

1. *lâ tabta'is* = do not be sad, do not grieve (v. ii. m. s. imperative {prohibition} from *ibta'asa*, form VIII of *ba'usa* [*bu's*], to be miserable).

2. *isna'* = manufacture, construct, build, make (v. ii. m. s. imperative from *šana'a* [*san'/sun'/ṣanī'*], to do, make, manufacture. See *šana'u* at 11:16, p. 683, n. 6).

3. *fulk* (mas. and fem.; sing. and pl.) = ships, large sea-going vessels, (Noah's) Ark. See at 10:73, p. 664, n. 1.

4. i. e., under Our view (Ibn Kathîr, IV, 252)

5. *wahy* = Allah's communication to His Messenger : here, instruction (Ibn Kathîr, IV, 252).

6. *lâ tukhâṭib* = do not address/ direct your words to (v. ii. m. s. imperative {prohibition} from *khâṭaba*, form III of *khaṭaba* [*khuṭbah/khuṭâbah*], to make a speech).

7. *mughraqûn* (pl.; s. *mughraq*) = those who are drowned, immersed, sunk (passive participle from *'aghraqa*, form IV of *ghariqa* [*gharaq*], to be drowned. See *'aghraqnâ* at 10:73, p. 664, n.3).

8. *yaṣna'u* = he manufactures, makes, performs (v. iii. m. s. impfct. from *šana'a* [*ṣan'/ṣun'/ṣanī'*], to do, to make. See *yaṣna'ûna* at 5:63, p. 361, n. 5).

9. *marrâ* = he went by, passed, walked past, elapsed, ran out (v. iii. m. s. past [*marr/murûr/mamarr*], to pass, go by. See at 10:12, p. 640, n. 7).

10. *mala'* = crowd, host, grantees, council of elders, chiefs. See at 11:27, p. 687, n. 2).

11. They mocked at Nûh, peace be on him, because he had suddenly turned a carpenter and ship-builder while hitherto he had been claiming to be a Messenger of Allah, and because they disbelieved the punishment they were threatened with. *sakhirû* = they derided, ridiculed, laughed at, mocked, scoffed at, jeered (v. iii. m. pl. impfct. from *sakhira* [*sukhr/maskhar*], to ridicule, deride. See at 6:10, p. 395, n. 3).

12. *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See *yukhzi* at 9:14, p. 582, n.3).

40. Till when Our command¹
 وَفَارَ came and there gushed forth²

الْتَّنُورُ فَلَنَّا the oven,³ We said:

أَتَجْمَلُ فِيهَا مِنْ كُلِّ "Lade⁴ in it of every being

زَوْجَيْنِ اثْنَيْنِ a male and a female⁵, in twos,

وَأَهْلِكَ إِلَّا مَنْ and your family except those

سَبَقَ عَلَيْهِ against whom has preceded⁶

الْقَوْلُ the word,⁷

وَمَنْ آمَنَ and those who believe.

وَمَا آمَنَ And there had not believed

مَعَهُ إِلَّا قَلِيلٌ with him except a few.

41. And he said: "Board⁸ in it.

بِسْمِ اللَّهِ In Allah's name shall be

يَجْرِيهَا وَمُرْسَاهَا its passage⁹ and its anchorage.¹⁰

إِن رَّبِّي لَعَفُورٌ Verily my Lord is Most

رَحِيمٌ Forgiving, Most Merciful.

42. And it proceeded¹¹ with them

فِي مَوْجٍ كَالْجِبَالِ amid waves¹² like mountains;

وَنَادَى نُوحٌ ابْنَهُ and Nûh called out to his son

وَكَانَ فِي مَعْزِلٍ – and he was in isolation¹³ –

: "يَبْنِي أَرْكَبَ مَعَنَا : "O my son, ride with us,

1. i. e., the command for their destruction. أمر 'amr (s.; pl. أُمُور 'awāmīr/ 'umūr) = order, command, decree/ matter, issue, affair. See at 6:58, p. 414, n. 3.

2. i. e., there gushed forth water from the earth, even from oven made on earth for baking bread, as signal for the coming of the flood (Ibn Kathîr, IV, 254. See also 54:11-14). فَار fāra = he or it gushed forth, welled forth, shoot up (v. iii. m. s. past from fawr/fawrân, to gush forth).

3. i. e., past *tannûr* (s.; pl. *tanânîr*) = baking oven, pit for baking bread.

4. حمل *iḥmil* = lade, carry, pick up (v. iii. m. s. imperative from *ḥamala* [*ḥaml*]), to carry. See *iḥmila* at 9:92, p. 617, n. 1).

5. زوجين *zawjayn* (acc./gen/ of *zawjân*; s. *zawj*) = both of a pair, a pair, male and female (see *zawj* at 7:19, p. 470, n. 8).

6. سبق *sabaqa* = he or it preceded, did or went before (v. iii. m. s. past from *sabq*, to be or act before. See at 8:68, p. 572, n. 6).

7. i. e., those of his family against whom the decree of destruction had already been issued. The allusion is to Nûh's unbelieving son and wife (Ibn Kathîr, IV, 255).

8. اركبوا *irkabû* = you (all) embark, ride, board (v. ii. m. pl. imperative from *rakiba* [*rukûb*]), to ride, mount. See *rakb* at 8:42, p. 562, n. 4).

9. مجرى *majran* (s.; pl. *majârin*) = water course, course, passage, stream, progress. See *tajrî* below at n. 11).

10. مرسى *mursâ* = anchorage, arrival.

11. تجري *tajrî* = she runs, flows, streams, proceeds (v. iii. f. s. impfct. from *jarâ* [*jary*]), to flow. See at 10:9, p. 639, n. 2).

12. موج *mawj* (s.; pl. *amwâj*) = waves, ripples, surges.

13. i. e., he was standing aloof from all the others. معزل *ma'zil* (s.; p; *ma'âzil*) = place of seclusion /isolation, separation (noun of place or time from 'azala ['azl], to separate, to isolate. See *ya'tazilû* at 4:91, p. 282, n. 8).

وَلَا تَكُنْ and do not be

مَعَ الْكَافِرِينَ with the unbelievers.

قَالَ سَتَأْتِي 43. He said: "I shall repair¹

إِلَى جَبَلٍ to a mountain that will

يَعْصِمُنِي مِنَ الْمَاءِ protect² me from the water."

قَالَ لَا عَاصِمَ He said:³ "No protector⁴ is

الْيَوْمَ مِنْ there today against

أَمْرِ اللَّهِ Allah's Decree

إِلَّا مَنْ except for the one

رَحِمَهُ He has his mercy on."

وَحَالَ And there interposed⁵

بَيْنَهُمَا الْمَوْجُ between them the waves⁶

فَكَانَ and he was thus

مِنَ الْمَغْرُقِينَ of those drowned.⁷



وَقِيلَ 44. And it was said:⁸ "O

يَا أَرْضُ أَتَلْقِي مَاءَهُ earth, swallow⁹ your water,

وَيَنْسَمَاهُ آفِلِي and O sky, desist."¹⁰

وَاغْيَسَ الْمَاءُ And the water was receded

وَقُضِيَ الْأَمْرُ and fulfilled was the decree.¹¹

وَأَسْتَوَتْ And she settled

عَلَى الْجُودِيِّ on the Judiyy¹³

وَقِيلَ نَعْدَا and it was said: "Away with

لِلْمُؤْمِرِ الظَّالِمِينَ the transgressing people."

1. عاوى 'āwī = I repair, betake myself, take shelter (v. i. s. impfct. from 'āwā, form IV of 'awā [awy], to seek refuge. See 'āwaw at 8:72, p. 574, n. 2).

2. يعصم ya'simu = he protects, defends, safeguards, preserves (v. iii. s. m. impfct. from 'asama [asm], to protect, to restrain. See at 5:67, p. 363, n. 7).

3. i. e., Nûh said.

4. عاصم 'āsim = protector, defender (act. participle from 'asama. See ya'simu at n. 2 above.

5. حال ḥāla = he or it interposed, intervened, came between, prevented (v. iii. m. s. past from ḥaylūlah).

6. موج mawj (s.; pl. amwāj) = waves, ripples, surges. See at 11:42, p. 692, n. 12.

7. مغرقين mughraḳīn(pl.; acc./gen. of mughraḳūn; s. mughraḳ) = those who are drowned, immersed, sunk (passive participle from 'aghraḳa, form IV of ḡhariḳa [ḡharāḳ], to be drowned. See mughraḳūn at 11:37, p. 691, n.7).

8. i. e., after the end of the period fixed for the flood.

9. ابلعى ible'f = swallow, swallow up (v. iii. f. s. imperative from bala'a [bal'], to swallow).

10. This 'āyah shows that the flood was accompanied by incessant rains, as specifically mentioned in 54:11-14. انلعي 'aqli'f = abstain, refrain, desist (v. iii. f. s. imperative from 'aqla'a, form IV of qala'a [qal'], to pull out, root out).

11. غيضى ḡhīḍa = he or it was made to recede, decrease, diminish (v. iii. m. s. past passive from ḡhāda [ḡhayd/maghād], to become less).

12. استوت istawat = she settled, became even/straight/equal (v. iii. f. s. past in form VIII of sawiya [siwan], to be equal. See istawā at 10:3, p. 636, n. 4)

13. A mountain near Mosul in north Iraq.

45. And Nûh called out
 رَبِّهِ فَقَالَ to his Lord and said:
 رَبِّ إِنِّي أَنبِئُ "My Lord, verily my son is
 مِن أَهْلِي وَإِنَّ of my family and certainly
 وَعَدَكَ الْحَقُّ Your promise is true,¹
 وَأَنْتَ أَحْكَمُ and You are the Justest²
 الْمُتَكِينُ of judges.
46. He said: "O Nûh, verily
 إِنَّهُ لَيْسَ مِن أَهْلِكَ he is not of your family.³
 إِنَّهُ عَمَلٌ غَيْرُ صَالِحٍ Verily his deed is not right.⁴
 فَلَا تَسْأَلْنِي So do not ask of Me
 مَا لَيْسَ لَكَ that which you have no
 بِهِ عِلْمٌ knowledge of.
 إِنِّي أَعْطُكَ أَنْ تَكُونَ I admonish⁴ you lest you
 مِنَ الْجَاهِلِينَ should be of the ignorant."⁵
47. He said: " O my Lord,
 إِنِّي أَعُوذُ بِكَ I seek refuge⁷ with You
 أَنْ أَسْأَلَكَ lest I should ask of You that
 مَا لَيْسَ لِي بِهِ عِلْمٌ which I have no knowledge
 وَلَا تَعْفِرْ لِي of; and if you forgive me not
 وَتَرْحَمْنِي and have mercy on me

1. Nûh, peace be on him, said so on the assumption that Allah had promised to save his family and apparently overlooked that Allah had made an exception about those who disbelieved and disobeyed Allah and His Messenger (see 'âyah 40).

2. أَحْكَمُ 'ahkam = wiser, more just, wisest, justest (relative of ḥakīm).

3. i. e., not of those of your family whom Allah promised to save. Also, there cannot subsist any relationship between a believer and an unbeliever.

4. صَالِحٌ ṣāliḥ = good, right, proper, sound (act. participle from ṣaḥaḥa/ṣaluḥa [ṣalāḥ/ ṣulūḥ/ maṣlaḥah], to be good, right, proper. See at 9:102, p. 622, n. 3).

5. أَعْظُ 'a'izu = I admonish, advise, exhort (v. i. s. impfct. from w'aḏa [wa'ḏ], to admonish, to preach. See ta'izūna at 7:164, p. 529, n. 7).

6. جَاهِلِينَ jāhilīn (accusative/genitive of jāhilūn, sing. jāhil) = ignorant ones, fools (active participle from jahala [jah], to be ignorant. See at 7:199, p. 542, n. 12).

7. أَعُوذُ 'a'ūdhu = I take refuge, seek protection (v. i. s. impfct. from 'ādha ['awdh/'iyādh/ma'ādh], to take refuge, to seek protection. See at 2:67, p. 32, n. 5).

أَكُنْ
مِنَ الْخَاسِرِينَ

I shall be of those in loss.¹

فَيَلْبِغُ

أَهْطِ وَسَلِّمْ

وَبَرَكَاتٍ عَلَيْكَ

وَعَلَى أُمُومَةٍ

مَعَهُ وَأُمَمٍ

سَمِعْتَهُمْ

ثُمَّ يَنْصُرُهُمْ

وَنَزَّاعَاتٍ

أَلِيمَةٍ

48. It was said: "O Nûh, get

down² with peace from Us

and blessings³ on you

and on the nations⁴ out of

those with you; and nations⁵

We shall give them to enjoy.⁶

Then there will touch⁷ them

from Us a punishment

most painful.

يَلْكَ مِنْ

أَنْبَاءِ الْغَيْبِ

فُوحِيًّا إِلَيْكَ

مَا كُنْتَ تَعْلَمُهَا

أَنْتَ وَلَا قَوْمُكَ

مِنْ قَبْلِ هَذَا

فَاصْبِرْ

إِنَّ الْعَاقِبَةَ

لِلْمُتَّقِينَ

49. These are some of

the tidings⁸ of the unseen that

We communicate⁹ to you.

You did not use to know them,

neither you nor your people,

before this.

So have patience,¹⁰

verily the end¹¹ will be

in favour of the godfearing.¹¹

Section (Rukû') 5

وَالَّذِينَ

50. And to the 'Âd [We sent]

1. i. e., in the hereafter. *khâsirîn* (acc./gen. of *khâsirûn*, sing. *khâsir*) = losers, those in loss (active participle from *khâsara* [*khusr* /*khâsar* /*khâsarâh* /*khusrân*] to lose. See at 10:94, p. 671, n. 8).

2. i. e., after the Ark had settled on the Judiyy it was said to Nûh, peace be on him. *ihbiṭ* = you get down, descend (v. iii. m. s. imperative from *habaṭa* [*hubûṭ*], to go down. See *ihbiṭ* at 7:12, p. 468, n. 10).

3. *barakât* (pl.; s. *barakah*) = blessings. See at 7:96, p. 503, n. 9.

4. *'umam* (pl.; s. *'ummah*) = communities, nations, peoples, generation. See *'ummah* at 7:160, p. 527, n. 4.

5. i. e., there will be nations who will be given to enjoy in this world.

6. *numatti'u* = we make /let (someone) enjoy, give to enjoy (v. i. m. pl. impfct. from *matta'a*, form II of *mata'a* [*mat* /*mut* 'ah], to carry away. See *yumatti'* at 11:3, p. 678, n. 2).

7. i. e., in the hereafter. *yamassu* = he or it touches, feels (v. iii. m. s. impfct. from *massa* [*mass/masîr*], to feel, to touch. See at 6:49, p. 410, n. 1).

8. The 'ayah is addressed to the Prophet Muhammad, peace and blessings of Allah be on him. *'anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 7:101, p. 505, n. 3.

9. *nûḥî* = we communicate (v. i. pl. impfct. from *'awḥâ*, form IV of *waḥâ* [*waḥy*], to communicate. The word *waḥy* bears a variety of meanings; but technically it means Allah's communication to His Prophets and Messengers by various means. Some of these means are indicated in the Qur'ân at 2:92, 16:2, 16:102, 26:193 and 42:51. See also *Bukhârî*, nos. 2-4.

10. *iṣbir* = be patient, have patience, bear calmly, persevere, (v. ii. m. s. imperative from *ṣabara* [*ṣabr*], to be patient, to bind. See at 10:109, p. 676, n. 5).

11. *'âqibah* (s.; pl. *'awâqib*) = end, ultimate outcome, upshot, consequence, effect, result. See at 10:73, p. 664, n. 4.

12. This clause of the 'ayah constitutes an assurance of ultimate success for the Prophet, peace and blessings of Allah be on him.

أَخَاهُمْ هُودًا their brother¹ Hûd.

قَالَ يَقُولُ He said: "O my people,

اعْبُدُوا اللَّهَ worship² Allah;

مَا لَكُمْ مِنْ إِلَهٍ you do not have any deity

غَيْرُهُ other than He.

إِنْ أَنْتُمْ إِلَّا You are doing naught but

مُفْتَرُونَ inventing lies.³

يَقُولُ 51. "O my people,

لَا أَسْأَلُكُمْ عَلَيْهِ I do not ask of you for it

أَجْرًا any remuneration.⁴

إِنْ أَجْرِيَ إِلَّا My remuneration is but

عَلَى الَّذِي فَطَرَنِي upon Him Who created⁵ me.

أَفَلَا تَعْقِلُونَ Will you not then understand ?"⁶

وَيَقُولُ 52. "And O my people,

اسْتَغْفِرُوا رَبَّكُمْ ask forgiveness of your Lord

ثُمَّ تَوُوبُوا إِلَيْهِ and turn in repentance⁷ to Him;

يُرْسِلُ السَّمَاءَ He will let flow⁸ the sky

عَلَيْكُمْ مِذْرَارًا on you in torrents⁹

وَيَزِدُّكُمْ قُوَّةً and will increase you in might

إِلَى قُوَّتِكُمْ added to your might.

وَلَا تَوَلَّوْا And do not turn away¹⁰

مُجْرِمِينَ committing sins."

1. In Arabic "brother" of a people is often used to mean that the person spoken of belongs to the tribe or clan of those people.

2. All the Messengers of Allah delivered the same message of monotheism, that of worshipping Allah Alone to the exclusion of all imaginary deities. أعبدوا *u'budû* = you (all) worship (v. ii. m. pl. imperative from 'abada ['ibâdah / 'ubûdah / 'ubûdiyyah], to worship, to serve. See at 7:73, p. 494, n. 6).

3. i. e., in saying that there are gods other than Allah and in worshipping them. مفترون *muftarûn* (pl.; s. *muftarin*) = fabricators, calumniators, those who invent lies (act. participle from *iftarâ*, form VIII of *farâ* [fary], to cut lengthwise. See *yafstarûna* at 11:21, p. 685, n. 10; and *muftarin* at 7:152, p. 522, n. 9).

4. The emphasis is on the fact that all Prophets and Messengers of Allah acted on His command and directives alone without the least motive for gaining worldly advantages thereby. أجر *'ajr* (pl. *u'jâr*) = reward, recompense, remuneration.

See at 11:29, p. 688, n. 4).

5. فطر *faṭara* = he created, originated, brought into being, initiated (v. iii. m. s. past from *faṭr*, to split, to create. See at 6:78, p. 423, n. 4).

6. i. e., will you not understand that I am giving you sincere and disinterested advice and that the One Who creates and gives life deserves to be adored and worshipped. تفعلون *ta'f'ilûna* = you (all) understand, realize, be reasonable, comprehend (v. ii. m. pl. impfct. from 'aqala ['aqil], to be endowed with reason. See at 10:16, p. 642, n. 5).

7. توبوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [tawb, tawbah], to turn in repentance {when said of Allah it means to turn in forgiveness}. See at 11:3, p. 678, n. 1).

8. يرسل *yursilu* = he despatches, sends, lets flow (v. iii. m. s. impfct. from 'arsala, form IV of *rasala* [rasal], to be long and flowing. See at 7:57, p. 488, n. 1).

9. مبرار *midrâr* = showering abundantly, in torrents.

10. لا توالوا *lâ tatawallow* = do not turn away, desist, refrain (v. ii. m. pl. imperative from *tawallâ*, form V of *waliya*, to be near. See *tawallow* at 11:3, p. 678, n. 6).

قَالُوا يَا هُوْدُ 53. They said: "O Hûd,
مَا جِئْتَنَا with any evidence,¹
وَمَا نَحْنُ and we are not going to
بِعِبَادِكُمُ الْهِنْدَ abandon² our gods
عَنْ قَوْلِكَ on your saying,
وَمَا نَحْنُ لَكَ nor are we in respect of you
بِمُؤْمِنِكُمْ believers."

إِنْ نَقُولُ إِلَّا 54. "We say naught but that
أَعْرَضَ عَنْكَ بَعْضُ some of our gods has
ءَالِهَتِنَا بِسُوءٍ afflicted³ you with an evil."
قَالَ إِنِّي أَشْهَدُ اللَّهَ He said: "I call Allah to
وَأَشْهَدُوا witness⁴ and you bear witness
أَنِّي بَرِيءٌ وَمَا that I am innocent⁵ of what
تَشْرِكُونَ you set as partners,⁶

مِنْ دُونِهِ 55. "Besides Him.
فَكِيدُونِي جَمِيعًا So you all plot⁷ against me,
ثُمَّ لَا تَنْظُرُونَ then give me no respite."⁸

إِنِّي تَوَكَّلْتُ عَلَى اللَّهِ 56. "I depnd⁹ on Allah,
رَبِّي وَرَبِّكُمْ my Lord and your Lord.

1. i. e., any proof of the truth of what you say about yourself. بَيِّنَةٌ bayyinah (f. s.; pl. bayyinat) = clear, clear proof, clear evidence, obvious, manifest. See at 11:28, p. 687, n. 9.

2. تَارِكِي târikî(n) (pl. acc./gen. of târikûn; s. târik) = those who abandon, give up (act. participle from taraka [tark], to leave. The terminal nûn is dropped because of the genitive construction. See târik at 11:12, p. 681, n. 9).

3. اعْرَضَ i'tarâ = he or it afflicted, struck, seized, befell (v. iii. m. s. past in form VIII of 'arâ ['arw], to afflict).

4. أَشْهَد 'ush-hidu = I call (someone) as a witness (v. i. s. impfct from 'ash-hada, form IV of shahida [shuhûd], to witness. See 'ash-hada at 7:172, p. 533, n. 3).

5. بَرِيءٌ barî' (s.; pl. abriyâ' / burâ' / birâ') = innocent, guiltless, free, exempt, absolved. See at 11:35, p. 690, n. 9.

6. i. e., in your worship. تَشْرِكُونَ tushrikûna = you (all) associate, set partners (v. ii. m. pl. impfct. from 'ashraka, form IV of sharika [shirk/sharikah], to share. See at 7:33, p. 476, n. 11).

7. i. e., plot against me for doing with me whatever you can. كِيدُوا kîdû (+ ni, originally nî) = you (all) conspire, hatch a plot, contrive (v. ii. m. pl. imperative from kâda [kayd], to contrive, to set a strategy. See kayd at 7:195, p. 541, n. 10).

8. i. e., carry out your plan against me without giving me any time. لَا تَنْظُرُوا lâ tunẓirû (nî, originally nî) = do not grant respite (v. ii. m. pl. imperative {prohibition} from 'anzara, form IV of nazara [nazar / manzar], to see. See at 10:71, p. 663, n. 9).

9. i. e., I depend on Allah for my protection against all your machinations and manoeuvres. تَوَكَّلْتُ tawakkaltu = I put my trust, depended, relied, appointed as representative (v. i. s. past from tawakkala, form V of wakala [wakl/wukûl], to entrust. See at 10:71, p. 634, n. 4).

مَا مِنْ دَابَّةٍ إِلَّا هُوَ No animal¹ is there but He

أَخَذُ بِنَاصِيَةٍ seizes² it by the forelock.³

إِنِّي عَلَى Verily My Lord is on

صِرَاطٍ مُسْتَقِيمٍ a straight path."⁵

إِنْ تَوَلَّوْا 57. "So if you turn away,⁶

فَقَدْ أَرْسَلْنَاكُمْ then I have conveyed⁷ to you

مَا أُرْسِلْتُ بِهِ what I have been sent with

إِلَيْكُمْ to you; and my Lord will

وَيَسْخُلِفُ رَبِّي put as successors⁸

قَوْمًا غَيْرَكُمْ a people other than you

وَلَا تَضُرُّهُمْ and you will not harm⁹ Him

شَيْئًا whatsoever.

إِنِّي رُبِّي عَلَى Verily my Lord is over

كُلِّ شَيْءٍ وَحَافِظٌ everything All-Attentive."¹⁰



وَلَمَّا جَاءَ أَمْرُنَا 58. And when Our command

جَاءَهُمْ وَدَا came We saved¹¹ Hûd

وَالَّذِينَ آمَنُوا مَعَهُ and those who believed with

بِرَحْمَتِنَا him by mercy from Us;

وَنَجَّيْنَاهُمْ مِنْ and We saved them from

عَذَابٍ غَلِيظٍ a punishment very severe.¹²

1. دابة *dābbah* (pl. *dawābb*) = animal, riding beast, crawling creature. See at 11: 6, p. 679, n. 4.

2. أخذ *ʾākhadha* = one who takes, seizes (act. participle from *ʾakhadha* ('*akhadh*), to take. See *ʾakhadhnā* at 9:50, p. 599, n.4).

3. i. e., He has absolute mastery and control over every living being. ناصية *nāṣiyah* (s.; pl. *nawāṣin*) = forelock, fore part of the head. *ʾakhadha bi-nāṣiyatih* is an idiom meaning "he tackles and deals properly with it, has complete mastery and control over it".

5. i. e., He is Just and Upright in His dealings and dispensation.

6. تَوَلَّوْا *tawallaw* (originally *tatawallawna*, one *tā* and the terminal *nūn* being dropped) = you turn away, desist, refrain (v. ii. m. pl. impfct. from *tawallā*, form V of *waliya*, to be near. The terminal *nūn* is dropped because the verb is in a conditional clause preceded by 'in. See at 11 :3, p. 678, n. 6).

7. i. e., know that I have conveyed the message. أَرْسَلْتُ *ʾablaghtu* = I conveyed, informed, notified (v. i. s. past from *ʾablagha*, form IV of *balagha* [*bulūgh*], to reach. See *ʾuballighu* at 7:79, p. 496, n. 10).

8. يَسْخُلِفُ *yastakhlifu* = he puts/ appoints as successor (v. iii. m. s. impfct. from *istakhlaḥa*, form X of *khalafa* [*khalf/khilāfah*], to come after, to follow, to succeed. See *yastakhliḥa* at 7:129, p. 512, n. 8).

9. تَضُرُّونَ *taḍurrūna* = you harm, injure, damage, hurt (v. ii. m. pl. impfct. from *ḍarra* [*ḍarr*], to harm. See *taḍurrū* at 9 : 39, p. 594, n.5).

10. حَافِظٌ *ḥafīẓ* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'ʾil* from *ḥafiza* [*ḥifẓ*], to preserve, to guard. See at 6:104, p. 435, n. 7).

11. i. e., when Our command for the destruction of the 'Ād people came We saved Hûd and the believers. نَجَّيْنَاهُمْ *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najja*, form II of *najā* [*najw* / *najā* / *najāh*], to make for safety, to be saved. See at 10:73, p. 663, n. 13).

12. See 54:19-20 . غَلِيظٌ *ghaliẓ* = sacred, inviolable, solid, tough, harsh, severe. See at 4:121, p. 248, n. 3.

- وَيَاكَ عَادُ 59. Those were the 'Âd;
جَحَدُوا they rejected¹
وَيَاكَ رَبِّهِمْ the signs of their Lord and
وَعَصَوْا رُسُلَهُ disobeyed² His Messengers
وَاتَّبَعُوا أَمْرَهُ and followed³ the dictate
كُلِّ جَبَّارٍ عَنِيدٍ of every obstinate⁴ tyrant.⁵
- وَاتَّبَعُوا 60. And they were pursued⁶
فِي هَذِهِ الدُّنْيَا لَعْنَةً in this world by curse,⁷ and
وَيَوْمَ الْقِيَامَةِ on the Day of Resurrection.
أَلَا إِنَّ عَادًا كَفَرُوا Lo, the 'Âd disbelieved
رَبَّهُمْ in their Lord.
أَلَا بَعْدَ الْعَادِ Lo, away with the 'Âd,
قَوْمِ هُودٍ the people of Hûd.

Section (Rukû') 6

- وَالْإِنَّمُودُ 61. And to the Thamûd [We
أَخَاهُمْ صَلِيحًا sent] their brother⁸ Ṣâlih.
قَالَ He said: "O my people,
اعْبُدُوا اللَّهَ worship⁹ Allah;
مَا كُمْ مِنْ لَدُنْهِ you do not have any deity
غَيْرِهِ other than He.
هُوَ أَنشَأَكُمْ He brought you into being¹⁰

1. *jahadû* = they rejected, negated, denied, disavowed, repudiated, refused (v. iii. m. pl. past from *jahada* [*jahd/juhûd*], to reject, to deny. See *yajhadûna* at 7:51, p. 485, n. 7).

2. *'aşaw* = they rebelled, defied, disobeyed (v. iii. m. pl. past from *'aşâ* [*'iğyân/ma'şiyah*], to rebel, to oppose, to disobey, to defy. See at 5:78, p. 369, n. 1).

3. *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'/tabâ'ah*], to follow. See at 9:117, p. 629, n. 1).

4. *'anîd* = obstinate, stubborn (act. participle in the scale of *fa'il* from *'anada* [*'unûd*], to deviate, to resist stubbornly).

5. *jabbâr* (s.; pl. *jabbârûn/ jabâbîr/ jabâbirah*) = of overwhelming power, tyrant, oppressor (active participle in the scale of *fa'âl* from *jabara* [*jabr/jubûr*], to force, to compel, to restore. See *jabbârîn* at 5:22, p. 340, n. 6).

6. *utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'atba'a*, form IV of *tabi'a*. See n. 3 above).

7. *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:18, p. 684, n. 11.

8. i. e., one of their tribe.

9. The same message of monotheism was delivered by every Prophet. *u'budû* = you (all) worship (v. ii. m. pl. imperative from *'abada* [*'ibâdah /'ubûdah / 'ubûdiyyah*], to worship, to serve. See at 11:50, p. 696, n. 2).

10. *'ansha'a* = he produced, brought into being, caused to rise (v. iii. s. past in form IV of *nasha'a* [*nash/' nushû' nash'ah*], to rise, to emerge. See at 6:141, p. 451, n. 5).

مِنَ الْأَرْضِ from the earth
وَأَسْتَعْمَرَكُمْ فِيهَا and settled¹ you therein.
فَاسْتَغْفِرُوهُ So seek His forgiveness² and
تُذْخِرُوا إِلَيْهِ turn in repentance³ to Him.
إِنَّ رَبِّي قَرِيبٌ Verily my Lord is close by,⁴
مُجِيبٌ ﴿١١﴾ All-Responsive.⁵

قَالُوا يَصْلِحُ 62. They said: "O Ṣālih,
فَدَكَّنْتَ بَيْنَنَا you had been among us
مَرْجُوءًا the one in whom hope was
قَبْلَ هَذَا placed⁶ before this.
أَنْتَهَنَّا أَنْ نُعْبُدَ Do you forbid⁷ us to worship
مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped?
وَأِنَّا لَكُلِّ شَكٍّ And we indeed are in doubt
وَمَا تَدْعُونَا إِلَّا إِلَهُ about what you invite us to –
مُشْرِكٍ ﴿١٢﴾ a doubt arousing suspicion."⁸

قَالَ يَتَقَوْمِ 63. He said: "O my people,
أَرَأَيْتُمْ إِنْ كُنْتُ on a clear evidence⁹ from my
عَلَى بَيِّنَةٍ مِنْ Lord and He has given me
رَبِّي وَهَآتَنِي from Him a mercy,¹⁰
مِنْ رَحْمَتِهِ who will help¹¹ me
فَمَنْ يَنْصُرُنِي

1. استعمر *ista'mara* = he settled, inhabited
colonized (v. iii. m. s. past in form X of 'amara/
'amura ['amr/ umr/ amārah], to thrive, to
inhabit.

2. استغفروا *istaghfirū* = you all ask for
forgiveness, seek forgiveness (v. ii. m. pl.
imperative from *istaghfara*, form X of *ghafara*
[ghafr /maghfirah /ghufrān], to forgive. See
istaghfir at 9:80, p. 612, n. 1).

3. توبوا *tūbū* = you (all) turn in repentance (v. ii.
m. pl. imperative from *tāba* [tawb, tawbah], to
turn in repentance {when said of Allah it means
to turn in forgiveness}. See at 11:52, p. 696, n. 7).

4. قريب *qarīb* = near, proximate, not far away,
close by. See at 4:76, p. 275, n. 4.

5. مجيب *mujīb* (s.; pl. *mujībūn*) = All-Responsive,
one who responds, responsive (act. participle from
'ajāba, form IV of *jāba* [jawb], to travel, to
explore. See *yastajībū* at 11:14, p. 682, n. 6).

6. i. e., he was expected to be a leader of theirs.
مرجوع *marjuww* = the one expected, one in whom
hope is placed, hoped for, expected (passive
participle from *rajā* [rajā'/rajāh/marjāh], to hope,
to expect. See *yarjūna* at 10:15, p. 641, n. 7).

7. تنهى *tanhā* = you forbid, prohibit, proscribe,
prevent (v. ii. m. s. impfct. from *nahā*
[nahw/nahy], to forbid. See *yanhawna* at 9:71, p.
608, n. 4).

8. مريب *murīb* = that which arouses suspicion,
suspicious (act. participle from 'arāba, form IV
of *arāba* [rayb], to doubt, disquiet. See *irtābat*, at
9:45, 597, n. 1).

9. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear
proof, clear evidence, obvious, manifest. See at
11:53, p. 697, n. 1.

10. i. e., guidance and Prophethood.

11. ينصر *yanṣuru* = he helps, gives victory (v. iii.
m. s. impfct. from *naṣara* [naṣr /nuṣūr], to help.
See at 11:30, p. 688, n. 8).

مِنَ اللَّهِ against Allah

إِنْ عَصَيْتُهُ if I disobeyed¹ Him?

فَمَا تَزِيدُنِي So you will not increase² me

عِثْرًا but depravation."³

وَيَعْقُوبُ 64. "And O my people,

هَذِهِ نَاقَةُ اللَّهِ this she-camel⁴ of Allah

لَكُمْ آيَةٌ is for you a sign.⁵

فَذَرُوهَا تَأْكُلْ So leave⁶ her to eat

فِي أَرْضِ اللَّهِ in Allah's land and

وَلَا تَمْسُوهَا يُسُورَ touch her not⁷ with any evil,⁸

فَيَأْخُذَكُمْ lest there should seize you

عَذَابٌ قَرِيبٌ a punishment close at hand.⁹

فَمَقَرُّوهَا 65. But they hamstrung⁹ her.

فَقَالَ تَمَتَّعُوا So he said: "Enjoy your-

فِي دَارِكُمْ selves¹⁰ in you habitation

ثَلَاثَةَ أَيَّامٍ for three days.

ذَلِكَ وَعْدٌ This is a promise

عَبْرَ مَكْذُوبٍ not to be belied."¹¹

فَلَمَّا جَاءَ أَمْرُنَا 66. So when Our decree

بَجَيْتَنَا صَلِحًا came We saved¹² Şalih and

1. عصيت *'aṣaytu* = I disobeyed, rebelled, defied (v. i. s. past from *'aṣâ* [*'iṣyân/ ma'siyah*], to disobey, to defy. See at 10:15, p. 642, n. 12).

2. تزيدون *tazīdûna* = you (all) increase, augment, add to (v. ii. m. pl. impfct. from *zâda* [*zayd/ ziyâdah*], to be more. See at 7:69, p. 492, n. 9).

3. تخسير *takhṣîr* = to cause loss, damage, to harm, to deprave (verbal noun in form II of *khasara* [*khusr/ khasâr/ khasârah/ khusrân*], to lose. See *khâsirîn* at 11:47, p. 695, n. 1).

4. ناقة *nâqah* (s.; pl. *nâq/niyâq/nâqât*) = she-camel.

5. i. e., as a miracle. The she-camel came out of a stone before the very eyes of the people (Al-Ṭabarî, pt. VIII, 226-227; Ibn Kathîr, III, 436. See also 7:73, p. 494, n. 8).

6. آية *'âyah* (pl. آيات *'âyât*) = sign, revelation, miracle. See at 6:124, p. 443, n. 6.

7. ذروا *dharû* = you (all) shun, give up, abandon, renounce, forsake, leave, let alone, cease (v. ii. m. pl. imperative from *yadharu* [*wadhr*]. See at 7:180, p. 536, n. 4).

8. لا تمسوا *lâ tamassû* = do not touch (v. ii. m. pl. imperative {prohibition} from *massa* [*mass/ masîs*], to feel, to touch. See *yamassu* at 7:73, p. 494, n. 11).

9. i. e., do not cause her any harm.

9. i. e., they slaughtered her. عقرها *'aqarû* = they wounded, crippled by cutting the tendons at the back of the knees, hamstrung, (figuratively, slaughtered, for they used to hamstring the camel for slaughtering it) (v. iii. m. pl. past from *'aqara* [*'uqr/ 'aqr/ 'aqârah*], to be barren. See at 7:76, p. 496, n. 1).

10. تمتعوا *tamatta'û* = you (all) enjoy yourselves (v. ii. m. pl. imperative from *tamatta'a*, form V of *mata'a* [*mat/ mut'ah*], to carry away. See *numatti'u* at 11:48, p. 695, n. 6).

11. مكذوب *makdhûb* = that which is belied, falsified (passive participle from *kadhaba* [*kidhb/ kadhib/ kadhbah/ kidhbah*], to lie. See *kadhabû* at 11:18, p. 684, n. 7).

12. نجينا *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw/ najâ' / najâh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

وَالَّذِينَ آمَنُوا مَعَهُ those who believed with him

بِرَحْمَةٍ مِنَّا by mercy from Us –
وَمِنْ خِزْيٍ and from the disgrace¹
يَوْمَئِذٍ of that day.

إِنَّ رَبَّكَ Verily your Lord,
هُوَ الْقَوِيُّ He is the All-Powerful,
الْمَعِزُّ the All-Mighty.

وَأَخَذَ 67. And there seized²
الَّذِينَ ظَلَمُوا those who transgressed³
الصَّيْحَةُ the thunderous blast,⁴ so
فَأَصْبَحُوا فِي دِيَارِهِمْ they became⁵ in their homes⁶
جاثمين fallen prostrate.⁷

كَأَن لَّمْ 68. As if they had not
يَعْتَوِفَهَا lived⁸ therein.
أَلَا إِنَّ ثَمُودَ Lo, the Thamūd indeed
كَفَرُوا رَبَّهُمْ disbelieved in their Lord.
أَلَا بَعْدًا لثَمُودَ Lo! away with the Thamūd.

Section (Rukū') 7

وَلَقَدْ جَاءَتْ 69. And there had come
رُسُلَنَا إِلَىٰ إِبْرَاهِيمَ Our Messengers to Ibrâhîm
بِالْبُشْرِ with the the good tidings.⁹

1. خزي *khizy* = disgrace, ignominy, humiliation, degradation, abasement. See at 10:98, p. 672, n. 5.

2. أخذ *'akhadha* = he took, caught, got hold of, seized (v. iii. m. s. past from *'akhdh*). See at 8:52, p. 566, n. 12).

3. i. e., by committing *kufr* (unbelief) and by setting partners with Allah. Note that at 31:13 *shirk* or setting partners with Allah is called a grave *zulum*. ظلموا *ẓalamû* = they did wrong/injustice, transgressed (v. iii. m. pl. past from *ẓalama* [*ẓalm/ẓulm*]), to do wrong. See at 10:52, p. 656, n. 1).

4. Note that at 7:78 a severe earthquake is mentioned as the cause of destruction of the Thamūd people. There is no conflict between that statement and the present one. At each place only one aspect of the entire process is mentioned. The earthquake and the thunderous blast were a joint process, each accompanied by the other. صيحة *ṣayḥah* (s.; pl. *ṣayḥât*) = outcry, piercing sound, thunderous blast.

5. أصبحوا *'aṣbahû* = they became, became in the morning (v. iii. m. pl. past in form IV of *ṣabaha* [*ṣabḥ*]), to be in the morning. See at 7:78, p. 496, n. 7).

6. ديار *diyâr* (sing. *dâr*) = houses, homes, habitations, lands, regions, countries. See at 2:246, p. 124, n. 6).

7. i. e., they lay dead in their homes. جاثمين *jâthimîn* (pl.; acc./gen. of *jâthimân*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm/juthûm*]), to crouch, to fall. See at 7:91, p. 501, n. 9).

8. يغنوا *yaghna(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan/ghanâ*]), to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 7:92, p. 502, n. 1).

9. بشرى *bushrâ* = glad tidings, good news. See at 10:64, p. 660, n. 3.

قَالُوا سَلَامًا They said: "Peace".¹

قَالَ سَلَامٌ He said "Peace"; and

فَمَا لَيْتَ أَنْ he did not take long² before

جَاءَ بِعِجْلٍ حَنِيذٍ he brought a calf³ roasted.⁴



فَلَمَّا رَأَى 70. But when he saw

أَيْدِيَهُمْ لَا تَصِلُ إِلَيْهِ out⁵ to it

نَكَرَهُمْ he felt unfamiliar⁶ of them

وَأَوْجَسَ مِنْهُمْ and grew apprehensive⁷ of

خِيَفَهُ قَالُوا them. They said:

لَا تَخَفْ "Be not afraid.

إِنَّا أَرْسَلْنَا We have indeed been sent

إِلَى قَوْمٍ لُوطٍ out⁸ to the people of Lût."

وَأَمْرَأَتُهُ 71. And his wife was

قَائِمَةً فَضَحِكَتْ standing by,⁹ she smiled.¹⁰

فَبَشَّرْنَاهَا Then We gave her the good

بِإِسْحَاقَ وَمِنْ وَدَّهِ tidings¹¹ of Ishâq and after

﴿٧﴾ إِسْحَاقَ يَعْقُوبَ Ishâq of Ya'qûb.¹²

قَالَتْ يَوْنَلَوْ 72. She said: "Woe to me!

مَالِدٌ Shall I give birth¹³

وَأَنَا عَجُوزٌ while I am an old woman¹⁴

1. i. e., they greeted him with *Salâm* and he replied to their greetings.

2. لَبِثَ *labitha* = he tarried, lingered, stayed, remained (v. iii. m. s. past from *labth* /*lubth*/ *labath*/ *lubâth*. *mâ labitha 'an* is an idiom meaning "he did not take long before". See *labithu* at 10:16, p. 642, n.

3. عِجْلٍ '*ijl* (s.; pl. '*ujûl*/'*ijalah*) = calf. See at 7:148, p. 520, n. 7.

4. i. e., for entertaining them. حَنِيذٍ *hanidh* = roasted (act. participle in the scale of *fa'il* from *hanadha* [*handh*], to roast, to be heated).

5. Because they were angels coming to Ibrâhim in the form of men, so they did not eat any food. تَصِلُ *taşilu* = she or it reaches, goes to (v. iii. f. s. impfct. from *waşala* [*wuşûl*], to reach. See *yuşilu* at 6:136, p. 448, n. 13).

6. نَكَرَ *nakira* = he did not know, did not recognize, denied, felt unfamiliar (v. iii. s. past from *nakar*/ *nukr*/ *nukûr*/ *nakîr*, not to know. See *munkar* at 9:71, p. 608, n. 5.

7. أَوْجَسَ '*awjasa* = he became apprehensive, afraid (v. iii. m. s. past in form IV of *wajisa* [*wajis/wajusan*], to be afraid, worried. '*awjasa khifatan* is an idiom meaning "had a sense of fear, became apprehensive").

8. i. e., for punishing and destroying them. أَرْسَلْنَا '*ursilnâ* = we were sent out, sent, despatched (v. i. pl. past passive from '*arsala*, form IV of *rusila* [*rasal*], to be long and flowing. See '*arsala* at 9:33, p. 580, n. 8).

9. i. e., standing by behind the curtain.

10. She smiled because of what she heard of the impending punishment of Lût's people. ضَحِكَتْ *ḍahikat* = she smiled, laughed (v. iii. f. s. past from *ḍahika* [*ḍahk/ḍihk/ḍahik*], to laugh. See *yaḍḥakû* at 9:82, p. 613, n. 2).

11. i. e., We gave the good tidings through the angels. بَشَّرْنَا *bashsharnâ* = we gave good tidings (v. i. pl. past from *bashshara* from *bashshara*, form II of *bashara*/*bashira* [*bishr/bushr*], to be happy. See *yubashshiru* at 9:21, p. 585, n. 2).

12. i. e., as grandson, the son of Ishâq.

13. أَلَدُ '*alidu* = I give birth to, bear a child (v. i. s. impfct. from *walada* [*wiladah*/*lidah*/*mawlid*], to give birth, to bear child).

وَهَذَا بَعْلِي¹ and this my husband¹

سَيِّئًا has become an old man?

إِنَّ هَذَا لَشَيْءٌ This indeed is a thing

عَجِيبٌ^{٧٦} quite strange."²

قَالُوا أَنْتَجِدُكَ 73. They said: "Do you
مِنْ أَمْرِ اللَّهِ wonder³ at Allah's decree?

رَحْمَتُ اللَّهِ Allah's mercy and

وَبَرَكَاتُهُ His blessings are on you,

أَهْلَ الْبَيْتِ O people of the House.

إِنَّهُ مُجِيدٌ He is All-Praiseworthy⁴

مُجِيدٌ^{٧٧} All-Glorious."⁵

فَلَمَّا ذَهَبَ 74. So when there went away

عَنْ إِبْرَاهِيمَ الرُّوحُ from Ibrâhîm the panic⁶ and

وَجَاءَهُ نُذُرٌ الْبَشَرِ the glad tidings⁷ came to him,

يُجَادِلُنَا he argued⁸ with Us

فِي قَوْمِ لُوطٍ^{٧٨} about the people of Lût.

إِنَّ إِبْرَاهِيمَ 75. Ibrâhîm was indeed

لَمَكِينٌ most forbearing,⁹

أَوْفٍ most submissive,¹⁰

مُنِيبٌ^{٧٩} oft-returning in repentance."¹¹

1. بعل *ba'ul* = husband. See *ba'ulah* at 2:228, p. 112, n. 5.

2. عَجِيبٌ *'ajīb* = strange, astonishing, amazing, wonderful (act. participle in the scale of *fa'il* from *'ajiba* [*'ajab*], to wonder, to be astonished. See *tu'jib* at 9:85, p. 614, n. 4).

3. تَعَجَّبِينَ *ta'jabina* = you wonder, are astonished (v. ii. f. s. impfct. from *'ajiba*. See n. 2 above).

4. حَمِيدٌ *hamīd* = praiseworthy, laudable, All-Praiseworthy, All-Laudable

5. مَجِيدٌ *majīd* = glorious, illustrious, splendid, exalted, All-Glorious.

6. رَوْعٌ *raw'* = fright, alarm, dread, panic.

7. بُشْرَى *bushrâ* = glad tidings, good news. See at 11:69, p. 702, n. 9.

8. i. e., Ibrâhîm argued with the angels about the people of Lût, insisting on sparing them, making special mention that Lût himself was among them (Al-Tabarî XII, 77-80). يُجَادِلُ *yujādilu* = he argues, debates, controverts (v. iii. m. s. impfct. from *jādala*, form III of *judala* [جادل *jadl*], to tighten. See *yujādilāna* at 8:6, p. 548, n. 6).

9. حَلِيمٌ *halīm* = most forbearing, most clement. See at 9:114, p. 628, n. 2).

10. أَوْفٍ *'awwâh* = extremely kind-hearted, most submissive in supplication. See at 9:114, p. 628, n. 1.

11. مُنِيبٌ *munīb* = oft-returning in repentance, penitent (act. participle from *'anāba*, form IV of *nāba* [ناب/نيأبأبأ], to return, to come near, to represent).

يَا إِبْرَاهِيمُ 76. "O Ibrâhîm,

أَعْرِضْ عَنْ هَذَا refrain¹ from this.

إِنَّهُ قَدْ جَاءَهُ There indeed has come

أَمْرٌ رَبِّكَ the decree² of your Lord;

وَلَا إِلَهُمْ إِلَّا هُوَ and indeed to them is coming

عَذَابٌ a punishment

عَبْرَةً لِّذُنُورٍ that cannot be repelled."³

وَلَمَّا 77. And when

جَاءَتْ رُسُلُنَا لُوطًا Our Messengers⁴ came to Lûtسَيِّئَ سَمْعِهِ he was distressed⁵ for themوَصَاحَ بِهِمْ ذُرْعًا and felt uneasy⁶ about them

وَقَالَ and said:

هَذَا يَوْمٌ عَصِيبٌ "This is a crucial⁷ day."

وَجَاءَهُ دُعَاؤُهَا 78. And his people came to

يُهْرَعُونَ إِلَيْهِ him, rushing⁸ towards him –

وَمِنْ قَبْلُ كَانُوا and before that they used to

يَعْمَلُونَ السَّيِّئَاتِ commit the evil deeds.⁹

قَالَ يَقُولُ He said: "O my people,

هَؤُلَاءِ بَنَاتِي these are my daughters,¹⁰هَؤُلَاءِ أَطْهَرُ لَكُمْ they are purer¹¹ for you.فَاتَّقُوا اللَّهَ So fear¹² Allah

1. i. e., the angels asked Ibrâhîm, peace be on him, to refrain from arguing about the people of Lût, peace be on him. *'a'rid* = avert, avoid, discard, turn away, refrain (v. ii. m. s. imperative from *'a'rada*, form IV of *'arada / aruḍa* [*'ard*], to be wide, to become visible. See at 7: 199, p. 542, n. 11).

2. i. e. decree for the destruction of those people. *'amr* (s.; pl. *'awâmir* / *'umûr* = order, command, decree/ matter, issue, affair. See at 11:40, p. 692, n. 1.

3. *mardûd* = that which is returned, repulsed, resisted, warded off, repelled (passive participle from *radda* [*radd*], to send back. See *yuraddûna*, at 9:101, p. 621, n. 13).

4. i. e., the angels.

5. *sâ'a* = he was distressed, grieved, saddened (v. iii. m. s. past passive from *sâ'a* [*saw*], to become bad. See *sâ'a* at 6:136, p. 449, n.1).

6. Because he did not know that they were angels sent by Allah and feared that his people, who were given to committing homosexuality, would molest his guests. *ḍâqa* = he became narrow, straitened, uneasy (v. iii. m. s. past from *ḍayy/ḍiq*), to be narrow. *ḍâqa dhar'an bi* is an idiom meaning "he was unable to do (something), felt uneasy or helpless about". See *ḍâqat* at 9:118, p. 629, n. 8).

7. *'aṣīb* = crucial, critical (act. participle in the scale of *fu'îl* from *'aṣaba* [*'aṣb*], to fold, to wind).

8. *yuhra'ûna* = they were driven, were rushing (v. iii. m. pl. impfct. passive from *'ahru'a*, form IV of *hara'a* [*hur*], to hurry, to rush).

9. i. e., they were given to homosexuality.

10. Luṭ, peace be on him, asked them to marry the girls of the nation whom he described as his daughters because he was in the position of father to his people.

11. *aṭ-har* = cleaner, purer, more unblemished (elative of *tâhir*). See at 2:232, p. 116, n. 2.

12. *ittaḥû* = you (all) beware, be on your guard, fear, be afraid of (v. ii. m. pl. imperative from *ittaḥâ*, form VIII of *waḥâ* (*waḥy/wiqāyah*), to guard, safeguard. See at 8:1, p. 546, n. 4).

وَلَا تُخْزُونِ and do not disgrace¹ me

فِي صَبِيئِي about my guests.²

أَلَيْسَ مِنْكُمْ Is not there amongst you

رَجُلٌ رَشِيدٌ one man of right conduct?³

قَالُوا لَقَدْ 79. They said: "You already

عَلِمْتَ مَا لَنَا know we do not have

فِي بَنَاتِكَ مِنْ حَقٍّ in your daughters any right;

وَأِنَّكَ لَعَلَّكُ and you indeed know

مَا نُرِيدُ what we desire."⁴

قَالَ لَوْ أَنَّ 80. He said: " Would that I

لِي بِكُمْ قُوَّةٌ had power to deal with you

أَوْءَاوَيْتُ إِلَى or that I could betake myself⁵

رُكْنٍ سَدِيدٍ to a strong base!"⁶

قَالُوا يَنْتَظِرُنَا 81. They said:⁷ "O Lût, we are

رُسُلُ رَبِّكَ the Messengers of your Lord;

لَنْ يَصِلُوا إِلَيْكَ they shall not reach⁸ you.

فَأَنْسِرْ أَهْلَكَ So set out⁹ with your family

بِقِطْعٍ مِنَ اللَّيْلِ by parts¹⁰ of the night,

وَلَا يَنْظُرُ and let there not look back¹¹

مِنْكُمْ أَحَدٌ anyone of you,

1. لَا تُخْزُوا *lâ tukhzû* = you (all) do not disgrace, humiliate, degrade (v. ii. m. pl. imperative {prohibition} from 'akhzâ, form IV of *khaziya* [khizy/khazan], to be base, ashamed. See *yukhzi* at 11:39, p. 691, n.12).

2. صَبِيءٌ *ṣaby* = (s.; pl. *ṣabyūn/ṣabyān*) = guest, visitor.

3. رَشِيدٌ *rashîd* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'il* from *rashada* [rushad], to be on the right way. See *yarshudûna* at 2:186, p. 89, n. 3).

4. The sinful people of Luṭ attempted to force into the house of Lût, peace be on him, and to grab his guests (the angels in the form of young men), but Allah made them blind (See 54:37). نُرِيدُ *nurîdu* = we desire, intend (v. i. pl. impfct. form 'arâda, form IV from *râda* [rawd], to walk about. See *yurîdu* at 5:113, p. 387, n. 1).

5. عَاوَى *'âwî* = I repair, betake myself, take shelter (v. i. s. impfct. from 'âwâ, form IV of 'awâ [awy], to seek refuge. See at 11:43, p. 693, n. 1).

6. رُكْنٌ *rukṇ* (s.; pl. 'arkân) = support, corner, base, basis.

7. i. e., the angels said.

8. The angels, after disclosing their true identity, assured Lût that his sinful and misguided people would not be able to do him or them (the angels) any harm. يَصِلُونَ *yaṣîlûna* = they reach, go to, arrive (v. iii. m. pl. impfct. from *waṣala* [wuṣûl], to reach. See *taṣîlu* at 11:170, p. 703, n. 5).

9. اَمْرٌ *isrî* = you set out, travel, depart by night (v. ii. m. s. imperative from *sarâ* [suran/sarayân/masran], to travel by night).

10. قِطْعٌ *qita'* (pl.; s. *qit'ah*) = parts, segments, portions, sections. See at 10:27, p. 647, n. 13.

11. لَا يَنْظُرْ *lâ yaltafit* = let him not look back, he must not look back, turn round (v. iii. m. s. imperative {prohibition} *iltafata*, from VIII of *lafata* [lafat], to turn, to direct. See *talfita* at 10:78, p. 665, n. 7).

إِلَّا أَمْرًا نَكَ إِلَّا أَمْرًا نَكَ except your wife.

إِنَّمَا مُصِيبُهَا إِنَّمَا مُصِيبُهَا Verily there shall befall¹ her

مَا أَصَابَهُمْ مَا أَصَابَهُمْ what befalls² them.

وَأَن مَّوْعِدُهُمْ وَأَن مَّوْعِدُهُمْ Their appointed time³

الصُّبْحُ الصُّبْحُ is the morning.

أَلَيْسَ الصُّبْحُ أَلَيْسَ الصُّبْحُ Is not the morning

يَقْرِبُ يَقْرِبُ close at hand?⁴

فَلَمَّا جَاءَ 82. So when there came

أَمْرًا نَجَّأَلْنَاهَا أَمْرًا نَجَّأَلْنَاهَا Our command, We made

عَلَيْهَا سَافِلَهَا عَلَيْهَا سَافِلَهَا its upside down⁵

وَأَمْطَرْنَا عَلَيْهَا وَأَمْطَرْنَا عَلَيْهَا and rained⁶ on it

حِجَارَةً مِّن سِجِّيلٍ حِجَارَةً مِّن سِجِّيلٍ stones⁷ of baked clay⁸

مَنْشُورٍ مَنْشُورٍ in layers.⁹

مُسَوَّمَةٌ 83. Marked¹⁰

عِندَ رَبِّكَ وَمَا هِيَ عِندَ رَبِّكَ وَمَا هِيَ unto your Lord, and it is not

مِّنَ الظَّالِمِينَ مِّنَ الظَّالِمِينَ from the transgressors¹¹

بَعِيدٍ بَعِيدٍ far away.¹²

Section (Rukû') 8

وَالِى مَدْيَنَ 84. And to Madyan [We

أَخَاهُ شُعَيْبًا أَخَاهُ شُعَيْبًا sent] their brother Shu'ayb.

قَالَ يٰ قَوْمِ قَالَ يٰ قَوْمِ He said: "O my people,

1. *muṣīb* = that which afflicts, affects, reaches, befalls (act. participle from 'aṣāba, form IV of ṣāba [ṣawb/ṣaybūbah], to hit the mark, to be right. See *muṣibah* at 9:50, p. 599, n. 3.

2. *'aṣāba* = he or it afflicted, befell, hit, struck, reached (v. iii. m. s. past in form IV of ṣāba. See n. 1 above; and at 4:79, p. 276, n. 4).

3. *maw'id* (s.; pl. *mawā'id*) promise, pledge, appointment, appointed time/place, rendezvous. See at 11:17, p. 684, n. 2.

4. The people of Lūt, peace be on him, had out of their ignorance and unbelief asked for hastening the threatened punishment on them. This clause of the 'āyah is a retort to that folly.

5. i. e., the whole land was turned upside down by Allah's Command, accompanied by showers of *sijjil* stones, as mentioned here and at 15:61-74).

6. *sāfil* = downward, down, low, lowly (act. participle from *safala* [*sufūl/safāl*], to be low. See *sufūl* at 9:40, p. 595, n. 4.

7. *'amṭarnā* = we showered, rained (v. i. pl. past from 'amṭara, form IV of maṭara, to rain. See at 7:84, p. 498, n. 4. 5.

8. *ḥijarah* (sing. *ḥajar*) = stones. See at 8:32, p. 558, n. 2.

9. *sijjil* = stones of baked clay, brimstone.

10. i. e., the showering was in succession which piled up the stones. *manḍūd* = arranged in layers, piled up, stacked (passive participle from *naḍada* [*nadd*], to pile up).

11. Each stone was marked with the name of the person it hit (Ibn Kathîr, IV, 271).

12. *musawwamah* = beautiful, marked for goodness, marked, branded, (passive participle from *sawwama*, form II of *sāma* [*sawm*], to mark, to brand).

11. The immediate reference is to the polytheists of Makka who disbelieved the Prophet, peace and blessings of Allah be on him; but it applies to polytheists of all times and places.

12. It is not far from them because the ruins of the habitations of the people of Lūt, peace be on him, are visible around the Dead Sea. Also such punishment is not far from any transgressing people; for Allah may send it on them at any moment.

عَبُدُوا اللَّهَ worship¹ Allah.

مَا لَكُمْ مِنْ إِلَهٍ
غَيْرِهِ other than He.

وَلَا تَنْقُصُوا And do not diminish²

الْيَسَارَ in measure³

وَالْأَيْزَانَ and weight.⁴

إِنِّي أَرَأَيْتُمْ إِنَّمَا

وَلَا أَتَىٰ أَنفَاسٌ عَلَيْكُمْ and I fear against you

عَذَابِ يَوْمِ the punishment of a day

مُحِيطٍ all-encompassing.⁶

وَيَنْقُورِ 85. "And O my people,

أَوْفُوا الْوَيْكَالَ give in full⁷ the measure

وَالْأَيْزَانَ بِالْقِسْطِ and the weight with equity;⁸

وَلَا تَبْخَسُوا النَّاسَ and do not lessen⁹ people

أَشْيَاءَهُمْ in their goods, nor

تَتَوَارَفُ الْأَرْضِ act wickedly¹⁰ in the earth

مُفْسِدِينَ making mischief."¹¹

بَقِيَّتِ اللَّهِ 86. "Allah's left-over¹¹ is

خَيْرٌ لَّكُمْ the best for you,

إِنْ كُنْتُمْ مُؤْمِنِينَ if you are believers;

وَمَا أَنَا عَلَيْكُمْ and I am not over you

1. Like all other Prophets. Shu'ayb, peace be on him, called his people to monotheism (*tawhîd*). They were the descendants of Madyân, son of Prophet Ibrâhîm, peace be on him, by his wife Qattîrâ. The people as well their habitat were called Madyân after their ancestor. They were settled mainly in the coastal region between the Gulf of 'Aqbah and the Red Sea. They were a commercial people and the highway of trade between Arabia on the one hand and Africa and Syria on the other passed through their land.

2. *lâ tanquṣû* = do not diminish, decrease, reduce (v. ii. m. pl. imperative from *naqaṣa* [*naqṣ/nuqṣân*], to decrease, to diminish. See *yanquṣû* at 9:4, p. 577, n.7).

3. *mikyâl* (s.: pl. *makâyil*) = measure, dry measure for grain (noun of instrument from *kâla* [*kayl/makâl/makîl*], to measure. See *kayl* at 7:85, p. 498, n. 9).

4. *mizân* (s.; pl. *mawâzîn*) = balance, scales, measure, weight (noun of instrument from *wazana* [*wazn/zînah*], to balance, to weigh out. See *wazn* at 7:8, p. 467, n. 3).

5. *khayr* = good /better/ best, benefit, advantage, charity, wealth, property, affluence. See at 11:31, p. 689, n. 2.

6. *muḥîṭ* = one who or that which closes in on, surrounds, encompasses, comprehensive (active participle from *'ahṭa*, form IV of *ḥaṭa* [*hawṭ/ḥiṭah/huyṭah*], to encircle, enclose, guard. See at 8:47, p. 564, n. 10).

7. *'awfû* = you (all) fulfil, carry out, redeem, give in full (v. ii. m. pl. imperative from *'awfâ*, form IV of *wafâ* [*wafâ*'], to fulfil. See at 7:85, p. 398, n. 8).

8. *qist* = justice, equity, fairness. See at 10:54, p. 657, n.1).

9. *lâ tabkhasû* = diminish, reduce, decrease, lessen (v. ii. m. pl. imperative [prohibition] from *bakhasa* [*bakhs*], to decrease. See at 7:85, p. 499, n. 1).

10. *lâ ta'thaw* = do not act evilly, wickedly (v. ii. m. pl. imperative [prohibition] from *'athâ* [*'uthw*], to act wickedly. See at 7:74, p. 495, n. 9).

11. i. e., what Allah leaves for you of lawful earning after you have honestly paid everyone's due is the best for you. *baqiyyat* = left-over, remainder, residue.

حَافِظٌ a guard.¹

قَالُوا يَنْشُوعِبُ 87. They said: "O Shu'ayb,

أَصَلُّوا نَفْسَكَ تَأْمُرُكَ do your prayers² bid you

أَنْ نَتْرَكَ that we give up³

مَا يَعْبُدُ آبَاؤُنَا what our fathers worshipped⁴

أَوْ أَنْ نَفْعَلَ or our doing

فِي أَمْوَالِنَا about our properties

مَا نَشَاءُ what we like?⁵

إِنَّكَ لَأَنْتَ You are of course

الْحَلِيمُ the forbearing one,⁶

الرَّشِيدُ a man of right conduct!"⁷

قَالَ يَنْفُورُ 88. He said: "O my people,

أَرَأَيْتُمْ إِنْ كُنْتُ do you see⁸ if I have been

عَلَى بَيِّنَةٍ on a clear evidence⁹ from my

رَبِّي وَرَزَقَنِي Lord and He has given¹⁰ me

مِنْهُ رِزْقًا حَسَنًا from Him a good provision?

وَمَا أُرِيدُ أَنْ أَمْلِكَ Nor do I intend opposing¹¹

إِلَى مَا you then going to do

أَنْهَيْكُمْ عَنْهُ what I prohibit you from.

إِنْ أُرِيدُ إِلَّا الْإِصْلَاحَ I but intend to set right¹²

مَا اسْتَطَعْتُ to the best of my ability;¹³

1. حافظ *hafiz* = attentive, mindful, persevering, guarding, guard, (act. participle in the scale of *fa'il* from *hufiza* [*hifiz*], to preserve, to guard. See at 6:104, p. 435, n. 7

2. i. e., your *din* (religion).

3. ترك *natruka* (u) = we give up, abandon, leave (v. i. pl. impfct. from *taruka* [*tark*], to leave. The final letter takes *fathah* because of the particle 'an coming before the verb. See *taraktum* at 6:94, p. 430, n.5.

4. i. e., of gods and goddesses.

5. i. e., of making money by fair or foul means.

6. They said so tauntingly. حليم *halim* = forbearing, most forbearing, most clement. See at 9:114, p. 628, n. 2). See at 11:75, p. 704, n. 9.

7. رشيد *rashid* = rightly guided, of right conduct, discerning, mature (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:78, p. 706, n. 3).

8. رايتكم *ra'aytum* = you saw, realized (v. ii. m. pl. past from *ra'a* [*ra'y/ru'yah*], to see, notice. See at 6:47, p. 409, n. 3).

9. i. e., right guidance and Prophethood. بينة *bayyinah* (f. s.; pl. *bayyinât*) = clear, clear proof, clear evidence, obvious, manifest. See at 11:63, p.700, n. 9.

10. رزق *razaqa* = he provided the means of subsistence, provided, bestowed, gave (v. iii. m. s. past from *razq*, to give the means of subsistence. See at 7:50, p. 484, n. 8).

11. أخالف *'ukhâlifa* (u) = I oppose, differ, contradict, be at variance (v. i. impfct. from *khâlafa*, form III of *khalafa* [*khalf/khilâfah*], to come after, to follow, to succeed. The final letter takes *fathah* because of the particle 'an coming before the verb. (When followed by the particle 'ilâ the verb gives the sense of opposing a thing and then going to do the same thing.) See *yastakhlifu* at 11:57, p. 698, n. 8).

12. i. e., to set you right, to reform you. إصلاح *'islâh* = to set right, restoration, repair, conciliation, reconciliation (verbal noun in form IV of *salaha* /*saluha* [*salâh/salâhiyah/sulâh*], to be good, right, proper. See at 7:85, p. 499, n. 3).

13. استطعت *istata'tu* = I was able, had the power (v. i. s. past from *istata'a*, form X of *tâ'a* [*taw*'], to obey. See *istata'tum* at 11:13, p. 682, n. 4).

وَمَا تَوْفِيقِي
إِلَّا بِاللَّهِ
عَلَيْهِ تَوَكَّلْتُ
وَإِلَيْهِ أُنِيبُ

and no success¹ can I attain
except by Allah's will;
on Him I rely²
and to Him I turn."³

وَيَنْفَعُوكُمْ
لَا يُغَيِّرُ مَكَرَكُمْ شَيْئًا
أَنْ يُصِيبَكُمْ
مِثْلَ مَا أَصَابَ
قَوْمَ نُوحٍ
أَوْ قَوْمَ هُودٍ
أَوْ قَوْمَ صَالِحٍ
وَمَا قَوْمُ لُوطٍ
بِمَكَرِكُمْ بَعِيدٌ

89. "And O my People, let not
my breach⁴ impel you to sin-
ning⁵ lest there should befall⁶
you the like of what befell
the people of Nûḥ
or the people of Hûd
or the people of Şâlih;
and the people of Lût are not
from you at any distance."⁷

﴿٩٩﴾

وَأَسْتَغْفِرُوا
رَبَّكُمْ ثُمَّ
تَوُوبُوا إِلَيْهِ
إِنَّ رَبِّي
رَحِيمٌ وَدُودٌ

90. "And ask forgiveness⁸ of
your Lord, then
turn in repentance⁹ to Him.
Verily my Lord is Most
Merciful, Most Loving."¹⁰

قَالُوا لَا تَسْمَعُ
مَنْفَعَةً كَثِيرًا

91. They said: "O Shu'ayb,
we understand¹¹ not much

1. i. e., in bringing about the reform. تَوْفِيقٌ *tawfîq* = reconciliation, adjustment, success, prosperity. Verbal noun in form II of *wafaqa* [*wafq*], to be right, proper. See at 4:62, p. 268, n. 12.

2. *tawakkaltu* = 1 put my trust, depended, relied, appointed as representative (v. i. s. past from *tawakkala*, form V of *wakala* [*wakl*/*wukûl*], to entrust. See at 11:56, p. 697, n. 9).

3. أُنِيبُ *'unîbu* = 1 turn, turn in repentance (v. i. s. impfct. from *'anâba*, form IV of *nâba* [*nawb*/*niyâbah*], to return, to come near, to represent. See *munîb* at 11:75, p. 704, n. 11).

4. i. e., my breach and disagreement with you. شِقَاقٌ *shiqâq* = discord, dissension; also schism, rift, breach, split. See at 2:176, p. 83, n. 2).

5. لا يَجْزِمَنَّ *la yajrimanna* = let he or it not incite, impel, urge to sinning (v. iii. m. s. impfct. emphatic from *jarama* [*jarm*], to commit an offence. See at 5:8, p. 332, n. 6).

6. يَصِيبُ *yusîba(u)* = He or it hits, reaches, afflicts, befalls (v. iii. m. s. impfct. from *'asâba*, form IV of *'âba* [*'awb* / *'aybûbah*], to hit the mark, to be right. The final letter takes *fathah* because of the particle *'an* coming before the verb. See *yusîbu* at 10:107, p. 675, n. 8).

7. i. e., the ruins of the people of Lût, peace be on him, were not very far from the land of the Midianites. بَعِيدٌ *ba'id* = (s.; pl. *bu'adâ' / bu'ûd / bu'dân / bi'âd*) = far, far-off, far-away, far-reaching distant, remote, unlikely. See at 4:167, p. 319, n. 8).

8. اسْتَغْفِرُوا *istaghfirû* = you all ask for forgiveness, seek forgiveness (v. ii. m. pl. imperative from *istaghfara*, form X of *ghafara* [*ghafr* / *maghfirah* / *ghufrân*], to forgive. See at 11:61, p. 700, n. 2).

9. تَوُوبُوا *tûbû* = you (all) turn in repentance (v. ii. m. pl. imperative from *tâba* [*tawb*, *tawbah*], to turn in repentance {when said of Allah it means to turn in forgiveness}). See at 11:61, p. 700, n. 3).

10. وَدُودٌ *wadûd* = Most Loving, Most Affectionate.

11. نَفَقَهُ *nafaqahu* = we understand, comprehend, have knowledge (v. i. pl. impfct. from *faqaha* / *faquha* [*fiqh* / *faqâhah*], to understand, to have knowledge. See *yafqahûna* at 9:127, p. 634, n. 3).

وَمَا تَقُولُ of what you say

وَأِنَّا لَنَرِيكَ and we indeed consider¹ you

فِينَا ضَعِيفًا among us a weak person;²

وَلَوْلَا رَهْطُكَ and but for your clan³

لَرَجَمْنَاكَ we would have stoned⁴ you,

وَمَا أَنْتَ عَلَيْنَا for you are not against us

بِعَزيزٍ any the mighty one."⁵

قَالَ يَقَوْمُ 92. He said: "O my people,
أَرْفَعِيْ أَعْزُ is my clan mightier⁶

عَلَيْكُمْ مِنْ اللَّهِ on you than Allah

وَأَتَّخِذْهُمُ and you take⁷ Him at

وَرَاءَ ظُهُورِيْ your rear heedlessly?⁸

إِنِّي رَبِّي Verily my Lord is

وَمَا تَشْعُرُونَ of what you do

مُحِيطٌ All-Encompassing.

وَيَتَقَوَّمُوا 93. "And O my people, act

عَلَى مَكَانِيْكُمْ according to your position,⁹

إِنِّي عَمِلٌ I am going to act.

سَوْفَ تَعْلَمُونَ Soon you will know to

مَنْ يَأْتِيهِ عَذَابٌ whom comes a punishment

يُخْزِيهِ that will disgrace¹⁰ him and

وَمَنْ هُوَ كَذِبٌ who is the one telling lies.¹¹

وَارْتَقِبُوا And be on the watch,¹²

إِنِّي مَعَكُمْ I am along with you

رَقِيبٌ watching."¹³

1. *narâ* = we see, notice, observe, consider (v.

i. pl. impfct. from *ra'â* [*ra'y/ru'yah*], to see, notice. See *tarâ* at 6:75, p. 421, n. 10).

2. *da'if* (pl. *du'afâ/âi'âf/âfâ/fah*) = weak, frail, feeble, debilitated, deficient (passive participle in the scale of *fa'il* from *da'ufa* [*du'f/da'f*], to be weak. See at 4:28, p. 253, n. 2).

3. *rahṭ* (s.; pl. *'arhuṭ/'arhāt/'arâhiṭ*) = a group of people (less than ten), clan, relatives.

4. i. e., killed you by stoning. *rajamnâ* = we stoned (v. i. pl. past from *rajama* [*rajm*], to stone {someone}).

5. *'azîz* = All-Mighty, Invincibly Powerful,

before Whom everyone else is powerless; also respected, distinguished, dear, beloved, strong, mighty, difficult, hard. See at 9:128, p. 634, n. 5.

6. *'a'azz* = mightier, stronger, more esteemed, more beloved (elative of *'azîz*). See n. 5 above.

7. i. e. you keep Allah out of your mind and consideration. *ittakhadhtum* = you (all)

took, took up, assumed, adopted (v. ii. m. pl. past from *ittakhadha*, form VIII of *'akhadha* [*'akhdh*], to take. See at 2:92, p. 44, n. 2).

8. *zihri/zihriyyan* = not caring, not paying any heed/attention, disregarding.

9. i. e., the position you have taken of unbelief and opposition to the truth. *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

10. *yukhzi* = he disgraces, humiliates, debases (v. iii. m. s. impfct. from *'akhzâ*, form IV of *khaziya* [*khizy/khazan*], to be base, ashamed. See at 11:39, p. 691, n. 12).

11. *kâdhīb* (s.; pl. *kâdhībūn*) = one who tells lies, liar, untruthful (act. participle from *kadhaba* [*kidhb/ kadhīb/ kadhbah/ kidhbah*], to lie. See *kâdhībūn* at 9:107, p. 624, n. 6).

12. *irtaqibû* = you (all) be on the watch, anticipate, wait (v. ii. m. pl. imperative from *irtaqaba*, form VIII of *raqaba* [*ruqûb/raqûbah*], to watch. See *yarqubû* at 9:8, p. 580, n. 1).

13. *raqīb* = Ever-Watchful, vigilant, overseer, supervisor, one who watches (active participle in the scale of *fa'il* from *raqaba*. See n. 12 above; and at 4:1, p. 237, n. 1).

وَلَمَّا جَاءَ أَمْرُنَا 94. And when Our Decree¹
 جِئْنَا شُعَبِيًّا came We saved² Shu'ayb
 وَالَّذِينَ آمَنُوا مَعَهُ and those who believed with him
 بِرَحْمَةٍ مِنَّا by mercy from Us and there
 وَأَخَذَ الَّذِينَ ظَلَمُوا seized³ those who transgressed
 الصَّيْحَةَ the thunderous blast;⁴
 فَأَصْبَحُوا فِي دِيَارِهِمْ So they became⁵ in their
 جَنِيمَاتٍ homes fallen prostrate.⁶

كَأَن لَّهُمْ 95. As if they did not
 يَغْنَوُهَا live⁷ therein.
 لَا أَلْبَسُوا الْمَدْيَانَ Lo! Away with the Madyan
 كَمَا بَدَتْ تُعُودُ as went away the Thamûd!
 ﴿٩٥﴾

Section (Rukû') 9

لَقَدْ أَرْسَلْنَا 96. And We had sent out
 مُوسَىٰ بِآيَاتِنَا Mûsa with Our signs
 وَسُلْطَانٍ مُّبِينٍ and a clear authority.⁸
 ﴿٩٦﴾
 إِلَىٰ فِرْعَوْنَ 97. To the Pharaoh
 وَمَلَائِكَتِهِ and his notables;⁹
 فَاتَّبَعُوا but they followed¹⁰
 أَمْرَ فِرْعَوْنَ the command of the Pharaoh

1. i. e., the decree for their destruction. أمر. 'amr (s.; pl. 'awâmir / أمور 'umûr) = order, command, decree/ matter, issue, affair. See at 11:76, p. 705, n. 2.

2. نَجَّيْنَاهُ *najjaynâ* = we rescued, saved, delivered (v. i. pl. past from *najjâ*, form II of *najâ* [*najw* / *najâ* / *najâh*], to make for safety, to be saved. See at 11:58, p. 698, n. 11).

3. أَخَذَتْ *'akhadhat* = she took, seized (v. iii. f. s. past from *'akhadha* [*'akhdh*], to take. See *yattakhidhû* at 7:155, p. 523, n. 3).

4. صَيْحَةٍ *sayḥah* (s.; pl. *sayḥât*) = outcry, piercing sound, thunderous blast. See at 11:67, p. 702, n. 4.

5. أَصْبَحُوا *'aşbahû* = they became, became in the morning (v. ii. m. pl. past in form IV of *ṣabaha* [*ṣabh*], to be in the morning. See at 11:67, p. 702, n. 5).

6. i. e., they lay dead in their homes. جَانِمِينَ *jâthimîn* (pl.; acc./gen. of *jâthimân*; s. *jâthim*) = crouching, prostrate (active participle from *jathama* [*jathm*/*juthûm*], to crouch, to fall. See at 11:67, p. 702, n. 7).

7. يَغْنَوُهَا *yaghna(na)* = they live, they become rich (v. iii. m. pl. impfct. from *ghaniya* [*ghinan*/*ghanâ*], to be free from want. The terminal *nûn* is dropped for the particle *lam* coming before the verb. See at 11:68, p. 702, n. 8).

8. سُلْطَانٍ *sulṭân* = authority, mandate, rule, evidence. See at 10:68, p. 662, n. 1.

9. مَلَائِكَةٍ *mala'* = crowd, host, grantees, council of elders, chiefs. See at 11:38, p. 691, n. 10).

10. اتَّبَعُوا *ittaba'û* = they pursued, went after, followed, obeyed (v. iii. m. pl. past from *ittaba'a*, form VIII of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 11:59, p. 699, n. 3).

وَمَا أَمَرَ فِرْعَوْنَ
رَشِيدٍ though the command of the
Pharaoh was not rational.¹

يَقْدُمُ 98. He shall go ahead²
قَوْمَهُ of his people

يَوْمَ الْقِيَمَةِ on the Day of Resurrection
فَأُورِدَهُمْ and will conduct³ them
النَّارَ into the fire;

وَيَنْشَأُ الْوُرْدُ and evil will be the watering
المُورِدُ place⁴ led unto.⁵

وَاتَّبَعُوا 99. And they were pursued⁶
فِي هَذِهِ الدُّنْيَا in this world by a curse,⁷ and
يَوْمَ الْقِيَمَةِ on the Day of Resurrection.
يَنْشَأُ الْوُرْدُ Evil is the gift⁸
المُورِدُ that is awarded!⁹

ذَٰلِكَ مِنْ 100. These are some of the
أَنْبَاءِ الْقُرَى tidings¹⁰ of the habitations¹¹
نَقُصُّ عَلَيْكَ We relate¹² unto you.
مِنْهَا قَائِمٌ Some of them are standing,¹³
وَحَصِيدٌ some mown.¹⁴

1. *rashîd* = rightly guided, of right conduct, discerning, mature, rational (act. participle in the scale of *fa'il* from *rashada* [*rushd*], to be on the right way. See at 11:87, p. 709, n. 7).

2. i. e., he will lead them to hell as he used to lead them in bad deeds in this world. *yaqduumu* = he precedes, goes ahead, arrives (v. iii. m. s. impfct. from *qadama* / *qadima* [*qudûm* / *qidmân* / *maqdam*], to precede, to arrive. See *yastaqdimûna* at 10:49, p. 655, n. 7).

3. *'awrada* = he took (someone) to, conducted, presented (v. iii. m. s. past in form IV of *warada* [*wurûd*], to come, to appear, to show up).

4. Hell has been described as the "watering place" by way of sarcasm. *wird* = watering place, coming of animals to the water.

5. *mawrûd* = arrived, descended, led unto (pass. participle from *warada*. See n. 3 above).

6. *'utbi'û* = they were pursued, subordinated (v. iii. m. pl. past passive from *'aiba'a*, form IV of *tabi'a* [*taba'*/*tabâ'ah*], to follow. See at 11:60, p. 699, n. 6).

7. *la'nah* (s.; pl. *la'nât*) = curse, banishment from mercy, damnation, imprecation. See at 11:60, p. 699, n. 7.

8. *rifd* (s.; pl. *rufûd* / *arfûd*) = present, gift.

9. *marfûd* = gifted, awarded, supported (pass. participle from *rafada* [*rafûd*], to support).

10. The *'ayyah* is addressed to the Prophet Muḥammad, peace and blessings of Allah be on him. *'anbâ'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 11:49, p. 695, n. 8.

11. i. e., the habitations of the peoples of Nûḥ, Ibrâhîm, Hûd, Şâlih, Shu'ayb and Mûsâ, peace be on them. *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 7:101, p. 505, n. 1.

12. *naqṣṣu* = we relate, narrate, recount, (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ* / *qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).

13. i. e., their ruins are standing and visible.

14. i. e., they are completely obliterated. *ḥṣîd* = mown, reaped, harvested (act. participle from *ḥaṣada* [*ḥaṣâd* / *ḥiṣâd*], to harvest, to reap).

وَمَا ظَلَمْنَاهُمْ 101. And We did not wrong¹

وَلَكِنْ ظَلَمُوا them; but they did wrong²

أَنْفُسَهُمْ to themselves.

فَمَا أَغْنَتْ عَنْهُمْ So there did not avail³ them

الْهَيْدُوتِ الَّذِينَ the deities of theirs that

يَدْعُونَ مِنْ دُونِ they invoked⁴ in lieu of

اللَّهِ مِنْ شَيْءٍ وَلَمَّا Allah whatsoever when

جَاءَ أَمْرُ رَبِّكَ your Lord's decree came,⁵

وَمَا زَادَهُمْ nor did they increase⁶ them

غَيْرَ تَنْبِيْهِ in aught save destruction.⁷

وَكَذَلِكَ أَخْذُ 102. Such is the seizure⁸ of

رَبِّكَ إِذَا أَخَذَ your Lord if He seizes

الْقَرْيَ the habitations⁹

وَهِيَ ظِلْمُهُ while they are transgressing.

إِنَّا أَخَذُهُ Verily His seizure is

أَلِيمٌ شَدِيدٌ most painful,¹⁰ most severe.¹¹

إِن فِي ذَلِكَ لَآيَةً 103. Verily therein is a sign¹²

لِمَنْ خَافَ for those who fear¹³ the

عَذَابَ الْآخِرَةِ retribution in the hereafter.

ذَلِكَ يَوْمٌ This is a day

يَجْمَعُ لَهُ on which will be mustered

1. *ظَلَمْنَا* *ẓalamnâ* = we did wrong, transgressed (v. i. pl. past from *ẓalama* [*ẓalm/ẓulm*], to do wrong. See at 7:23, p. 472, n. 2).

2. i. e., by associating partners with Allah and by disobeying the guidance given them through the Prophets.

3. *أَغْنَتْ* *'aghnat* = she or it availed, became of use, enriched, sufficed (v. iii. f. s. past in form IV of *ghaniya* [*ghinan / ghanâ*], to be free from want, to be rich. See *'aghnâ* at 7:48, p. 483, n. 11).

4. *يَدْعُونَ* *yad'ûna* = they invoke, call, call upon, invite, summon, (v. iii. m. pl. impfct. from *da'â* [*du'â*], to call, to summon. See *da'aw* at 10:22, p. 645, n. 1).

5. i. e., the imaginary deities they invoked did not come to any use for them when Allah passed His decree for their punishment and destruction.

6. Nor did those deities increase for them in anything save destruction. *زَادُوا* *zâdû* = they increased, augmented, grew, became more, added (v. iii. m. pl. past from *zâda* [*zayd/ ziyâdah*], to be more. See at 9:47, p. 597, n. 11).

7. *تَنْبِيْ* *tatbîb* = destruction, annihilation, ruining (verbal noun in form II of *tabba* [*tabb/tabâb*], to, be destroyed, to perish).

8. *أَخَذَ* *'akhadh* = seizure, acceptance, taking away. See *'akhadhat* at 11:94, p. 712, n. 3).

9. *قَرْيَ* *quran* (pl.; s. *qaryah*) = villages, towns, habitations. See at 11:100, p. 713, n. 11.

10. *أَلِيمٌ* *'alim* = agonizing, anguishing, excruciating, most painful. See at 11:26, p. 687, n. 1.

11. *شَدِيدٌ* *shadîd* (pl. *ashiddâ* / *shiddâd*) = most severe, stern, rigorous, hard, harsh, strong. See at 10:70, p. 622, n. 8).

12. i. e., in these accounts of the unbelieving people and the ruins of their habitations there are warnings and matters for reflection.

13. *خَافَ* *khâfa* = he feared, was afraid of (v. iii. m. s. past from *khawf*. See at 2:182, p. 86, n. 4).

14. *مَجْمُوعٌ* *majmû'* = mustered, collected, gathered, total (pass. participle from *jama'a* [*jam*], to gather. See *la yajma'anna* at 6:12, p. 595, n. 10).

الْأَنَاسُ all mankind,

وَذَٰلِكَ يَوْمٌ and this is a day

مَشْهُودٌ that shall be witnessed.¹

وَمَا نُؤَخِّرُهُ 104. And We delay² it not

إِلَّا لِأَجَلٍ مُّعَدُّودٍ but for a term³ countable.⁴



يَوْمَ يَأْتِ 105. The day it comes,

لَا تَكُفُّ مِنْ نَفْسٍ no individual shall speak out

إِلَّا بِإِذْنِهِ except by His leave.⁵

فَمِنْهُمْ مُّسَقِينَ Then some of them will be

وَسَعِيدٌ miserable,⁶ some happy.⁷

فَأَمَّا الَّذِينَ 106. So as to those who

سَقُوا become miserable,⁸

فَنَ فِي النَّارِ they will be in the fire.

لَهُمْ فِيهَا Therein they will have [only]

زَفِيرٌ وَسُجُودٌ moaning⁹ and sobbing.¹⁰

خَالِدِينَ فِيهَا 107. Living forever¹¹ therein

مَا دَامَتْ as long as there remain¹²

السَّمَوَاتُ وَالْأَرْضُ the heavens and the earth

إِلَّا بِمَا شَاءَ رَبُّكَ except as your Lord will.

1. i. e., it will be witnessed by all beings in the heavens and the earth. مشهود *mash-hūd* = witnessed, attended by witnesses or spectators (passive participle from *shahida* [shuhūd], to witness).

2. نؤخر *nu'akhhiru* = we delay, postpone, put off (v. i. pl. impfct. from *'akhhara*, form II from the root *'akhr*. See *'akhharnā* at 11:8, p. 680, n. 2).

3. أجل *'ajal* (pl. *'ājāl*) = appointed time, term, date, deadline. See at 11:3, p. 678, n. 3.

4. i. e., counted in respect of units of time. معدود *ma'dūd* = countable, limited in number. See 11:8, p. 680, n. 4.

5. اذن *'idhn* (pl. اذنت *'udhūn* / اذنت *'udhūnāt*) = leave, permission, authorization. See at 10:100, p. 673, n. 1).

6. On the Day of Judgement there will be two groups, those saved and happy and those condemned and unhappy. شقي *shaqiyy* (s.; pl. *'ashqiyyā*) = unhappy, miserable, wretched, distressed (act. participle in the scale of *fa'il* from *shaqā/shaqiya* [shaqw/ shaqā/ shaqāwah/ shaqwah], to make unhappy, to be unhappy, miserable).

7. سعيد *sa'īd* (s.; pl. *su'adā*) = happy, fortunate, lucky, felicitious (act. participle in the scale of *fa'il* from *sa'ida* [sa'd/sa'adah], to be happy, lucky).

8. شقوا *shaqū* = they became unhappy, miserable (v. iii. m. pl. past from *shaqā/shaqiya*. See n. 6 above).

9. زفير *zafīr* = moaning, sighing.

10. The expression "moaning and sobbing" is used to emphasize the severity of the punishment to be meted out to them. شهب *shahīq* = sobbing, braying (of a donkey).

11. خالدين *khālīdīn* (pl.; acc./gen. of *khālīdūn*, s. *khālīd*) = living for ever, abiding for ever, everlasting, eternal, immortals (active participle from *khalada* [khalūd], to live for ever. See at 9:89, p. 615, n. 9).

12. دامت *dāmat* = she remained, continued to be (v. iii. f. s. past from *dāma* [dawm], to last, to continue. *mā dāma* is an idiom meaning as long as it remained, continued to be. See *mā dumtu* at 5:117, p. 389, n. 6).

إِنَّ رَبَّكَ Verily your Lord is
فَعَّالٌ All-Accomplishing¹

لِّمَا يُرِيدُ of what He wills.

وَأَمَّا الَّذِينَ 108. And as for those
سُعِدُوا who were happy,²
فَ فِي الْجَنَّةِ they will be in the Garden³
خَالِدِينَ فِيهَا living for ever therein
مَا مَانَتْ as long as there remain

السَّمَوَاتِ وَالْأَرْضِ the heavens and the earth
إِلَّا بِمَا شَاءَ رَبُّكَ except as your Lord wills,
عَطَاءٌ غَيْرَ مَحْذُوزٍ as a gift⁴ not to be cut off.⁵



فَلَا تَكُ فِي مِرْيَةٍ 109. So be not in doubt⁶
وَمَا يَعْْبُدُونَ إِلَّا كَمَا about what these people⁷ worship.
يَعْبُدُونَ إِلَّا كَمَا They worship not except as
يَعْبُدُ آبَاؤُهُمْ their fathers worshipped
مِنْ قَبْلُ before;⁸

وَأَنَّا لَمَوْفُقُهُمْ and verily We shall pay
نَصِيبَهُمْ them in full⁹ their share¹⁰

غَيْرَ مَنقُوصٍ undiminished.¹¹

1. فَعَّالٌ *fa'āl* = All-Accomplishing, one who definitely does (intensive form of *fā'il*, active participle from *fā'ala* [*fā'lfi'l*], to do).

2. سَعِدُوا *su'idū* = they were happy, became happy (v. iii. m. pl. past passive from *sa'ida* [*sa'd/ sa'ādah*], to be happy, lucky. See *sa'id* at 11:105, p. 715, n. 7).

3. i. e. Paradise.

4. عَطَاءٌ *'aṭā* (s.; pl. *'aṭiyah*) = gift, present, offer.

5. i. e., interminably and in perpetuity. مَحْذُوزٌ *majdhūdh* = cut off, clipped, interrupted (passive participle from *jadhaha* [*jadhah*], to cut off).

6. The *'āyah* is addressed in the first instance to the Prophet, peace and blessings of Allah be on him, and through him to the believers in general. مِرْيَةٌ *miryah* = doubt, misgivings. See at 11:17, p. 684, n. 3.

7. i. e., the polytheists.

8. The polytheists have no plea in support of their worshipping the imaginary gods and goddesses except that of tradition and the practice of their fathers and forefathers.

9. مَوْفُواً *muwaffū(n)* {pl.; s. *muwaffin*} = those who fulfil, pay in full (active participle from *waffā*, form II of *wafā* [*wafā' / wafy*], to be perfect, to fulfil. The terminal *nūn* is dropped because of the genitive construction. See *nuwaffi* at 11:15, p. 683, n. 1).

10. i. e., their full due of punishment. نَصِيبٌ *naṣīb* (s.; pl. *nuṣub / anṣibū' / anṣibah*) = share, portion, luck, chance, fate, dividend. See at 7:37, p. 478, n. 5.

11. مَنقُوصٌ *manqūṣ* = diminished, lessened, reduced, decreased (passive participle from *naqaṣa* [*naq/nuqṣān*], to decrease, to diminish. See *lā tanquṣū* at 11:84, p. 708, n. 1).

Section (Rukū') 10

- وَلَقَدْ آتَيْنَا 110. And We had given
 مُوسَىٰ الْكِتَابَ Mūsâ the Book,¹
 فَأَخْلِفَ فِيهِ but disagreement arose²
 وَلَوْلَا كَلِمَةٌ about it; and had not a word
 سَبَقَتْ مِنْ رَبِّكَ preceded³ from your Lord,
 لَقُضِيَ it would have been decided⁴
 بَيْنَهُمْ between them.
 وَلَئِنَّهُمْ And they⁵ indeed are
 لَفِي شَكٍّ مِنْهُ in doubt about it,⁶
 مُرِيبٍ ۖ full of suspicion.⁷
- وَإِنْ كَلَّا 111. And surely all of them
 لَمَّا يُلْقُونَ رَبَّكَ your Lord will pay in full⁸
 أَعْمَلَهُمْ for their deeds.⁹
 إِنَّهُمْ بِمَا يَعْمَلُونَ Verily He is of what they do
 خَبِيرٌ ۖ All-Aware.¹⁰
- فَاسْتَقِمَّ 112. So you be steadfast,¹¹
 كَمَا أُمِرْتَ as you have been bidden,
 وَمَنْ تَابَ and those who turn to Allah
 مَعَكَ with you,
 وَلَا تَطْغَوْا and do not transgress.¹²

1. i. e., the *Tawrah*.

2. i. e., some believed in it, some did not. This 'ayah is a consolation to the Prophet Muḥammad, peace and blessings of Allah be on him, and the Muslims, reminding them that many of the people of Mūsâ, peace be on him, had similarly disbelieved in the Book given to him (Al-Ṭabarī, XII, 123). اُخْتَلِفَ ukhtulifa = he or it was differed in, was disagreed about, disputed (v. iii. m. s. past passive from ikhtalafa, form VIII of khalafa [khalaf], to come after. See ikhtalafū at 10:93, p. 670, n. 9).

3. i. e., for giving respite to sinners and not punishing them till an appointed time. سَبَقَتْ sabaqat = she or it preceded, went or happened before (v. iii. f. s. past from sabaqa [sabaq], to be or act before. See at 10:19, p. 643, n. 6).

4. قَضَى quḍiya = it is settled, adjudicated, decreed, passed, spent, concluded, decided (v. iii. m. s. past passive from qaḍā [qaḍā'], to settle, to decide. See at 10:54, p. 565, n. 12).

5. The immediate reference is to the unbelieving men of Makka, but it applies to all unbelievers.

6. i. e., the Qur'ān.

7. مُرِيب murīb = that which arouses suspicion, suspicious (act. participle from 'arāba, form IV of rāba [rayb], to doubt, disquiet. See at 11:62, p. 700, n. 8).

8. لاَ يُلْقُونَ la-yuwaaffiyanna = he shall pay in full, he will certainly fulfil (v. iii. m. s. impfct. emphatic from waffā [wafā' / wafy], to be perfect, to fulfil. See muwaaffū at 11:109, p. 716, n. 9).

9. i. e., doers of good deeds will be duly rewarded and the sinners will be duly punished.

10. Allah is All-Aware of the deeds and thoughts of His creatures, open or secret. خَبِير khabīr = All-Aware, All-Conversant, All-Acquainted (active participle in the scale of fa'īl from khabara [khubr / khibrah] to be acquainted). See at 6:103, p. 435, n. 2.

11. i. e., in your mission. اسْتَقِم istaqim = be steadfast, upright (v. ii. m. s. imperative from istaqāma, form X of qāma [qawmah/qiyām], to stand up. See istaqimā at 10:89, p. 669, n. 2).

12. لَا تَطْغَوْا lā taṭghaw = you (all) do not exceed the limits, do not transgress (v. ii. m. pl. imperative (prohibition) from ṭaghā [ṭughyān], to exceed the limits. See ṭughyān at 10:11, p. 640, n. 1).

إِنَّمَا تَعْمَلُونَ Verily He is of what you do



بَصِيرٌ All-Seeing.¹

وَلَا تَرْكَبُوا 113. And do not rely² on

الَّذِينَ ظَلَمُوا those who transgress³

فَتَسْكُمُ lest there should touch⁴ you

النَّارُ the fire —

وَمَا لَكُمْ and you do not have

مِن دُونِ اللَّهِ besides Allah

مِن أَوْلِيَاءٍ any friend-protectors⁵ —

ثُمَّ لَا تَنْصُرُونَ then you will not be helped.⁶



وَأَقِمِ 114. And properly perform

الصَّلَاةَ the prayer

عَرَفَى النَّهَارِ at the two fringes⁷ of the day

وَرُفَايِمَ اللَّيْلِ and at the first parts⁸ of night.

إِنَّمَا الْحَسَنَاتِ Verily the good deeds⁹

يُذْهِبْنَ الشَّرَّاتِ eliminate¹⁰ the evil deeds.¹¹

ذَلِكَ ذِكْرِي This is a reminder¹²



لِلذَّكِرِ for the remembering ones.

وَأَصْبِرْ 115. And have patience,

فَإِنَّ اللَّهَ for verily Allah

1. بصير *baṣîr* = one who sees/observes, All-Seeing (act. participle in the scale of *fa'il* from *baṣura/baṣira* [*baṣar*], to see). See at 11:24, p. 686, n. 7).

2. لا تركبوا *lâ tarkabû* = you (all) do not lean to, rely on, depend on (v. ii. m. pl. imperative {prohibition} from *rakana* [*rukân*], to lean to, to trust. See *rukn* at 11:80, p. 706, n. 6).

3. i. e., the polytheists who set partners with Allah.

4. تمس *tamassa(u)* = she touches, afflicts, befalls (v. iii. f. s. impfct. from *massa* [*mass*/*masîs*], to feel, to touch. The final letter takes *fathah* because of a hidden 'an after the causal *fâ'* before the verb. See *yamassu* at 11:48, p. 695, n. 7).

5. أولياء *'awliyâ* (pl.; sing. *waliyy*) = helpers, friends, allies, patrons, protectors, legal guardians. See at 11:20, p. 685, n. 4.

6. i. e., if you rely on the polytheists you will not be helped. تصرون *tuṣṣarûna* = you are helped, assisted, aided, given victory (v. ii. m. pl. impfct. passive from *naṣara* [*naṣr*/*nuṣûr*], to help. See *yanṣuru* at 11:63, p. 700, n. 11).

7. i. e., in the morning (*fajr*) and the late afternoon ('*usr*), two of the five fixed times in a day for prayers. طرفي *ṭarafay(n)* (dual; acc./gen. of *ṭarafân*; s. *ṭaraf*) = two sides, parts, fringes.

8. The terminal *nûn* is dropped because of the genitive construction. See *ṭaraf* at 3:127, p. 206, n. 2.

9. i. e., the evening (*maghrib*) and the early night ('*ishâ*) prayers. زلف *zulaf* (pl.; s. *zulfah*) = first parts of night.

10. Particularly the daily prayers, but the meaning is wider and includes all the good deeds approved by the Qur'ân and *sunnah*. حسنات *ḥasanât* (pl.; s.

ḥasanaḥ) = good things, good deeds, benefaction, advantages. See at 7:168, p. 531, n. 4.

11. يذهبن *yudh-hibna* = they (fem.) obliterate, erase, remove, take away, eliminate (v. iii. f. pl. impfct. from '*adh-haba*, form IV of *dhaḥaba* [*dhihâb*/*madh-hab*], to go. See *yudh-hiba* at 8:11, p. 550, n. 6).

12. سيئات *sayyi'ât* (pl.; s. *sayyi'ah*) = evil deeds, offences, sins, bad sides. See at 10:27, p. 647, n. 7.

ذكرى *dhikrâ* = recollection, remembrance, memory, reminder. See at 7:1, p. 465, n. 5.

لَا يُضِيعُ does not let slip¹

أَجْرَ الْمُحْسِنِينَ the reward of the righteous.



فَلَوْلَا كَانَ مِنْ 116. So why were not there

الْقُرُونِ مِنْ قَبْلِكُمْ of the generations² before you

أَوْ لَوَاقِعَةٍ persons of a remanant³

يَنْهَوْنَ عَنِ الْفَسَادِ who forbid⁴ mischief-making⁵

فِي الْأَرْضِ in the earth

إِلَّا قَلِيلًا مِمَّنْ except a few of those whom

أَجَّيْنَا مِنْهُمْ We rescued⁶ from them?

وَأَتَّبَعَ الَّذِينَ But there pursued⁷ those who

ظَلَمُوا did wrong

مَا أَتَوْا فِيهِ the opulence they were put in⁸

وَكَانُوا مُجْرِمِينَ and they had been sinners.⁹



وَمَا كَانَ رَبُّكَ 117. Nor is your Lord

لِيُهْلِكَ الْقُرَى to destroy¹⁰ the habitations

بِظُلْمٍ وَأَعْلَاهَا unjustly while their

مُصْلِحُونَ inhabitants were reforming.¹¹

وَلَوْ شَاءَ رَبُّكَ 118. And if your Lord willed

لَجَعَلَ النَّاسَ He would have made mankind

أُمَّةً وَاحِدَةً one community,¹²

1. يضيع *yudī'u* = he ruins, lets perish/slip/go in vain, frustrates (v. iii. m. s. impfct. from 'adā'a, form IV of *dā'a* [*ḍay'/ḍiyā'*] to get lost. See at 11:115, p. 631, n. 6).

2. i. e., of the previous nations. قُرُون *qurūn* (pl.; s. *qarn*) = generations, centuries, horns. See at 11:116, p. 719, n. 2.

3. i. e., remnant of good sense and reason. بَقِيَّة *baqiyyah* (pl. *baqāyā*) = remainder, residue, remnant. See at 10:13, p. 640, n. 11.

4. يَنْهَوْنَ *yanhawna* = they forbid, prohibit, proscribe, prevent (v. iii. m. pl. impfct. from *nahā*, [*nahw/nahy*], to forbid. See at 9:71, p. 608, n. 4).

5. فَسَاد *fasād* = mischief-making, decay, corruption, depravity. See at 8:73, p. 575, n. 3.

6. نَجَّيْنَا *najjaynā* = we rescued, saved, delivered (v. i. pl. past from *najjā*, form II of *najā* [*najw/najā'* / *najāh*], to make for safety, to be saved. See at 11:94, p. 712, n. 2).

7. اتَّبَعَ *ittaba'a* = he followed, pursued (v. iii. m. s. past in form VIII of *tabi'a* [*taba'/' tabā'uh*], to follow. See at 11:27, p. 687, n. 4).

8. أُتْرِفُوا *'utrifū* = they were given opulence, provided with luxury (v. iii. m. pl. past passive from 'atrafā, from IV of *tarifa*, to live in luxury).

9. مُجْرِمِينَ *mujrimīn* (pl.; acc./gen. of *mujrimūn*; s. *mujrim*) = those who commit crimes/sins, culprits, evildoers (act. participle from 'ajrama, form IV of *jarama* [*jarm*], to commit a crime. See at 10:75, p. 665, n. 2).

10. يَهْلِكُ *yuhlika(u)* = he destroys, he ruins, annihilates (v. iii. m. s. impfct. from 'ahlaka, form IV of *halaka* [*halk/hulk/tahlukah*], to destroy). The last letter takes *fathah* because of a hidden 'an in *li* (of motivation) coming before the verb. See at 7:129, p. 512, n. 6).

11. i. e., themselves and others. مُصْلِحُونَ *muṣliḥūn* (pl.; s. *muṣliḥ*) = peace-makers, reformers, rectifiers (active participle from 'aṣlaḥa, form IV of *ṣalaḥa/ṣaluḥa* [*ṣalāh/ ṣulūh/ ṣalāhiyah/ maṣlahah*], to be good. See *muṣliḥīn* at 7:170, p. 532, n. 7).

12. أُمَّة *'ummaḥ* (pl. *'umam*) = community, people, nation, generation, species, class, category, faith, model, period of time. See at 11:8, p. 680, n. 3.

وَلَا يَزَالُونَ so they cease not¹

مُخْتَلِفِينَ to be at variance.²

إِلَّامَن 119. Except those whom

رَّحِمَ رَبُّكَ your Lord has mercy on.³

وَلِذَلِكَ خَلَقَهُمْ⁴ And for this He created them;

وَتَمَّتْ and fulfilled⁵ shall be

كَلِمَةُ رَبِّكَ the Word of your Lord:

لَأَمْلَأَنَّ جَهَنَّمَ I shall indeed fill⁶ hell

مِنَ الْجِنَّةِ وَالنَّاسِ with jinn and men⁷

أَجْمَعِينَ all together.

وَلَا نَقْصُ 120. And all that We relate⁸

عَلَيْكَ مِنْ أَنْبَاءِ unto you of the tidings⁹ of

الرُّسُلِ the Messengers is

مَا شِئْتُمْ بِهِ¹⁰ wherewith We make firm

قُورَادَكَ your heart;

وَجَاءَكَ and there has come to you

فِي هَذِهِ الْحَقُّ in these¹¹ the truth, and

وَمَوْعِظَةٌ وَذِكْرٌ admonition¹² and reminder¹³

لِلْمُؤْمِنِينَ for the believers.

وَقُلْ لِلَّذِينَ 121. And say to those who

1. لا يزالون *lā yazālūna* = they do not cease, abandon, leave, terminate (v. iii. m. pl. impfct. from *zāla* [zuwāl], to go away, disappear. See at 2:217, p. 105, n. 8.

2. i. e., in respect of beliefs and practices (Ibn Kathīr, IV, 290). مختلفين *mukhtalifin* (pl.; acc./gen. of *mukhtalifūn*; s. *mukhtalif*) = those who hold different views, are at variance, differ from one another (act. participle from *ikhtalafa*, form VIII of *kahlaḥ* [khalaf], to come after. See *ukhtulifa* at 11:110, p. 717, n. 2).

3. i. e., those whom Allah guides to the truth of Islam.

4. i. e., for making a distinction between the believers and the rightly guided ones on the one hand, and the unbelievers and misguided ones, on the other (Al-Ṭabarī, XII, 144; Ibn Kathīr, IV, 291).

5. تَمَّت *tammat* = she or it was complete, full, perfect, fulfilled; came to an end, came off (v. iii. f. s. past from *tamma* [tamām], to be completed. See at 7:137, p. 515, n. 6).

6. لَأَمْلَأَنَّ *la-'amla'anna* = I shall surely fill (v. i. s. impfct. emphatic from *mala'a* [*mal'* / *mal'ah* / *mil'ah*], to fill, to fill up. See at 7:18, p. 470, n. 6).

7. i. e., of the unbelieving and ungrateful ones of jinn and men.

8. نَقَصْ *naqṣṣu* = we relate, narrate, recount (v. i. pl. impfct. from *qaṣṣa* [*qaṣṣ* / *qaṣaṣ*], to cut, to relate. See at 7:101, p. 505, n. 2).

9. أَنْبَاءِ *'anbā'* (pl.; s. *naba'*) = news, tidings, intelligence. See at 11:100, p. 713, n. 10.

10. نَوَثَّ *nuthabbitu* = we make firm, stabilize, fasten, establish (v. i. pl. impfct. from *thabbata*, form II of *thabata* [*thabāt* / *thubūt*], to be firm, fixed. See *yuthabbita* at 8:11, p. 550, n. 9).

11. i. e., the tidings of the previous Messengers and the texts of the Qur'ān in general.

12. مَوْعِظَةٌ *maw'izah* (pl. مَوَاعِظُ *mawā'iz*) = admonition, exhortation, counsel. See at 10:57, p. 557, n. 8.

13. ذِكْرٌ *dhihrā* = recollection, remembrance, memory, reminder. See at 11:114, p. 718, n. 12.

لَا يُؤْمِنُونَ do not believe:

أَعْمَلُوا عَلَيَّ "Act¹ according to

مَكَانَتِكُمْ to your position;²

إِنَّا عَمِلُونَ ﴿١٢١﴾ We are acting."

وَأَنْتَظِرُوا 122. "And keep waiting,³

إِنَّا مُنْتَظِرُونَ ﴿١٢٢﴾ We are waiting."⁴

وَلِلَّهِ 123. And to Allah belongs

غَيْبُ السَّمَوَاتِ the unseen of the heavens

وَالْأَرْضِ and the earth;

وَالِيَهُ يَرْجِعُ and to Him shall be returned⁵

أَلْأَمْرِ كُلِّهِ the matter⁶ in its entirety.

فَاعْبُدْهُ So worship Him

وَتَوَكَّلْ عَلَيْهِ and rely⁷ on Him.

وَمَا رَبُّكَ بِغَافِلٍ Your Lord is not unmindful¹⁸

عَمَّا تَعْمَلُونَ ﴿١٢٣﴾ of what you do.

1. i. e., the position you have taken of unbelief and opposition to the truth. مكانة *makânah* (s.; pl. *makânât*) = position, standing, rank, situation, location. See at 6:135, p. 448, n. 3.

2. i. e., to see what happens to us and to our efforts for the truth. انتظروا *intazirû* = you (all) wait, await, look closely, look expectantly, bide time (v. ii. m. pl. imperative from *intazara*, form VIII of *nazara*. See at 10:20, p. 643, n. 9).

3. i. e., for the consequences of your deeds and Allah's decision about you. This is a threat to the unbelievers. منتظرون *muntazirûn* (pl.; s. *muntazir*) = waiting ones, those awaiting (act. participle from *intazara*, see n. 3 above).

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A Word for Word Meaning of the Qur'ân places one or a couple of words of the 'âyah in one line of a column and gives their meanings side by side in another column, taking care to see that the flow and intelligibility of the English meanings are not thereby lost. This method enables the reader to identify which English words or phrases represent the meaning of which words in the Arabic text. It has the additional advantage of keeping the meaning strictly to the wording of the text and it militates against omitting the meaning of any word of the text or importing in the meaning any word or expression that has no correspondence with anything in the text.

To further facilitate the understanding of the text, the meanings of almost all important words in the text have been given separately. To do this a number has been placed on the English word which represents the meaning of the particular word in the text and then the meanings of that word have been given under that number in another column by the side of the general meaning of the text. The numbering has been kept individual for each page. Also grammatical notes, particularly verb forms and verbal nouns, have been given as far as possible. As the words recur at different pages, so their meanings and grammatical notes also have been repeated, giving cross reference to at least one previous occurrence of the word, indicating the page on which and the number under which the word has been explained before. The aim has been to enable a non-Arab reader to understand the Qur'ân as well as to improve his knowledge of Arabic, particularly the Qur'ânic Arabic.

JAM'İYAT IHYAA' MINHAJ AL-SUNNAH

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